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HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH BT FREDERIC W. H. MYERS Cessas in vota precesque, Tros, ait, Aenea, cessas? Neque enim ante dehiscent AdtonitcB magna ora domus. — Virgil. "Nay."' quoth the Sybil, " Trojan! -wilt thou spare The impassioned effort and the conquering prayer ? Nay .' not save thus those doors shall open roll, — That Power within them burst upon the soul," IN TWO VOLUMES VOL. I LONGMANS, GREEN, AND CO. 39 PATERNOSTER ROW, LONDON NEW YORK AND BOMBAY 1903 All rights reserved

^o MAH29 1917 <' 'Iff nnp-^HTftTTT 1 CopfRIGHT, 1903, BY LONGMANS, GREEN, AND CO. All rights reserved. Eirst Edition, Eebruary, 1903 Eeprinted, Marcli and June, 1903 j.r. UNIVKKSITY PRESS ■ JOHN WILSON AND SON • CAMBKIDGE, U. S. A.

HUMAN PERSONALITY

PREFACE The book which is now at last given to the world is but a partial presentation of an ever-growing subject which I have long hoped to become able to treat in more adequate fashion. But as knowledge increases life rolls by, and I have thought it well to bring out while I can even this most imperfect text-book to a branch of research whose novelty and strangeness call urgently for some provisional systematisation, which, by suggesting fresh inquiries, further ac- cumulation of evidence may tend as speedily as possible to its own supersession. Few critics of this book can, I think, be more fully conscious than its author of its defects and its lacunae ; but also few critics, I think, have yet realised the im- portance of the new facts which in some fashion the book does actually present. Many of these facts have already appeared in Phantasms of the Living ; many more in the Proceedings of the Society for Psychical Research ; but they are far indeed from having yet entered into the scientific

consciousness of the age. In future years the wonder, I think, will be that their announcement was so largely left to a writer with leisure so scanty, and with scientific equipment so in- complete. Whatever value this book may possess is in great measure due to other minds than its actual author's. Its very existence, in the first place, probably depends upon the existence of the two beloved friends and invaluable coadjutors to whose memory I dedicate it now.

viii PREFACE The help derived from these departed colleagues, Henry Sidg- wick and Edmund Gurney, although of a kind and quantity absolutely essential to the existence of this work, is not easy to define in all its fulness under the changed circumstances of to-day. There was indeed much which is measurable ; — much of revision of previous work of my own, of collaborative experiments, of original thought and discovery. Large quotations purposely introduced from Edmund Gurney indicate, although imperfectly, how closely interwoven our work on all these subjects continued to be until his death. But the benefit which I drew from the association went deeper still. The conditions under which this inquiry was undertaken were such as to emphasise the need of some intimate moral support. A recluse, perhaps, or an eccentric, — or a man living mainly with his intellectual inferiors, may find it easy to work steadily and confidently at a task which he knows that the bulk of educated men will ignore or despise. But this is more difficult for a man who feels manifold links with his kind, a man whose desire it is to live among minds equal or superior to his own. It is hard, I say, for such a man to dis- regard altogether the expressed or implied disapproval of those groups of weighty personages to whom in other matters he is accustomed to look up. I need not say that the attitude of the scientific world — of all the intellectual world — then was very much more marked than now. Even now I write in full consciousness of the low value commonly attached to inquiries of the kind which I pursue. Even now a book on such a subject must still expect to evoke, not only legitimate criticism of many kinds, but also much of that disgust and resent- ment which novelty and heterodoxy naturally excite. But I have no wish to exalt into a deed of daring an enterprise which to the next generation must

ecem the most obvious thing in the world. Nihil ajist nisi vana contemnere will certainly be the highest compliment which what seemed to us our bold independence of men

PREFACE ix will receive. Yet gratitude bids me to say that however I might in the privacy of my own bosom have ' dared to contemn things con- temptible,' I should never have ventured my amateurish acquire- ments on a publication of this scale were it not for that slow growth of confidence which my respect for the judgment of these two friends inspired. Their countenance and fellowship, which at once trans- formed my own share in the work into a delight, has made its presentation to the world appear as a duty. My thanks are due also to another colleague who has passed away, my brother, Dr. A. T. Myers, F.R.C.P., who helped me for many years in all medical points arising in the work. To the original furnishers of the evidence my obligations are great and manifest, and to the Council of the S.P.R. I also owe thanks for permission to use that evidence freely. But I must leave it to the book itself to indicate in fuller detail how much is owing to how many men and women : — how widely diffused are the work and the interest which have found in this book their temporary outcome and exposition. The book, indeed, is an exposition rather than a proof. I cannot summarise within my modest limits the mass of evidence already gathered together in the sixteen volumes of Proceedings and the nine volumes of the Journal oiih^ S.P.R. , in Phantasms of the Living and other books hereafter referred to, and in MS. collections. The attempt indeed would be quite out of place. This branch of know- ledge, like others, must be studied carefully and in detail by those who care to understand or to advance it. What I have tried to do here is to render that knowledge more assimilable by co- ordinating it in a form as clear and intelligible as my own limited skill and the nature of the facts themselves have permitted. I have tried to give, in text and in Appendices, enough of actual evidence to illustrate each step in my argument: — and I have constantly referred the reader to places where further evidence will be found.

In minor matters I have aimed above all things at clearness and readiness in reference. The division of the book into sections, with Appendices bearing the same numbers, will, it is hoped, facilitate the use both of syllabus and of references in general. I have even risked the appearance of pedantry in adding a glossary. Where many unfamiliar facts and ideas have to be dealt with, time is saved in the end if the writer explains precisely what his terms mean.

F. W. H. MYERS.

EDITORIAL NOTE

This unfinished preface consists of several passages written at different times by the author, who died on January 17th, 1901, In 1896, he arranged that the completion of his book should be in the hands of Dr. Richard Hodgson in case of his death before its publication. In the meantime he had entrusted the general supervision of the press work and much of the detail in marshaUing the Appendices to Miss Alice Johnson of Newnham College, Cambridge, who has therefore been associated with Dr. Hodgson also in the editorial work needed for the completion of the book, and much the greater part of the labour involved has fallen to her share. At the time of the author's death, Chapters I. -VI., part of Chapter VII., and the whole of Chapter VIII. were in the first proof, the rest of Chapter VII. and Chapter X. were ready for printing. Most of the Appendices were in type, but required much revision and re-arrangement. The substance of nearly all Chapter IX. had been written, in one form or another, but had to be pieced together. The asterisks on p. 209 (Vol. II.) mark the end of the part which had been consecutively composed by the author. Some of the questions involved in that chapter would doubtless have been treated much more fully by him had he lived to complete it. Mr. Myers left on record his wish to express gratitude to Mr. F. N. Hales, of Trinity College, Cambridge, for help in the preparation of some Appendices, especially in Chapters II. and V.

Richard Hodgson. Alice Johnson.

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GLOSSARY

[Note. — The words and phrases here included fall under three main heads : —

(1) Words in common philosophical or medical use, to which no new shade of meaning is given in this inquiry, e.g. ecmnesia. Introducing a few of these words for the ordinary reader's convenience, I have generally taken the definition from Hack Tuke's Dictionary of Psychological Medicine (London: Churchill, 1892), which is the most authoritative — almost the only — English work of its kind.

(2) Words or phrases in themselves not new, but used in psychical research with some special significance ; — as, for instance, " systematised anaesthesia," " negative hallucination." These two phrases are constantly used by writers on hypnotism : but mere familiarity with the words themselves would not explain their meaning in that context to a reader fresh to hypnotic discussions.

(3) A few words, distinguished by an asterisk, for which I am myself responsible. I must leave it to my readers to judge how far these words are likely to be useful. But I would suggest that when a subject so novel as ours is made the subject of discussion in many countries, there is a convenience in using words of Greek or Latin derivation, which can be adapted to all languages, and can be made to bear a clearly defined signification.]

Aboulia. — Loss of power of willing. I have used the word hyperboulia to express that increased power over the organism, resembling the power which we call will when it is exercised over the voluntary muscles, which is seen in the bodily changes effected by self-suggestion.

After-image. — The picture of an object seen after removing the gaze from the object. It is czS\.&di positive when it reproduces, negative when it reverses the true illumination or colours of the actual object. After-images are regarded as retinal or entoptic, belonging to the interior of the eye. After-images must be distinguished from jnemory-images, which may appear spontaneously, or may be summoned by an effort of will, long after the original sight of the object.

Agent. — The person on whose condition a telepathic impression seems to be dependent ; who seems to initiate the telepathic transmission.

Agraphia. — See Aphasia.

Alexia. — See Aphasia.

Alternation of personality. — See Disintegration of personality .

Anaesthesia, or the loss of sensation generally, must be distinguished from analgesia, or the loss of the sense of pain alone. Many hypnotic subjects are

analgesic but not anaesthetic. Systematised ancesthesia or negative hallucination signifies the condition of an entranced subject who has been told (for instance) that Mr. A. is not in the room, while he is in reality present. The subject may thus be said to have a negative hallucination, or to have been deprived of a certain group or system

of perceptions, in that he fails to see Mr. A. Other words descriptive of the general sensory condition are dyscssthesia, impaired or painful sensation ; parcBsthesia, erroneous or morbid sensation ; hypercEsthesia, unusually keen sensation, which may or may not be a morbid symptom. Hyperaesthesia may be peripheral, when it affects nerve-endings near the surface of the body, or central, when the excessive sensitiveness belongs to the central settsoriuni j — such parts, namely, of the brain as are concerned in receiv- ing or generating sensory images and impressions. Hemi-a?icEsthesia means anaesthesia of half the body, the median line (down the middle of the body) separating normal sensation from absence of sensation. Anaesthetic zones or patches (formerly deemed characteristic of witches) are common in hysteria. CcB?iesthesia means that consensus or agreement of many organic sensations which is a fundamental element in our conception of personal identity. Finally, I have suggested the word * pancesthesia to express the undifferentiated sensory capacity of the supposed primal germ.

Analgesia. — Insensibility to pain.

Aphasia. — Incapacity of coherent utterance, not caused by structural impairment of the vocal organs, but by lesion of the cerebral centres for speech. Distinguished from congenital or acquired aphonia, due to paralysis or imperfect approximation of the vocal cords, and also from hysterical mutism, when the patient is obstinately and involuntarily silent, although the vocal organs are uninjured and the cerebral centres of speech are only functionally affected, with no visible lesion. All the four forms of verbalisation are subject to separate disorders of the type of aphasia. Lack of power to write words is called agraphia or agraphy j lack of power to understand words written, alexia or word-blifidfiess J lack of power to understand words uttered, word-deafness. In each case the trouble may lie in the brain and not in the organ of sense or other organs. For instance, a man's sight even for printed musical notes may be unimpaired, while yet he is unable to understand printed words.

Aphonia. — Incapacity of uttering sounds.

Attaque de sommeil. — This French term is more correct than the word " trance," to express those spontaneous lapses into prolonged and profound sleep which sometimes occur in hysterical subjects.

Automatis7n. — The word?, autoi?tatism3.ndi automatic are used in somewhat different senses by physiologists and psychologists. Thus Sir M. Foster says (Foster's Physiology, 5th edition, p. 920), " We speak of an action of an organ or of a living body as being spontaneous or automatic when it appears to be not immediately due to any changes in the circumstances in which the organ or body is placed, but to be the result of changes arising in the organ or body itself and determined by causes other than the influences of the circumstances of the moment. The most striking automatic actions of the living body [are] those which we attribute to the working of the will and which we call voluntary or volitional." That is to say, to the physiologist an action is "self-moved" when it is determined, not by the environment, but by the organism itself. The word thus becomes hardly more than a synonym for spontaneous. The psycho- logist, on the other hand, regards an action as " self-moved " when it is deter-

mined in an organism apart from the central will or control of that organism. Thus when an act at first needing voluntary guidance, by practice comes to need such guidance no longer, it is called " secondarily automatic." I have used the word in a wider sense, as expressing such images as arise, as well as such movements as are made, without the initiation, and generally without the concurrence, of conscious thought and will. Sensory automatism will thus in- clude visual and auditory hallucinations ; motor automatism will include messages written without intention (automatic script) or words uttered without intention (as in "speaking with tongues," trance-

utterances, &c.). I ascribe these processes to the action of submerged or subliminal elements in the man's being. Such phrases as " reflex cerebral action," or " unconscious cerebration," give therefore, in my view, a very imperfect conception of the facts.

Automnesia. — Spontaneous revival of memories of an earlier condition of life.

Autoscope. — Any instrument which reveals a subliminal motor impulse or sensory impression ; e.g. a divining rod, a tilting table, or a planchette reveals by its visible motion the imperceptible, involuntary, and unconscious muscular action of the person holding or touching it ; a crystal or other speculum externalises the subliminal impressions of the person who sees visions in it.

Bilocation. — The sensation of being in two different places at once, namely, where one's organism is, and a place distant from it, involving some degree of perception (whether veridical or falsidical) of the distant scene.

Catalepsy. — " An intermittent neurosis, characterised by the patient's inability to change the position of a limb, while another person can place the muscles in a state of flexion or contraction as he will." — (Tuke's Diet.) Catalepsy may also be induced as a stage of hypnotism ; although Charcot's view, which erected catalepsy, lethargy, somnambulism (their relative positions sometimes varied) into three typical or necessary stages in a hypnotic trance, is now commonly considered to have been a too hasty generalisation from the habits — largely imitative — of the group of hypnotic patients at the Salpetriere (a hospital in Paris).

Census of Hallucinatio7is. — An inquiry undertaken to determine the frequency of hallucinations in sane and healthy persons ; described in Proceedings S.P.R., vol. x. (^See 612 A.)

Centre of Consciousness. — The place where a percipient imagines himself to be. The point from which he seems to himself to be

surveying some phan- tasmal scene.

Chromatism. — See Secondary Sensations.

Clairatidience. — See Clairvoyance.

Clairvoyance {Lucidite). — The faculty or act of perceiving, as though visually, with some coincidental truth, some distant scene; used sometimes, but hardly properly, for transcendental vision., or the perception of beings regarded as on another plane of existence. Clairaudience is generally used of the sensation of hearing an internal (but in some way veridical) voice. I have preferred to use the term *telcssthesia for distant perception. For the faculty has seldom any close analogy with an extension of sight j the perception of distant scenes being often more or less symbolical and in other ways out of accord with what actual sight would show in the locality of the vision. On the other hand, telcesthesia merges into telepathy., since we cannot say how far the perception of a dis- tant scene may in essential be the perception of the content of a distant mind. VOL. I. b

Canesthesia. — See AncEsthesia.

Coincidental. — This word is used when there is some degree of coincidence in time of occurrence between a supernormal incident and an event at a dis- tance, which makes it seem probable that some causal connection exists between the two. An apparition, for instance, seen at or about the time when the person whose phantasm is seen dies, is a coincidental apparition.

Collective. — Applied to cases where two or more persons together perceive a hallucination or phantasm.

Cojttrol. — This word is used of the intelligence which purports to communi- cate messages which are written or uttered by the automatist, sensitive, or mediuni. The word is used for convenience' sake, but should not imply that the source of the messages need be other than the automatist's own subliminal intelligence.

*Cosmopathic. — Open to the access of supernormal knowledge or emotion, apparently from the transcendental world, but whose precise source we have no means of defining.

Cryptomnesia. — Submerged or subliminal memory of events forgotten by the supraliminal self.

Crystal-gazing. — The act of looking into a crystal, glass ball, or other specuhim, or reflecting surface, with the object of inducing hallucinatory pictures. The person doing this is called a seer or scryer. The pictures, of course, exist in the mind and not in the crystal. See Shell-hearing.

Delusion and Delusive. — Applied generally to all cases whether of hallucina- tion or illusion, when there is no corresponding reality whatever ; — i.e. when the case is not coincidental or in any other way veridical.

*Dextro-cerebral (opposed to *Sinistro-cerebral)\ of left-handed persons, as employing preferentially the right hemisphere of the brain.

Diathesis. — Habit, capacity, or disposition. (In Medicifte, a permanent con- dition of the body which renders it liable to certain special diseases or affections ; a constitutional predisposition or tendency.) See PsychorrJiagic diathesis.

Dimorphism. — In crystals, the property of assuming two incompatible forms ; in plants and animals, difference of form between members of the same species. Used of a condition of alternating personalities ; a kind oi psychical dimorphism in which

memory, character, faculty, &c., present themselves at different times in different forms in the same person. Similarly, polymorphism is the property of assuming many forms.

Discariiate. — Disembodied, opposed to incarnate. Used of that part of man which still subsists after bodily death.

Disintegration of personality. — Used of any condition where the sense of personality is not unitary and continuous; especially when secondary and transi- tory personalities intervene; as, for instance, when a hysterical subject calls herself at one time Rose, at another Adrienne, &c., with separate chains of memory for each condition.

Dissolutive.—0'pi)05td to Evolutive ; of changes which tend not towards progress but towards decay.

Dy7iamogeny. — The increase of nervous energy by appropriate stimuli ; often opposed to inhibition.

Dysccsthcsia. — See A nastJicsia.

Ecmncsia. — A gap in memory : " a form of amnesia [forgetfulness] in whicli there is a normal memory of occurrences prior to a given date, with loss of

memory of what happened for a certain time after that date." — (Tuke's Diet.). It should be added that the gap of memory may include some period of time previous to the shock or accident which caused it.

Ecstasy. — A trance during which the spirit of the automatist partially quits his body, entering into a state in which the spiritual world is more or less open to its perception, and in which it so far ceases to

occupy its organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it. See Possessiott.

* E7itencephalic. — On the analogy of entoptic ; of sensations, &c., which have their origin within the brain, not in the external world.

Eugenics. — The science of improving the race.

Externalise. — This word is used to represent the process by which an idea or impression on the percipient's mind is transformed into a phantasm appar- ently outside him.

Falsidical. — See Hallucination.

Glossolaly. — " Speaking with tongues," i.e. automatic utterance of words not belonging to any real language.

Hallucination. — Any supposed sensory perception which has no objective counterpart within the field of vision, hearing, &c., is termed a hallucination. Hallucinations may be delusive ox falsidical., when there is nothing whatever to which they correspond ; or veridical., when they correspond (as those of which we treat generally correspond) to real events happening elsewhere. A pseudo-hallucination is a quasi-percept not sufficiently externalised to rank as a "full- blown" hallucination. Contrast with illusion and delusion.

Hemi-ancesthesia. — See A ncBsthesia.

HetercEsthesia. — A form of sensibility decidedly different from any of those which can be referred to the action of the known senses — e.g. the perception of a magnetic field, specific sensibilities to running water, crystals, metals (see Metallcesthesid), &c.

Hyperboulia. — See Aboulia.

HypercEsthesia. — See Ancesthesia.

Hypermnesia. — ^Defined in Tuke's Diet, as " over-activity of the memory, a condition in which past acts, feelings, or ideas are brought vividly to the mind, which, in its natural condition, has wholly lost the remembrance of them." In my view the subliminal memory retains these remembrances throughout, and their supraliminal evocation implies an increased grasp of natural faculty. *Panmnesia would imply a potential recollection of all impressions.

*Hyperpromethia. — Supernormal power of foresight ; attributed to the sub- liminal self as a hypothesis by which to explain premonitions without assuming either that the future scene is shown to the percipient by any mind external to his own, or that circumstances which we regard as future are in any sense already existent.

Hypnagogic. — Illusions hypnagogiques (Maury) are the vivid illusions of sight or sound — " faces in the dark," &c. — which sometimes accompany the oncoming of sleep. To similar illusions accompanying the departure of sleep, as when a dream-figure persists for a few moments into waking life, I have given the name *hypnopoinpic.

Hypnogenous. — See Hysterogenous.

*Hypnopompie. — See Hypnagogic.

Hypnotism. — See Mesmerism.

Hysteria. — " A disordered condition of the nervous system, the anatomical seat and nature of which are unknown to medical science, but of which the symptoms consist in well-marked and very varied disturbances of nerve- function " {Ency. Brit.). For further definition and discussion, see below, Chapter II.

Hysterical blindness, contractures, mutism, oedema, paralysis, &c., signify affections not dependent on any discoverable lesion, but on the defects of nervous co-ordination characteristic of hysteria. Such affections, even when of long standing, may quite suddenly disappear.

Hysterogenous zottes. — Points or tracts on the skin of a hysterical person pressure on which will induce a hysterical attack. Hypnogenous zones are regions by pressure on which hypnosis is induced in a hysterical person, by a similar process of self-suggestion.

Ideational. — Used of impressions which convey some distinct notion, but not of sensory nature.

Idiognomonic. — -Not symptomatic of any other condition ; indicative only of itself.

Idiopathic. — Symptomatic of some special morbid state or condition, which exhibits no other symptom — e.g. idiopathic somnambulism is sleep-walking not associated with any other disease.

Illusion. —The misinterpretation of some object actually present to sight, hearing, &c., as when a hanging coat is taken for a man, a ringing in the ears for the sound of a bell, &c.

Imaginal. — A word used of characteristics belonging to the perfect insect or imago J — and thus opposed to larval; — metaphorically applied to transcen- dental faculties shown in rudiment in ordinary life.

Induced. — Of phantasms, &c., intentionally pi^oduced.

Levitation. — A raising of objects from the ground by supposed supernormal means: especially of living persons; asserted in the case of St. Joseph of Copertino, and many other saints; of D. D. Home, and of W. Stainton Moses.

Medium. — A person through whom communication is deemed to be carried on between living men and spirits of the departed. As commonly used in spiritist literature, this word is liable to the objection that it assumes a particular theory for phenomena which admit of explanation in various ways. It is often better replaced by automatist or sensitive.

Mesmerism. — This is the oldest widely-recognised word for a large group of phenomena discussed below in Chapter V. The name need imply nothing more than the fact that Mesmer was the conspicuous introducer of many of the phenomena to the European public. But it is also specially used to imply something of his theory of their production, by a vital effluence from the mesmeriser, conveyed partly by mesmeric passes, ox wavings of the hands. Tlie term Anitnal Magnetism implies a somewhat different theory. The term Hypnotism., when first started by Braid, was again meant to imply a theory of the genesis of these phenomena, but it is now generally used with no theoretical implication.

Message. — Used for any communication, not necessarily verbal, from one to another stratum of the automatist's personality, or from an external intelligence to one or other stratum of the automatist. Thus any automatic script may be called a message, even if incoherent

MetallcBSthesia. — A form of sensibility alleged to exist which enables some hypnotised or hysterical subjects to discriminate between the contacts of various metals by sensations not derived from their ordinary properties of weight, &c.

Metastasis. — Change of the seat of a bodily function from one place {e.g. a brain-centre) to another.

*Metetherial. — That which appears to lie after or beyond the ether; the metetherial environment denotes the spiritual or transcendental world in which the soul exists.

*Methectic. — Of communications between one stratum of a man's intelligence and another; as when he writes messages whose origin is in his own subliminal self. Some word is needed to express this novel conception; and Plato's use of the word fiede^is, participation (Farm. 132 D), suggests methectic as the most appropriate term of Greek origin.

Mirror-writing {ecriture renversee, Spiegel-schriff) . Writing so inverted, or, more exactly, perverted^ as to resemble writing reflected in a mirror, or blotted off on to a sheet of blotting paper. This form of writing is natural to some left-handed persons. It also frequently appears in automatic script.

Mnemonic chain. — A continuous series of memories, especially when the continuity persists after an interruption. See Disintegration of personality.

Monition. — A message involving counsel or warning, when that counsel is based upon facts already in existence, but not normally known to the person who receives the monition.

Motor. — Used of an impulse to action not carrying with it any definite idea or sensory impression.

Negative hallucination. — See Ancesthesia.

Number for 7ns. — See Secondary Sensations.

Objectify. — To externalise a phantom in three dimensions; to see it as a soHd object fitted into the waking world,

*P ancesthesia. — See Anesthesia.

*Panmnesia . — See Hyperm nesia .

ParcEsthesia. — See A ticesthesia.

Paramnesia. — See Promnesia.

Paraphasia. — The erroneous and involuntary use of one word for another, or of one syllable for another. Cf. Aphasia.

Percipient. — The correlative term to Agent ; the person on whose mind the telepathic impact falls; or more generally, the person who perceives any motor or sensory impression.

Phantas7n and Phatttom. — Phantasm and phantom are, of course, mere variants of the same word ; but since phantom has become generally restricted to visual hallucinations, it is convenient to take phantasm to cover a wider range, and to signify any hallucinatory sensory impression, whatever sense — whether sight, hearing, touch, smell, taste, or diffused sensibility — may happen to be affected.

Phantasmogettetic centre. — A point in space so modified by the presence of a spirit that it becomes perceptible to persons materially present near it. The conception of psychical excursion or invasion implies that some move- ment bearing some relation to space as we know it is accomplished; that the invading spirit modifies a certain portion of space, not materially nor

optically, but in such a manner that specially susceptible persons may perceive it. Cf. Psychorrhagy.

Phobies {\.QXva. adopted from the French). — Irrational restricting or disabling pre-occupations or fears; morbid aversions for certain

things or actions, ^.^. agoraphobia^ fear of open spaces ; mysophobia^ fear of uncleanliness.

Photism. — See Secondary Sensations.

Point de repere. — Guiding mark. Used of some (generally inconspicuous) real object which a hallucinated subject sometimes sees along with his hallucina- tion, and whose behaviour under magnification, &c., suggests to him similar changes in the hallucinatory figure.

Polymorphism. — See Dimorphistn.

Polyzoisjn. — The property, in a complex organism, of being composed of minor and quasi-independent organisms (like the polyzoa or "sea-mats"). This is sometimes called " colonial constitution," from animal colonies j but the metaphor implied is not always suitable. The -viord. polypsychism is sometimes used to express the psychical aspect of polyzoism.

Possession. — A developed form of motor automatism, in which the automa- tist's own personality disappears for the time, while there is a more or less complete substitution of personality, writing or speech being given by another spirit through the entranced organism.

Post-hypnotic. — Used of a suggestion given during the hypnotic trance, but intended to operate after that trance has ceased.

Precognition. — A knowledge of impending events supernormally acquired.

Premofiition. — A supernormal indication of any kind of event still in the future.

*Preversion. — A tendency to characteristics assumed to lie at a further point of the evolutionary progress of a species than has yet been reached; opposed to reversion.

Proleptic. — Anticipatory; assuming a knowledge of a fact not yet com- municated. A dream is called proleptic when it assumes some fact which is only made known to the dreamer later in the dream. For instance, a person in one's dream may ask one a riddle, and not tell one the answer for some time ; yet a knowledge of that answer must have existed in one's mind all the time, since one did in fact ask the riddle oneself.

*Promnesia. — The paradoxical sensation of recollecting a scene which is only now occurring for the first time; the sense of the dejii vu. The term paramnesia, which is sometimes given to this sensation, should, I think, cover all forms of erroneous memory, and cannot without confusion be used to express specifically this one anomalous sensation. P seudo-halhccination. — See Hallucination.

* Psychorrhagy. — A special idiosyncrasy which tends to make the phantasm of a person easily perceptible; the breaking loose of a psychical element, definable mainly by its power of producing a phantasm, perceptible by one or more persons, in some portion of space. Cf. Phantasfuogetietic centre.

*Psychorrhagic diathesis. — A habit or capacity of detaching some psychical element, involuntarily and vvithout purpose, in such a manner as to produce a phantasm.

Psycho-therapeutics. — " Treatment of disease by the influence of the mind on the body " (Tuke's Diet.). All suggestion of course comes under this head.

Quasi-percept. — The more or less objectified phantasm, which the percipient does, in a certain sense, perceive.

Reciprocal. — Used of cases where there is both agency and percipience at each end of the telepathic chain, so that (in a complete or developed case) A perceives P, and P perceives A also.

*Retrocog7iitio7i. — Knowledge of the Past, supernormally acquired.

Secondary Personality. — It sometimes happens, as the result of shock, disease, or unknown causes, that a man or a woman experiences an alteration of memory and character, amounting to a change of personality, which generally seems to have come on during sleep. The new personahty is in that case termed secondary. It generally disappears after a time, or alternates with the original, or primary, personality.

Secondary Sensations (^Secunddrempfindungen audition coloree, sound-seeing, syncesthesicB, dr'c.). — With some persons every sensation of one type is accom- panied by a sensation of another type ; as, for instance, a special sound may be accompanied by a special sensation of colour or light {chromatisms or photisms). This phenomenon is analogous to that of number-forr/is, a kind of diagram- matic mental pictures which accompany the conception of a progression of numbers. See Galton's Inquiries into Human Faculty.

Shell-hearing. — The induction of hallucinatory voices, &c., by listening to a shell. Analogous to crystal-gazing.

Spectrtim of consciousness. — A comparison of man's range of consciousness or faculty to the solor spectrum, as seen by us after passing through a prism or as examined in a spectroscope.

Spiritualism or Spiritism. — A religion, philosophy, or mode of thinking, based on the belief that the spirits of the dead communicate with living men. Since the words spiritualistne and spiritualiste have long been used in France for a school of philosophy opposed to materialism, there is some advantage in choosing the word Spiritism for the belief in spirit intercourse.

Stigtnatisation. — The production of blisters or other cutaneous changes on the hands, feet, or elsewhere, by self-suggestion or meditation. These marks were said to have been produced on St. Francis of Assisi, on Louise Lateau, &c., by meditation on the sufferings of Christ. Similar marks are producible by suggestion in some hypnotic subjects, and even vesication (the formation of blisters) seems to have been thus induced.

Subliminal. — Of thoughts, feelings, &c., lying beneath the ordinary thres- hold (Jimen) of consciousness, as opposed to stipraliminal, lying above the threshold. Excitations are termed subliminal when they are too weak to rise into direct notice ; and I have extended the application of the term to feeling, thought, or faculty, which is kept thus submerged, not by its own weakness, but by the constitution of man's personality. The threshold {Schwelle') must be regarded as a level above which waves may rise, — like a aiab washed by the sea, — rather than as an entrance into a chamber.

Suggestion. — The process of effectively impressing upon the subliminal intelligence the wishes of the man's own supraliminal self or of some other person. The mechanism of this process is obscure, nor is it known why some persons are much more suggestible than others. Self-suggestion (sometimes called atito-suggestion by a barbarism easily avoidable in English) means a suggestion conveyed by the subject himself from one stratum of his personality to another, without external intervention.

*Supernormal. — Of a faculty or phenomenon which goes beyond the level of ordinary experience, in the direction of evolution, or as pertaining to a transcendental world. The word supernatural is open to grave objections ; it assumes that there is something outside nature, and it has become associated with arbitrary interference with

law. Now there is no reason to suppose that the psychical phenomena with which we deal are less a part of nature, or less subject to fixed and definite law, than any other phenomena. Some of them appear to indicate a higher evolutionary level than the mass of men have yet attained, and some of them appear to be governed by laws of such a kind that they may hold good in a transcendental world as fully as in the world of sense. In either case they are above the norm of man rather than outside his nature.

Supralijninal. — S ee Sublimitial.

SyncEsthesia. — See Secotidary Sensations.

Synergy. — A number of actions correlated together, or combined into a group.

Telekinesis. — Used of alleged supernormal movements of objects, not due to any known force.

^Telepathy and *telcesthesia. — It has become possible, I think, to discriminate between these two words somewhat more sharply than when I first suggested them in 1882. Telepathy may still be defined as "the communication of im- pressions of any kind from one mind to another, independently of the recog- nised channels of sense." The distance between agent and percipient which the derivation of the word — " feeling at a distance " — implies, need, in fact; only be such as to prevent the operation of whatever known modes of perception are not excluded by the other conditions of the case. Telepathy may thus exist between two men in the same room as truly as between one man in England and another in Australia, or between one man still living on earth and another man long since departed. TelcBsthesia — perception at a distance — may con- veniently be interpreted in a similar way, as implying any direct sensation or perception of objects or conditions independently of the recognised channels of sense, and also under such circumstances that no known

mind external to the percipient's can be suggested as the source of the knowledge thus gained.

*Telergv- — The force exercised by the mind of an agent in impressing a percipient, — involving a direct influence of the extraneous spirit on the brain or organism of the percipient.

Veridical. — See Hallucination .

EXPLANATION OF PLAN OF ARRANGEMENT AND SYSTEM OF REFERENCES

In each volume of the book the argument runs on continuously through the Chapters placed at the beginning of the volume. A few illustrative cases are included in these Chapters, but the great mass of cases, together with detailed discussions of individual points, are placed in the Appendices corresponding to the Chapters, at the end of each volume (in vol. i. from p. 298 onwards), in order not to interrupt the argument.

The Appendices are divided according to the Chapters to which they belong, as " Appendices to Chapter II.," " Appendices to Chapter IV.," &c. (Chapters I. and III. having no Appendices) ; see page-headings in last part of volume.

The Chapters are divided into numbered sections. In these numbers, the hundreds correspond to the number of the Chapter ; thus, in Chapter I. the sections are numbered from 100 onwards ; in Chapter II. they are numbered from 200 onwards, and so on. The result of this is that the numbers of sections run on continuously through each Chapter, with a break in the series at the end of each chapter ; e.g. the last section of Chapter I. (p. 33) is 128, and the first section of Chapter II. (p. 34) is 200.

To facilitate reference to the sections, their numbering is repeated in the inner corners of the page-headings.

The Appendices are also numbered, to correspond with the sections which they are intended to illustrate ; the numbers of the Appendices being distinguished from the numbers of the sections by letters being added to the former. Thus the first Appendix is numbered 207 A (see p. 298), this being an illustration of section 207.

Some of the sections have more than one illustrative Appendix ; in that case, the same number is repeated with a different letter. Thus section 223 (p. 60) has ^two Appendices, which are numbered 223 A and 223 B (pp. 305 and 306) . On the other hand, many sections have no Appendices corresponding to them. The result is that the numbering of the Appendices is not continuous, but has many gaps in it. The numbering of the Appendices — like that of the sections — is repeated in the inner corners of the page-headings.

Whenever, therefore, a reference occurs to a number alone, this is to be found among the sections ; but when a reference is to a number with a letter, it is to be found among the Appendices.

In the Syllabuses which immediately follow, the references to the Appendices are given in connection with the sections to which they belong.

SYLLABUSES CHAPTER I

INTRODUCTION

100. Man has never yet applied the method of science to the problem of his own survival of death.

101. There has been much belief in survival, — both definite belief and vague belief, — but nevertheless no attempt to test that belief by

observation and experiment.

102. In fact, the very importance of the belief has barred methodical inquiry; men have adopted it as -a. faith ^ and have then been reluctant to analyse it. The Christian Church has absorbed the question into theology, and has treated theology as based on tradition and intuition, not on fresh experi- ment.

103. From time to time various significant phenomena have occurred, which recall traditional marvels, but are now gradually being brought into line with the results of modern science ; e.g. Witchcraft has been greatly elucidated by modern investigations into hysteria.

104. Mesmerisfn foreshadowed hypnotic suggestion and psycho-thera- peutics.

105. Swedenborg originated the notion of science in the spiritual world, and must be regarded as a true and early precursor of our enquiry into the nature of trance manifestations.

106. Sir W. Crookes was the first who seriously endeavoured to apply scientific tests to the alleged supernormal influence of the spiritual on the material world. On these alleged facts, a scheme of belief known as Modern Spiritualism has been founded.

107. Next a group of Cambridge friends became convinced that the questions at issue could only be decided through experiment and observation of contemporary phenomena. On this basis the S.P.R. was founded. The first definite and important point towards which all the evidence converged was the thesis of Telepathy, the evidence for which was set forth in Pha7itas7>is of the Living.

108. Telepathy, rendered probable, leads on to evidence of man's survival of death ; but we need first a searching review of the capacities of his incarnate personality.

109. Contrasted views of Personality from which we start. Reid: the old-fashioned view of a single unitary personality.

110. Ribot: the modern view that the self is a co-ordination-

CHAPTER I XXV

m. The new evidence adduced in this book, while supporting the conception of the composite structure of the Ego, does also bring the strongest proof of its abiding unity^ by showing that it withstands the shock of death.

112. The words supraliminal and subliminal may be used to express the mental life which goes on above and below the ordinary threshold of conscious- ness. The subliminal (or ultra-marginal) mental life is sufficiently complex and continuous to justify us in speaking of a subliminal Self.

113. This view may be attacked, on the one hand, as being too elaborate for the facts ; on the other hand, as ascribing to some part of our own person- ality perceptions and impulses which are really due to extraneous and perhaps discarnate minds.

114. The theory of the subliminal self need not, however, be pushed so far as altogether to negative spirit-intervention ; in fact, the two views support each other.

115. The study of these subliminal workings is the more necessary now that we realise the slow and complex evolution of man, with the probable lapse from consciousness of much that was once vividly present.

116. The difference between old and new conceptions of consciousness is like the difference between the old simple

conception of sunlight and our pre- sent conception of the ray fanned out into a spectrum, and barred with lines of varying darkness.

117. Just as the solar spectrum has been prolonged by artifice beyond both red and violet ends, so may the spectrum of conscious human faculty be artificially prolonged beyond both the lower end (where consciousness merges into mere organic operation) and the higher end (where consciousness merges into reverie or ecstasy).

118. Sketch of the general line of inquiry to be pursued in this book — an advance from the analysis of normal to the evidence for supernormal faculty, ending with a discussion of the nature of the proof acquired as to the persistence of human personality after bodily death.

119. Of the chapters following on this first or introductory one, the second will contain a discussion of the ways in which human personality disintegrates and decays.

120. The third, utilising the insight thus gained, will discuss the line of evolution which enables man to maintain and intensify his true normality.

121. The fourth will discuss man's normal alternating phase of personality — sleep, and introduces us to certain supernormal phenomena, which some- times occur in that state.

122. The fifth chapter will deal with hypnotism, considered as an empirical development of sleep. Hypnotic suggestion intensifies the physical recupera- tion of sleep, and aids the emergence of those supernormal phenomena which ordinary sleep and spontaneous somnambulism sometimes afford.

123. From hypnotism we pass on in the sixth chapter to a range of experiment and observation of still wider scope, namely, to the consideration of all the sensory messages which the subliminal sends upwards to the supra- liminal self ; phantasmal externalisations of

internal vision and audition. Many of these messages are telepathic — involve, that is to say, direct transmission of thought from one living person to another.

124. Nor does such transmission cease with the bodily death of the trans-

mitting agent. The seventh chapter shows that veridical messages may be given phantasmally to mortal men by spirits after bodily death.

125. The eighth chapter introduces another class of subliminal messages — those unwilled writings and utterances which may be styled motor automatisms. Automatic writing, especially, furnishes the opportunity for experiments more prolonged and continuous than the phantasms or pictures of sensory automa- tisms can often give.

126. These motor automatisms, moreover, as the ninth chapter shows, are apt to become more complete, more controlling, than sensory automatisms. They culminate in the possession of the sensitive by some extraneous spirit, who writes and talks through the temporarily vacated organism, giving proof of his own surviving identity.

127. The conceptions thus gained will be seen to have bearings on the fundamental problems of the relation of spiritual phenomena to Space, to Time, and to the material world.

128. Finally, we shall resume in a tenth chapter, or Epilogue, some of the reflections, philosophical or religious, to which these new facts inevitably give rise.

CHAPTER II

DISINTEGRATIONS OF PERSONALITY

200. Each man is at once profoundly unitary and almost infinitely com- posite.

201. I believe that the unifying principle of his personality is an indwelling soul, and that souls have actually been observed in operation apart from the organisms which they possess, both while those organisms are still living and after they have decayed.

202. Our aim must be to draw from a study of the disintegrations of human personality some hints which may tend towards its more complete integration.

203. We shall have to discuss consciousness in various ways, and we shall find it convenient to use the word conscious as equivalent to potentially mem- orable. That will be in our view a conscious act which we imagine as capable of forming under any conceivable circumstances (not necessarily on this planet) a link in a mnemonic chain. We must, therefore, feel no prepossession against any given arrangement or division of the total mass of consciousness which exists within us.

204. As to the mode of original integration of consciousness up to the human level science can tell us nothing ; we must wait for the discovery of laws affecting the spiritual world.

205. We have, therefore, no right to assume that all our psychical operations will fall at the same time, or at any time, into the same central current of per- ception. More probably natural selection has determined what elements shall rise above the conscious threshold. In processes of disintegration these needed elements sink below the threshold again.

206. The series of these degenerations seems to pass thro'igh a certain

critical point where the demarcation between the phases of personality is sufficiently marked to involve a trance-state in passing from one to the other. We begin with minor and partial disaggregations — insistent ideas and the like.

207. These fixed ideas show themselves amenable to psychological rather than to physiological treatment, and are best described as small displacements of the normal level of voluntary control. 207 A. Janet's cases of forgotten terrors giving rise to hysterical attacks.

208. They thus lead up to hysteria, which consists essentially in an undue " permeability of the psychical diaphragm," or confused interchange of elements which should lie above and elements which should lie below the threshold of waking consciousness.

209. In hysteria the field of consciousness is narrowed, so that hysterical anaesthesia is not a real loss of sensibility, but a mere distraction of attention from the affected part.

210. Anaesthetic patches are determined not by anatomical demarcations, but by caprices of the hypnotic stratum — dream-like self-suggestions emanating from partially intelligent subliminal centres.

211. The fragments of perceptive power over which the hysteric has lost control still exist below the threshold, and are capable of being again raised by suggestion into waking consciousness.

212. Example from the recovery by hysterics of their normal field of vision on the presentation of an exciting object.

213. Examples of the partial regression of specific senses in the hysteric to the vagueness of primitive irritability.

214. Similar dissociation of the sense of personality from purposive movements.

215. But a hysteric who squeezes the dynamometer like a weak child can exert great muscular force under the influence of emotion.

216. Hysteria, however, does not necessarily show initial weakness of mind. It may result from the shock of painful circumstances upon natures originally intelligent and refined.

217. Case of Miss Lucy R., as given by Drs. Breuer and Freud.

218. Case of Fraulein Anna O., by the same physicians.

219. Gradual transformation of hysterical malady in this case into a secondary personality.

220. The subhminal convictions or fixed ideas which become morbid when they are encysted in the mind may become sources of power and in- fluence when they are worked in with the products of supraliminal reason, as in martyrs, reformers, &c.

221. From these cases of isolation of certain emotional groups from the psychical complex I pass on to more profound cleavages ; — our best starting point for the study of these lies among the phenomena of dreams — especially in their dramatic character. 221 A. R. L. Stevenson's dream of possessing a double personality.

222. In some cases the new personality seems a dramatisation of some dominant morbid emotion. 222 A. Janet's case of " demoniacal possession."

223. Somnambulisms, developing from accesses of sleep-waking, may merge into dimorphic personalities. 223 A. Dyce's case, 223 B.

Mesnet's case.

224. Somewhat similar are post-epileptic alternations of personality. 224 A. Case of Sorgel.

225. Other alternations — though possibly post-epileptic in origin — seem dimorphic or allotropic rather than degenerative. 225 A. Case of Ansel Bourne in which the memory of the secondary state was recovered through hypnotism.

226. Two similar cases, in which the secondary state was perhaps to be referred to a form of hysteria. 226 A. Proust's case. 226 B. Boeteau's case.

227. Case reported by Sidis in which an accident was followed by amnesia and the development of two personalities.

228. A case of the " ambulatory " type, apparently associated with a definite physical lesion. 228 A. Drewry's case.

229. In some cases the alternating state seems due to lack of sufficient vitality to maintain the normal personality without intermission. 229 A. Skae's case.

230. Allied with these degenerative alternations are the factitious alterna- tions which are developed in hysterical persons by hypnotic suggestion or self- suggestion. Janet's cases : 230 A. Leonie ; 230 B. Lucie. 230 C. Jules Janet's case : Marceline R.

231. In other cases the secondary state is in some ways an improvement on the primary. 231 A. Case of Felida X. 231 B. Barrett's case.

232. In the case of Mary Reynolds, the second state showed a childish gaiety and msouciance, and the two states gradually coalesced into a third phase superior to both. 232 A. Details of the case.

233. An extreme example of dissociations dependent on time-relations ; complex ecmnesia with subjacent hypermnesia. 233 A. Case of Louis Viv^.

234. Example of a subliminal self showing a grotesque hostility to the ordinary self. 234 A. Morton Prince's case of " Sally Beauchamp."

235. Osgood Mason's case of Alma Z., in whom the recurring secondary personality was always associated with immediate and marked improvement in the physical condition.

236. In the case of Mollie Fancher, there were several secondary personalities with a childish character fitted to each ; and her case shows indications of supernormal faculty. 236 A. Newbold's review of the case.

237. The case of Anna Winsor presents a contrast and conflict between positive insanity on the part of the organism generally with wise and watchful sanity on the part of a single limb — the right arm — which appeared to become the permanent possession of the sane secondary personalit3^ 237 A. Barrows' report on the case.

238. The " Watseka Wonder " must be regarded as a pseudo-possession determined by suggestion in a hysterical child. 238 A. Details of the case.

239. This series illustrates the complex and separable nature of the elements of human personality. Plysteria the most delicate form of psychical dissection.

240. Hysteria exhibits acquisitions as well as losses of faculty-

241. If the elements of emergence increase, and the elements of sub- mergence diminish, the permeability of the psychical diaphragm may mean genius instead of hysteria.

242. And the sleeping phase may develop into sleep-waking conditions with manifestations of submerged faculty, which hypnotism can fix and utilise-

CHAPTER III xxix

243. As the hysteric stands in relation to ordinary men, so do we ordinary men stand in relation to a not impossible ideal of sanity and integration.

244. We may be as unable to conceive of the ideal beyond us as the hysteric is unable to conceive, except by fitful flashes, our normal sanity.

245. We have, at any rate, learnt the lesson of our profound modifiability ; and we have seen that it is by appeals to the subHminal self that we have the best chance of being modified in the directions that we desire.

CHAPTER III

GENIUS

300. Our study, in the last chapter, of the disintegrations of personality will teach us to seek our type of normal manhood in some example of strongly centralised control over as many elements of the personality as possible.

301. It has been suggested that the nervous development of our race tends rather to degeneracy ; and Professor Lombroso, for instance, regards " the man of genius " as an aberrant and almost a morbid type.

302. I hold, on the other hand, that Genius may be best defined as a capa- city of utilising powers which lie too deep for the ordinary man's control ; so that an inspiration of genius is in truth a subliminal uprush of helpful faculty .

303. But before proceeding further we must clearly realise that by no means all that is subliminal in us is potentially " inspiration " ; but that what lies beneath the threshold is at least as mixed in quality as what lies above.

304. The descriptive metaphor of highest-level, middle-level, and lowest- level centres, useful in distinguishing great classes of nervous activities, may be extended to different forms of automatic or subliminal manifestation.

305. I explain these inequalities by the assumption of a sotd which exer- cises an imperfect and fluctuating control over the organism, along two main channels, only partly coincident ; and I claim the title of genius for states in which some rivulet is drawn into supraliminal life from the undercurrent stream. And as psychologists we are bound to define genius by the mode of its operation ; — not by the pleasure-giving properties of the result achieved ; — by the source, not the quality, of the output.

306. Now as to normality, I urge that in a constantly evolving species the norm is best represented by the farthest evolutionary stage yet reached.

307. Comparison of genius to an intensification of the glow of a banded spectrum.

308. The form of genius, or of subliminal uprush, most easily measurable is the gift of the " calculating boy." This gift is usually first observed in child- hood, and often disappears in a few years.

309. Table of principal Arithmetical Prodigies.

310. These " prodigies " — who are not " degenerates " — are generally un- able to explain their own methods, which remain purely subliminal. Case of Mr. Blyth. Details of some other cases.

XXX SYLLABUSES

311. Further cases of similar definiteness of subliminal co-operation. Ex- periences of Mr. W. Higton.

312. Sir John Herschel's " Geometrical Spectres," which he regarded as " evidence of an intelligence distinct from that of our ordinary personality."

313. Vaguer impressions of subliminal mentation. Case quoted from Dr. Paul Chabaneix.

314. Co-ordination of the sleeping and waking phases of existence. R. L. Stevenson's elaboration of stories in his dreams.

315. On the other hand, Lombroso's collection of anecdotes of the de- generacy of men of genius is on several grounds very weak evidentially.

316. Nervous diseases are no doubt relatively more prominent in modern life, mainly on account of the diminution of diseases due to hunger, filth, and exposure.

317. Rapid nervous development also inducts pertttrbation tvhich masks evolution, as more advanced forms of faculty come into play.

318. Tht planetary scheme of man's evolution regards as mere by-products such joys and powers as are not due to that survival of the fittest which adapts man for success in the material world.

319. But, in fact, the history of life on earth has been a history not merely of adaptation to an environment known once for all, but of gradual discovery of the environment. The dawn of new faculty has again and again manifested a wider Cosmos to which life must react.

320. And thus the higher gifts of genius are no by-products, but are fresh perceptions of truth, and lie in the main stream of human evolution.

321. Yet since the output of genius is largely subliminal, and thus nearer to the extra-terrene source of life, it may sometimes be out of harmony with terrene existence ; just as imaginal characteristics in the larva may be out of harmony with larval existence.

322. Thus, for example, subliminal mentation, while capable, with great poets, of using words much after the manner of music, does not, on the other hand, seem to be so closely and inevitably linked with speech as is mental action above the conscious threshold.

323. Speech and writing are summarisations of certain forms of complex gesture, inevitably inadequate to symboHse our whole psychical being.

324. Certain other forms of symbolism, — as observation and experiment seem to show, — are often more natural than speech for subliminal self- expression.

325. In this fact, indeed, one may roughly say, lies the need and the genesis of Art, which abandons logical definiteness of statement for the sake of a nearer approach to truth hidden in the ideal world.

326. The internal audition which externalises itself in poetry or music; — the internal visualisation which externalises itself as plastic art ; —

these represent for us something truer and more permanent than the products of supraliminal thought.

327. We are here in danger of transcending our definition of genius as the crystallisation by subliminal uprushes of the content of supraliminal thought. But genius is inevitably linked both with trance and with automatism.

328. The flash of genius is a brief automatism, and certain prolonged efforts of genius remind us of the complexity of cerebral re-growth, — the "sub- stitution of function " which takes place beneath the conscious level.

CHAPTER IV xxxi

329. The talent of improvisation also, as with George Sand, may reach a point almost indistinguishable from automatism.

330. In some cases, as with M. de Curel, the act of invention merges into a quasi-hallucinatory perception of the imagined personages.

331. We may then naturally ask what is the relation of the man of genius to the sensitive ? Do his inspirations bring with them any supernormal know- ledo-e ? He may get true impressions, although not definite impressions, of a supersensory world.

332. For evidence on this point we must consult the utterances of philo- sophers or poets.

333. In Wordsworth's Prelude we find an honest and deliberate attempt to answer this very question.

334. The subliminal uprush may bring to the poet a vague but genuine consciousness of the spiritual environment.

335. And similarly to the lover it may bring a consciousness of that universal link of spirit with spirit which is the generalisation of telepathy. The controversy as to the planetary or cosmical scope of the passion of Love is, in fact, central to our whole subject.

336. The planetary view, eloquently illustrated by Professor Pierre Janet, regards the sexual instinct as the nucleus of reality around which baseless fancies gather.

337. On the other hand, the Platonic view (as expressed in the Symposium and elsewhere) regards earthly passion as the initiation and introduction into cosmic sanctity and joy.

338. Platonic Love represents in effect what would now be rather termed Religion ; an attitude of devotion and worship towards an Eternal Goodness and Beauty.

339. The psychical type to which we have applied the name of genius may thus be recognised in every region of thought and emotion, and appears essential to the evolution of the race.

340. But whence comes this wisdom of the subliminal Self ? Within what limits can these favourable " sports " occur ?

341. My own argument, while not insisting on Platonic reminiscences, yet assumes a Soul in man and in the Universe an answering Spirit. These are familiar religious postulates, but we must extend the idea of indrawal from the spiritual world to the whole range of our psychical phenomena.

342. That process of indrawal appears healthy and joyous; it is to the child, not to the madman, that genius is near akin.

343. And men of genius, among whom we must reckon the group of saints, have made a palmary experiment on the development of our race, — a sane and fruitful effort to absorb strength and grace from an accessible and inexhaustible source.

CHAPTER IV

SLEEP

400. In the two preceding chapters I have reviewed the main disturbances and alternations of man's personality, and have then considered the VOL. I. c

norm of the waking phase of that personality. The sleeping phase must now be discussed ; — what its characteristics are, how its special faculties can be developed, and what light the study of its manifestations may throw upon the constitution of man.

401. A physiological definition of sleep has never yet been achieved, and is rendered increasingly difficult by what we now know of hypnotic sleep ; — induced in apparent independence of the supposed physiological requisites of slumber.

402. On the psychological side, sleep is the suspension of waking con- sciousness. But this is only a negative definition. We must seek its positive characteristics, regarding it as a secondary personality. The abeyance of the supraliminal life may be the liberation of the subliminal.

403. To begin with, the mere break of waking consciousness is somehow associated with a potent physiological change — of a kind whose induction lies beyond the spectrum of our ordinary consciousness.

404. And when we pass on within the limits of powers consciously exer- cised in waking hours, we find that sleep, although it habitually

suspends, yet does occasionally enhance those powers. Thus muscular control is enhanced in somnambulism.

405. And the power of visualisation is heightened in illusions hypnago-£[iques, — inward vision on the verge of sleep.

406. And also in hypnopojnpic pictures, — or the prolongation of dream- images into waking life.

407. Sometimes sensory imagination, inward vision, inward audition, and the like, — seem to be heightened and intensified in dream. 407 A. Case of Dr. Hodgson.

408. R. L. Stevenson utilised this sleep-faculty by self-suggestion to secure visual and dramatic interest for imagined scenes.

409. And similarly, as though by an unwilled self-suggestion, a dream may leave permanent nervous injury, or nervous benefit. 409 A. Faure's case. 409 B. Case of Dr. Holbrook.

410. Even stigmata may apparently be caused by self-suggestion in sleep : Kraff t-Ebing's case.

411. Dream-memory and hypnotic memory seem to be connected ; — suggesting some subliminal continuity of memory through all phases of personality.

412. And in fact we find that, where the memories of several states can be compared, it is the memory furthest from waking life whose span is generally the widest.

413. And dream-memory does at least sometimes include ecmnesic periods, as a case of Charcot's shows.

414. Dream-memory may include facts once known but now forgotten ; and also facts which have indeed fallen within the sensory field, but which waking attention has never observed.

415. Example from Delboeuf of the recovery in dream of a forgotten memory. Cases of: 415 A. Mrs. Bickford-Smith. 415 B. Col. A. v. S.

416. Example of the recovery through dream of an object whose posi- tion seemed beyond the range of waking myopic vision : Case of Mr. Lewis.

417. Examples of dreams which reason as well as remember. 417 A.

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Davey's case. 417 B. Case of Professor Lamberton. 417 C. Case of Professor Hilprecht.

418. Analogy between the achievements of. dream and the achievements of genius. Possibility that sleep may stand in closer relation than vigilance to a spiritual environment. Ancient universality of this belief.

419. Both telcesthesia and telepathy^ — terms between which we may roughly divide our first groups of supernormal faculty, — meet us indistinguish- ably in the phenomena of dream. Other groups, as premonitions, present further difficulties for any logical scheme of classification.

420. Nor can the distinction between excursive dreams and receptive dreams serve as a definite mark of division. A fuller scheme will be discussed in Chapter VI. For the present we shall take first those phenomena most nearly allied to our ordinary perceptions of the material world, and shall pro- ceed to those which suggest relations to a spiritual world.

421. Visions of objects during sleep, no longer explicable as revivals of facts which had once fallen, though unnoticed, within the field of

vision, but suggesting supernormal perception or excursion by the dreamer. Cases of :

421 A. Mr. Squires. 421 B. Mr. Watts. 421 C. Mrs. Wilkie. 421 D. Judge Howe. 421 E. Mr. Brighten. 421 P. Captain Scott. 421 G. Miss Luke. 421 H. Sir L. Jones. 421 J. Mr. Nascimento.

422. Cases where there is an apparently telepathic link between the dreamer and the scene discerned: — Case of Canon Warburton. Cases of:

422 A. Mrs. West. 422 B. Sir J. Drummond Hay.

423. Case of Mr. Boyle : vision of a death-scene.

424. Case of Sir E. Hamilton : dream of injury to brother's arm. Cases of: 424 A. Mr. Crewdson. 424B. Mrs. Richardson. 424 C. Mr. William Tudor.

425. Precognitive dreams. Indeterminate whether due to the subliminal self of the dreamer or to other spirits incarnate or discarnate. Case of Duchess of Hamilton. Cases of : 425 A. Mr. Pratt. 425 B. Mr. Ivey. 425 C. Lady Z. 425 D. Mr. Haggard. 425 E. Lady Q.

426. Prolonged vision of a scene of death : 426 A. Case of Dr. Bruce.

427. Case of Mrs. Storie. Symbolical presentation of a scene of death.

428. Illustrations of the theory of " psychical invasion " by the spirits of living persons : case of Mrs. T. Cases of : 428 A. Mr. Pike. 428 B. Mrs. Manning. 428 C. Mr. Newnham. 428 D. Mr. W. 428 E. Mrs. Shagren. 428 P. Mrs. Venter.

429. Sometimes this invasion appears to come from departed spirits. Casesof : 429 A. Mrs. Menneer. 429 B. Mrs. Lightfoot. 429 C. Mr.

Wing- field. 429 D. Mrs. Green. 429 E. Mr. Dignowity. 429 P. Professor Dolbear.

430. Summary of the lines of inquiry dealt with in the preceding sections, and the conclusion suggested that the self of sleep is a spirit freed from ordinary material limitations.

431. This conclusion accords with the hypothesis that we are living a life in two worlds. The waking personality is adapted to the needs of earthly life ; the personahty of sleep maintains the fundamental connection between the organism and the spiritual world by supplying it with spiritual energy during sleep, and itself develops by the exercise of its own spiritual faculties.

432. This conclusion will be further justified in later chapters, and especially in those dealing with states analogous to sleep ; somnambulistic and hypnotic trance — possession and ecstasy.

CHAPTER V HYPNOTISM

500. Preliminary survey of the chapter. I first show that hypnotism is an experimental development of the sleeping phase of personality. Then, review- ing the various accredited modes of inducing hypnotic effects, I show that these resolve themselves into suggestion and self-suggestion ; and, further, that suggestion from hypnotisers resolves itself, in its turn, into self-suggestion; and I define suggestion as a successful appeal to the subliminal self.

Analysing, in the next place, the main achievements of hypnotism, I find that these seem all of them to imply an increased subliminal viialisatioji of the organism ; and, again, that self-suggestion is exercised most effectively when it is supported by strong faith in some external vitalising or succouring power. I conclude that man's

spirit does actually draw in energy from some spiritual environment; and that "by Grace we are saved through Faith."

501. Our study of sleep in the last chapter, even more than our study of genius in the chapter preceding, has suggested the desirability of reproducing and consolidating by experiment some part of that sporadic and spontaneous faculty which has come to the surface especially in vision and sleep-waking states.

502. Yet at the same time, if it were not for the knowledge which hypnotism has almost accidentally brought to us, we should find it hard to devise any appropriate scheme of experiment. Important lesson conveyed by the fact that a phenomenon so easily produced and so impressive as the hypnotic trance should have remained virtually unknown until so recent a period.

503. Hypnotism has now, in fact, been discovered, and has opened an easy road of exploration. Yet we should realise beforehand that we are only likely to reach experimentally such portions of our subliminal being as hysteria and somnambulism have affected in their spontaneous and sporadic way. We shall probably reach, so to say, only " middle-level centres " of the subliminal self.

504. These reflections, at any rate, show that hypnotism is no disconnected or extraneous insertion into experimental psychology, but rather a summary name for a group of necessary, although empirical and isolated, attempts to bring under control that range of submerged faculty which has already from time to time risen into our observation.

505. Mesmer showed broadly that a profound nervous change, often thera- peutic, would often follow upon an obscure stimulus which he regarded as a specific efiluence passing from hypnotiser to subject.

506. De Puys^gur developed this nervous change into its most important phase, namely, induced somnambulism, and in this phase obtained indications of supernormal faculty.

507. EUiotson and Esdaile, using mesmeric passes, effected remarkable cures, with deep anaesthesia under surgical operations.

508. Braid and Fahnestock showed that hypnotic results could be pro- duced without passes by suggestion and self-suggestion.

509. Charcot, l:)y strongly defending a definite, but mistaken, conception of

hypnotism, gave a fresh impulse to its study. 509 A. Bramwell's criticism of Charcot.

510. Lidbeault, Bernheim, and other hypnotists representing what was at first identified with " the Nancy School," but is now the generally accepted view, insisted that hypnotic phenomena are wholly due to suggestion and self- suggestion, but left these terms unexplained.

511. On a closer analysis it is seen that " suggestibility " means nothing more than increased internal responsiveness of the organism, which is the result which we wish to effect, not the means by which we effect it.

512. This plasticity, or readier response of the organism to our desire for its modification, is, in fact, aimed at by the use of various nervous stimuli, massive or speciahsed. Drugs afford a form of massive stimulus which is sometimes effective. 512 A. Chloroform may sometimes act simply as a suggestion (Herrero's cases). 512 B. Voisin's view of chloroform as facilitating attention. 512 C. Influence of opium in adding force to self-suggestion: Case of Dr. Parsons.

513. Sudden shock has also been tried, but the resultant " cataplexy" is not identical with hypnotic trance. 513 A. Bramwell on hypnosis in

animals. 513 B. Mesmerisation of animals regarded as a test of existence of mesmeric effluence. 513 C. Liebeault on hypnotisation of infants.

514. Hypnotic trance is induced in some hysterical persons by pressure on certain patches of skin called hyp7iogenous zones. This method, however, seems to be merely a form of hysterical self-suggestion.

515. Monotonous stitmilation (as used by Voisin, Braid, &c.), has some predisposing effect, but its apparent effect may often be more truly referred to suggestion.

516. And mesmeric passes involve too little monotonous stimulation to be thus explicable. Their effect must be due either to suggestion or to some in- fluence or effluence akin to telepathy.

517. All forms of nervous stimulation, resulting in increased plasticity, tend thus to resolve themselves into the unexplained efficacy of " suggestion," while, on the other hand, unless there exist some influence or effluence of unknown type, suggestion by hypnotisers can mean little more than self-suggestion.

518. Self-suggestion is itself capricious and unintelligible ; although it is in practice observed to work more readily along certain main lines. 518 A. Fahnestock and Delbceuf on self-suggestion. 518 B. Bramwell and the elder Despine on the same. 518 C. Forel's experience. 518 D. Wingfield's experi- ments in self-suggestion.

519. I define suggestion as " successful appeal to the subliminal self " ; and thus, in the first place, I present the puzzle of the capriciousness of successful suggestion as part and parcel of the larger problem of the relationships of the supraliminal and the subliminal self.

520. This conception should throw light on the phenomena of hypnotism. In the first place, since the subliminal self is specially

concerned with the sleeping phase of personality, we may expect that hypnotism will involve some developed form of sleep.

521. The hypnotic trance is not identical with ordinary sleep. The subliminal self comes to the front in reply to our appeal, and displaces just so much of the supraliminal self as may be needful for its purposes.

522. The stages of hypnotism do not follow any fixed physiological law, — as

Charcot, for instance, supposed. 522 A. Jules Janet's case, 522 B. Gurney on hypnotic stages.

523. Rather, as Gurney has shown, they resemble alternating personalities, of shallow type. 523 A. Gurney on stages of memory in hypnosis. 523 B. Mrs. Sidgwick on the same.

524. Beneath and between the alert states lies the profound hypnotic trance, which resembles a scientific rearrangement of sleep ; — at once more stable and more responsive than ordinary sleep.

525. This generalised conception of hypnotism needs a survey, wider than has been usually attempted, of hypnotic results. The impracticability of framing a physiological scheme of these results teaches us to fall back on psychological considerations. Inhibition and dynamogeny form a convenient contrast of conceptions ; both factors entering into all processes of education.

526. It is possible that the influence of suggestion begins before birth. At any rate, we may regard hypnotic suggestion as a summarised education, and may discuss the role of inhibition and dynamogeny from the nursery onwards. 526 A. Liebeault's case of suggested

birth-mark. 526 B. Galton's case of sug- gested connate idiosyncrasy. 526 C. Maston's case.

527. Inhibition of childish tricks (acquired morbid synergies) by hypnotic suggestion. 527 A. Berillon's cases of cures of childish tricks, &c. 527 B. Vlavianos' cure of similar tricks in an adult.

528. Inhibition of kleptomania and of violence. 528 A. Cases and refe- rences 7'e kleptomania. 528 B. Janet's cases.

529. Inhibition of organic proclivities — dipsomania, nicotinism. 529 A. Cases and references re dipsomania. 529 B. Bramwell on dipsomania. 529 C. Cure of nicotinism.

530. Inhibition of morphinomania. 530 A. Marot's cure of a case.

531. Inhibition of aberrant sexual impulse and imagination.

532. Inhibition of morbid memory and attention, — of idees fixes. 532 A. References to cures of phobies professionnelles. 532 B. Vlavianos' cure of agoraphobia. 532 C. Mavroukakis' cure of the same. 532 D. Bramwell's cures of obsessions.

533. Inhibition of inconvenient elements of normal memory: — cure of shyness, &c. Hypnosis not a state of mono-ideism. 533 A. Bramwell shows it to be rather one of poly-ideism,

534. Inhibition of pain; — the most forcible control of attention, 534 A. Delboeuf s experiment of the two burns, 534 B, References to some cases of hypnotic analgesia. 534 C, Delboeuf 's cure of neuralgia. 534 D, A cure of sycosis menti. 534 E. Hypnotic analgesia in accoticheftietits.

535. Is this inhibited pain altogether abrogated, or translated to some other plane of consciousness? 535 A. Green's cases, 535 B, Bramwell's cases.

536. In any case suggestion has the power of dissociating vital phenomena hitherto conjoined, and thus allowing a man to retain in consciousness only such selection of faculties as may suit his immediate purpose.

537. Turning now to the dyna7nogenic results of suggestion, we find that even the results already classed as inhibitivc are in the last resort dynamo- genie; since although external acts may be inhibited, there must be a dynamo- genie reinforcement of the ideas which check the acts. The more obviously dynamogenic results may now be arranged in an order resembling that which

we try to follow in education; — proceeding from external senses to internal sensory and other central operation ; and thence again to attention and will, and so to character, which is a kind of resultant of all these.

538. Sensory dynamogeny; correction and reinforcement of defective end-organs by suggestion. 538 A. Lidbeault on cases of Aubry and Loue. 538 B. Bramwell's subject, as examined by Hewetson. 538 C. CuUerre's case of suggestion by motor images. 538 D. Connection of hypnotic suggestion with Restitution of Function.

539. Hyperassthesice of sight and hearing produced by suggestion. 539 A. Bergson's case of cornea-reading.

540. Hyperaesthesias of the less defined sense-organs merge into what we may term hetercesihesice, or new varieties of sensibility. 540 A. Kropotkin on primitive sense-organs.

541. Difficulties in the investigation of these; different types of heter-assthesias. 541 A. Sensibility to inorganic objects ; e.g. running water. 541 B. Barrett on "dowsing." 541 C. Metallssthesia. 541 D.

Sensibility to magnets. 541 B. Sensibility to dead or living organisms ; or to mesmerised objects. 541 F. Medical clairvoyance. 541 G. Richet's experiments. 541 H. Richet's case of clairvoyant diagnosis accompanied by some prevision. 541 J. Suggestive dynamogeny thus leads up to supernormal faculty. 541 K. Braid on medicamentous substances, &c.

542. Dynamogenic effects of suggestion continued. Effects of suggestion on the vaso-motor system. 542 A. De Jong's cure of haemorrhage. 542 B. Various cases of vaso-motor effects. 542 C. Bramwell's cure of hyperhydrosis.

543. Stigmatisation. 543 A. Case of Louise Lateau. 543 B. Biggs' cases. 543 C. Coomes' case. 543 D. Krafft-Ebing's case. 543 E. Cases by Janet, Backman, &c. 543 F. Charcot's production of oedema by suggestion. 543 G. Artigalas' cure of haemorrhage. 543 H. Schrenck-Notzing's experiments.

544. Dynamogeny of the central sensorium ; visual and auditory halluci- nations.

545. Certain points peculiar to hypnotic hallucinations. Their capability of deferment.

546. So-called "negative hallucinations," or "systematised ansesthesiae," imply a watchful adaptation of the hallucination to circumstances unpredictable when the suggestion was first given. 546 A. Mrs. Sidgwick's experiments.

547. Organic effects of hypnotic hallucinations may be profounder than in spontaneous cases.

548. Possibility of utilising this vividness and durability of hallucinatory sensation in such a manner as to extend human faculty.

549. The so-called "transposition of senses" is perhaps a hallucinatory self-suggestion in " explanation of a real emergence of

telaesthetic capacity. 549 A. Experiments of Pe'tdtin, Fahnestock, &c. 549 B. Fontan's experiments.

550. Dynamogenic efficacy of suggestion on attention, will, and character.

551. Suggestions d echeance, and post-hypnotic calculation of time-intervals, &c. Experiments of: 551 A. Gurney; 551 B. Delboeuf ; 551 C. Bramwell.

552. Vivification of memory, reinforcement of histrionic capacity, &c. 552 A. Dufay's case. 552 B. Bramwell on memory in hypnosis. 552 C. Memory of secondary states recovered by hypnosis.

553. Capacity for attention strengthened and waste of intelligence checked by suggestion. 553 A. Forel's warders. 553 B. Bramwell's subject, &c.

554. Reinforcement of will-power. Backman's experiment. Control over involuntary muscles.

555. Supposed danger of loss of independence ; how avoidable. 555 A. Lidgeois, Liebeault, &c., on subject's will-power and "suggested crimes." 555 B. Bramwell on the same.

556. Influence of suggestion on character. 556 B. Voisin and Dufour on moral reforms.

557. Types of faults and relative probability of hypnotic amelioration. 557 A. Bourdon's cure of morbid jealousy.

558. Faults from which the erring person does not desire to be free.

559. Merging of hypnotic suggestibility into susceptibility to religious influences.

560. We have thus reviewed that branch of hypnotic results which develop the capacity of the subliminal self for organic recuperation in the sleeping phase of personality. We must turn to the results which develop its capacity for self-liberation in the same phase: — as shown by the emergence of super- normal powers.

561. Before expanding this theme I must introduce another subject whose consideration has thus far been postponed, namely, spontaneous som- nambulisms.

562. These sleep-waking states form a development of dream, and show the middle-level elements of the subliminal self operating unchecked, with supernormal faculties, for the most part aimlessly and incoherently employed.

563. Sleep-waking parallels to genius. 563 A. Case of Rachel Baker.

564. Sleep-waking sagacity and organic prevision. 564 A. Teste's case and references to others.

565. Telaesthesia and telepathy in spontaneous sleep-waking. 565 A. Dufay's case. References to cases of Elizabeth Squirrell, Jane Rider, &c.

566. Transition from spontaneous sleep-waking to the trance of " posses- sion."

567. This evidence shows us that the supernormal powers which we have traced in each of the preceding chapters in turn present themselves in much the same fashion in spontaneous sleep-waking states also. We must now return to hypnotism, and ask whether these powers are also manifest in sleep- waking states experimentally induced.

568. And first, as to the supernormal induction of hypnotic states. Can hypnosis be telepathically produced from a distance ? Experiments of : 568 A. Janet and Gibert. 568 B. H^ricourt. 568C. Dusart. 568D. Dufay. 568 E. Other cases.

569. If, then, a supernormal influence is exercised from a distance, it may presumably be exercised from close at hand, and we may thus be better able to analyse its true nature. Experiments in the telepathic production of local organic effects and in siletit willittg in proximity. 569 A. Experiments in the production of local anaesthesia by Gurney. 569 B. The same, by Mrs. Sidgwick. 569 C. Experiments in silent willing by Barrett, H. S. Thompson, &c.

570. Possible physical effluence as a hypnotic agent in proximity, perhaps indicated by the occasional sensations accompanying mesmeric passes.

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571. Supernormal response of the hypnotised subject. Rapport, and com- munity of sensation with hypnotiser. 571 A. Bramwell on rapport. 571 B. Experiments in community of sensation by Gurney. 571 C. The same, by Guthrie.

572. Perception of past sensation or action; retrocognitive telaesthesia. 572 A. Bobbie's cases. 572 B. Case of Ellen Dawson.

573. Perception of existing facts out of sensory range ; telepathy and travelling clairvoyance, &c., with occasional elements of precognition. 573 A. Professor and Mrs. Sidgwick's experiments. 573 B. Case of "Jane." 573 C. Backman's experiments. 573 D. Fahnestock's experiments. 573 E. Major Buckley's experiments. 573 F. Case of prediction of result of operation.

574. We have now traced out the second line in which hypnotism is a development of the sleeping phase of personality ; — the supernormal pheno- mena, as contrasted with the therapeutic. The chapter might here conclude ; save that it is felt that, if hypnotism be thus generalised as an appeal to the subliminal self, that appeal should not be the mere appanage of medical practice, but should be based for mankind at large upon some deep-seated instinct or faith,

575. Such faiths or instincts form what I have called "schemes of self-suggestion " ; — which do, in fact, shape themselves for man at each stage in turn of human progress. 575 A. Cases of efficacy of charms.

576. Transition from fetichistic to polytheistic conceptions of cure, and from polytheism to monotheism; the so-called " miracles of Lourdes."

577. Transition from monotheism to metaphysical abstraction ; faith-heal- ing ; Christian science; mind-healing. Reasons for not here treating these faiths in detail. They are crude attempts at a practical realisation of the pro- found conception of the superior reality of mind over matter.

578. The " miracles of Lourdes," on the other hand, depend on a complex resuscitation of antique methods of self-suggestion. No evidence for the agency of the Virgin Mary, or that the cures belong to a different category from hypnotic cures. 578 A. The Lourdes legend.

579. The Lourdes legend must needs be fully discussed, since it is im- portant to clear away all that we can of superstition and delusion from the essential truth that it is possible by a right disposition of our own minds to draw energy from an environing world of spiritual life. The practical result of hypnotic artifice has been to strengthen in us that inteUigent central force which guides organic metabolism to useful ends.

580. I can conceive that force in no other way than by saying that man is a spirit, controlling an organism irregularly and variably, and

controlling more intimately those deeper strata which hypnotic suggestion reaches.

581. Thus in hypnotic or trance states the spirit can more easily either modify the organism, with self-sanative results, or partially quit the organism, with telcesthetic results.

582. The life of the organism depends on a perpetual and varying indraft from the cosmic energy, and there will be effective therapeutical or ethical self- suggestion whenever by any artifice subliminal attention to a bodily function or to a moral purpose is carried to some unknown pitch of intensity which draws fresh energy from the metetherial world.

583. We cannot at present define the form of faith which may be most effective in this illation of spiritual strength and grace. Yet we may at once

realise that our most comprehensive duty, in this or other worlds, is intensity of spiritual life ; — nay, that our own spirits are part and parcel of the ultimate vitalising Power.

CHAPTER VI

SENSORY AUTOMATISM

600. Summary of preceding chapters. While various kinds of manifesta- tions of the Subliminal Self are disintegrative or morbid in character, we find in each class indications of higher faculties and of an evolutive potency. The converging lines of evidence lead to the conception of the Subliminal Self as the principal, deepest, and most

permanent element of the Self ; although much that is incoherent or outworn is also subliminal.

601. The distinctive subliminal faculty of Telepathy or Telaesthesia is emancipated from the ordinary limitations of organic life, and also persists after organic death; thus showing a relation between the subliminal and the surviv- ing self. All subliminal action may be called Atito7natism and regarded under the form of messages conveying information from the subliminal to the supra- liminal self, in either a sensory or a motor form.

602. Supraliminal life is here regarded as a special or privileged case of the whole personality, and consequently each ordinary faculty or sense will appear as a special case of some more general power, towards which its evolu- tion may be tending. Each sense is generally supposed to obtain fresh information only through its own end-organ, but it will appear that new and true perceptions are also generated in the brain.

603. Vestiges of the primitive undifferentiated sensitivity persist in the form of synesthesia^ e.g. when the hearing of an external sound carries with it, by some arbitrary association of ideas, the seeing of some form or colour. These phenomena are apparently entencephalic. 603 A. Flournoy's case. 603 B. Gruber's case.

604. The successive stages leading from these entencephalic percepts towards ordinary vision are : Entoptic impressions due to mechanical stimuli of the optic nerve or eye.

605. After-images : the retinal sequelae of ordinary vision.

606. Ordinary external vision.

607. The further stages from entencephalic vision towards the more internal forms are : Memory-images ; either cerebral sequelae of external vision, or a psychical rearrangement of these. 607 A. Flournoy on memory-images.

608. Dreams, mostly consisting of confused memory-images.

609. Imagination-images, psychical rearrangements of visual imagery.

610. All these forms of internal vision lead up to the most completely developed form, viz., hallucinations. 610 A. Mrs. Verrall on visualisation.

611. A hallucination is an intensified internal vision, a case of central hyperaesthesia. The faculty of internal vision varies in different persons, and only rarely attains to hallucination. Hallucinations sometimes arise from well- known morbid causes, but those which occur in normal conditions are more instructive, being apparently spontaneous modifications of central percepts.

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612. The popular assumption that a hallucination was proof of some morbid condition was shown to be without foundation by Gurney's statistics of hallucinations occurring to persons " in good health, free from anxiety, and completely awake." Through the investigation initiated by Gurney and re- sumed later by a Committee of the S.P.R., a far larger collection, and one more completely representative of all classes of hallucinations than had ever existed before, was formed. It showed that for the majority of hallucinations, as for the great majority of dreams, no special explanation (either physiological or supernormal) can be offered. In most of the coincident cases, the events coinciding with the hallucinations were unknown to the percipients at the time. 612 A. Summary of the Report on the " Census of Hallucinations."

613. These veridical hallucinations afford evidence of a development of fresh faculty. The usual conformity of visual hallucinations to optical laws is the result of self-suggestion ; this is true of veridical as of falsidical hallu- cinations.

614. But in that case, is the apparent spatial relation between percipient and percept due only to self-suggestion? Or is it not possible that real spatial relations may still exist in percepts — whether of embodied or of disembodied percipients — which have nothing to do with the sense-organs ?

615. If so, veridical mental visions may symbolically represent material, objects from a point of view outside the bodily organism of the percipient, and in the place to which he imagines himself to have travelled. This excursive theory may be applied to many telepathic and to all telssthetic cases. A corol- lary to it would be the possible perception of the percipient, in the place where he imagines himself to be, by other persons actually present there.

616. Mental visions can be controlled ; e.g. the most effective means of checking morbid and harmful hallucinations is the influence of hypnotic sugges- tion on the submerged mental strata.

617. Another instance of control is the production of harmless hallucina- tions by hypnotic suggestion. This differs from ordinary suggestion, in which only the ordinary powers of the subject are brought into play, since it involves at least a great increase in his ordinary visualising power, and forms another example of hypnotic evocations of fresh faculty, such as were given in Chapter V. The present cases are stimulations of central sensory tracts. The sub-liminal formation of these complex centrally initiated images is fostered by the suggestion which also projects them into the ordinary consciousness.

618. Hallucinations, then, have no necessary connection with disease, though they may often accompany it, since the central sensory tracts are of course capable of morbid as well as of healthful stimulus. The therapeutic study of hallucinations naturally preceded their psychological study ; but in the newer practical study of eugenics — the study which aims at improving the human organism, instead of

merely conserving it — experimental psychology is indispensable, and one branch of this is the experimental study of mental visions.

619. For this purpose it would be convenient to dispense with external suggestion, and confine our attention to the mind of the percipient. There are already in ordinary life indications of some faculty of projecting supraliminally visual images apparently matured elsewhere ; e.g. in dreams, memory-images, illusions hypnagogiques.

620. Crystal-vision affords a simple empirical method of finding the cor-

relation between all these types of internal vision, by facilitating in the seers the externalisation of subliminal concepts or ideas. 620 A. Rdsumd of history of crystal-gazing.

621. Hypnotisation, which is sometimes induced by prolonged gazing, may occur in crystal-gazing and facilitate hallucination. And the visions are sometimes determined hy points de repere.

622. But crystal-visions generally occur without hypnotisation, and develop in a way independent oipomts de repere.

623. Crystal-gazing is a harmless empirical method of developing internal vision. Experiments have been tried to test if the visions follow optical laws, independently of suggestion; — and should be tried again. 623 A. Discussion of optical effects in hallucinations.

624. A hypnotised person may be made to see visions on waking from the trance, and, as in the cases quoted in the Appendix, the seer, having for- gotten the suggestion, may be unaware of the origin of the pictures and unable to explain what their subject or meaning is. 624 A. Post-hypnotic crystal visions recorded by the present writer.

625. These experiments illustrate the transition between post-hypnotic hallucinations and crystal-visions, and afford further evidence of the genuine occurrence of the latter. Crystal-visions of: 625 A. Mrs. Verrall; 625 B. Miss Goodrich-Freer ; 625 C. " Miss. A." ; 625 D. " Miss Angus."

626. These are really instances of the control of inward vision ; although at first sight appearing lawless and arbitrary, — a random mixture of normal and supernormal knowledge with mere imagination.

627. Induced crystal-visions illustrate the various types of spontaneous sensory automatism; and these — to have any objective validity — must repre- sent knowledge supernormally acquired, or direct communication between the subliminal strata of two minds, — that is, telepathy.

628. Telepathy must exist if any disembodied intelligences exist. On the principle of continuity, evolution from the lower carries with it a presump- tion of development into the higher. Conversely, the ancient belief in the possibility of telepathic communication with higher minds, as in prayer, might well have suggested that such communication was possible between minds on the same level. This notion has occurred from time to time to philosophic thinkers, but has only recently been systematised by actual experiment.

629. The operation of telepathy is probably constant and far-reaching, and intermingled with ordinary modes of acquiring knowledge. But since we know nothing of its method of action, we can only specifically postulate it when all other known causes are excluded. The best experimental evidence is where the ideas to be transferred are trivial, and devoid of all association or emotion.

630. An account of the history and development of this form of experi- mentation, and the varied yet concordant results obtained, was given by Gurney in 1 886 in Phantasms of the Living, and some part of this history is repro- duced in our Appendices, with examples

of the additional evidence received since as to experimental thought-transference in the normal state. 630 A. Note on " Number-habits." Experiments with agent and percipient in the same room by: 630 B. Mr. Guthrie; 630 C. Mr. Rawson. Experiments with agent and percipient at a distance from one another by : 630 D. Mr. Kirk ; 630 E. Mr. Glardon ; 630 F. Dr. and Mrs. S. ; 630 G. Miss Despard.

631. Thus telepathy may produce definitely sensory, or vague, or idea- tional impressions ; it may sometimes be assisted by hypnotisation ; and we find a continuous transition from experimental to spontaneous telepathy. The apparently favourable effect of proximity may be due to self-suggestion alone.

632. We cannot as yet command success in the experiments ; — (a) the idea to be transferred may not reach the percipient's mind; or (b) if it does, it may be prevented from emerging into his ordinary consciousness. It has been suggested that telepathy is propagated by " brain-waves," that is, by ether waves passing from brain to brain.

633. But this suggestion rests on very superficial analogies, since the mental images of agent and percipient are generally dissimilar, the percipient greatly modifying the impression before externalising it.

634. Nor does it meet cases of collective percipience, or of varying time- relation, or of telepathy from discarnate spirits. We can at present say little more in the way of explanation than that Life has the power of manifesting itself to Life. Such manifestation may involve the lower animals also. 634 A. Case of animal apparition : Mrs. Bagot.

635. Hypothesis of a possible mode of psychical interaction : a " psy-chical invasion " by the agent, creating a " phantasmogenetic centre " in the place invaded; the spirit of the agent being actually transferred to the distant scene, which it perceives, but may or may not

remember; while its presence may or may not be perceived by the persons materially present in the scene.

636. Mere telepathy may explain an apparition coinciding with the death of the person seen ; but the hypothesis of " psychical invasion " seems to apply better to (i) collective cases; (2) telepathic clairvoyance; (3) reciprocal cases.

637. The increased evidence for communications from the dead must affect our view of telepathy ; as may also the increasing evidence for precognition ; and theorising must simply follow the evidence.

638. The present theory starts from the conception that different segments of the personality can operate independently of and unknown to each other, and sometimes apart from the organism ; (this latter is imphed in the assumption of telepathy, — still more in that of survival). Through hypnotism the first important step has been proved possible, namely, the independent operation of different segments, with separate streams of memory and conscious- ness, all working through the same organism.

639. Between these minor dissociations expressing themselves through the brain and the complete dissociation from the brain itself occurring at death come the apparently intermediate cases of spiritual activity at a distance during the comatose condition sometimes preceding death.

640. The cases now to be considered are regarded as coming within the formula " Dissociation of personality, combined with activity in the metetherial environment "; and the word " spirit " is here used to mean that element of the personality which operates, before or after death, in this environment.

641. Hallucinations, however, were shown by Gurney's Census to be too frequent to have any evidential force apart from some correspondence with external events. They can easily be produced

by hypnotic suggestion, and the percipient's subjective impression as to their validity is at best a very doubtful criterion.

642. The only valid evidence, then, for veridicality depends on a coin- cidence with some external event. Thus apparitions of the dying shovf primd

facie a causal connection between apparition and death unless the coincidence can be attributed to chance. The questions of evidence and chance coinci- dence were dealt with fully both by Gurney and in the Report of the later Census, with the conclusion that these coincidences could not be due to chance alone. 642 A. Gurney's general criticism of the evidence for telepathy. 642 B. Contemporary documentary evidence, with references to some cases supported by such evidence. 642 C. Hallucinations and illusions of memory : Royce and Parish on "pseudo-presentiments "; replies by Gurney and Hodgson.

643. Coincidental hallucinations have been classified from different points of view according to (a) the external event to which they correspond ; (b) the condition, waking or sleeping, of the percipient ; (c) the sense affected ; (d) the collectivity, or otherwise, of the perception. We take here as the basis of our scheme of classification the conception oi psychical itivasion by the agent.

644. We begin with cases where the action of the invader is of the weakest kind, so as to be hardly, if at all, evidential; e.g., case of Col. Bigge seeing phantasm of Col. Reed shortly before his actual arrival. In "arrival cases " the agent is probably imagining himself in the place where he is seen.

645. In other cases there is no obvious link with the place ; but the phan- tasm is probably veridical if seen either repeatedly by different

persons, or collectively ; e.g. repeated apparitions of Mrs. Hawkins ; and the evidence is still stronger when the apparitions are both repeated and collective. Cases of: 645 A. Mr. Williams. 645 B. Mrs. Stone. 645 C. Mrs. Beaumont. 645 Do Canon Bourne. 645 E. Miss Maughau.

646. In some cases, the percipience is merely collective, not repeated, and coincides with no crisis ; e.g. apparition of Miss E. seen by her two sisters.

647. Apparition of Mrs. Hall seen by herself and three other persons.

648. Collective percipience has sometimes been explained by telepathy, but is here attributed to psychical invasion by the agent ; since in some cases there is no link between him and any of the percipients. Further, the frequent absence of any crisis on his part suggests a special facility of psychical dissociations of a kind to make his phantom visible. The supposed idio- syncrasy is here called the " psychorrhagic diathesis."

649. Canon Bourne's case may be regarded as an instance. The same idiosyncrasy may exist in discarnate spirits, thus causing " haunts."

650. This hypothesis of a non-material effect produced on space is supported by cases in which the phantasm is perceived — not by the person apparently most appropriate as percipient, but by some comparatively uninterested person present with him, who happens to possess greater sensitivity ; e.g. case of Mrs. Reddell.

651. Two other cases of the same kind are those of Mrs. Gierke, and 651 A. Mr. Brown.

652. The next stage of psychical invasion consists of cases where the agent is seen in a place where he is probably imagining himself to be at the time. A few cases of precognitions of intended suicide are especially strong evidence of this ; e.g. case of Mrs. McAlpine.

653. As already mentioned, phantasms seen just before arrival are of the same type ; e.g. case of Mr. Carroll.

654. Any accessories to the picture (carriages, horses, &c.) are merely parts of the subliminal dream or scene imagined and projected by the agent. Cases of : 654 A. Mr. Mountford. 654 B. Major W.

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657. We come next to cases where the supposed psychical invader or agent himself supernormally acquires information. This may be done through (a) hyperaesthesia, (b) crystal-gazing or shell-hearing, (c) telepathy, leading to telzesthesia, (d) telsesthetic dreams or visions ; in all of which the percipient often has the impression of travelling to the distant scene.

658. The constitutional habits of the brain would dispose the perception to take a sensory form, but it is often symbolic, showing psychical shaping of the percept.

659. Such symbolism is no proof of any mental agency beyond our own, since all our percepts are ultimately symbolic, or indirectly representative of external realities. To incarnate spirits the material world seems the easiest to perceive, and consequently immaterial percepts are apt to assume a material symbolism. For discarnate spirits this position may be reversed.

660. There may be a continuous transition between supernormal percep- tions of ideas and of matter. In travelling clairvoyance there seem to be all forms of supernormal faculty, and a power of perceiving objects or events dis- tant either in space or time, and sometimes with no assignable link with any living person.

661. Cases of this kind occur more often in dreams than in waking hallu- cinations ; e.g. case of Dr. . In many of these cases there is no clear in- dication of an agent ; they suggest rather an active impulse on the part of the percipient. The scene perceived may or may not be of special interest to him.

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664. The next case (that of Mr. Dyne) suggests yet another explanation — a picture of its last scenes on earth impressed by a spirit on a surviving friend.

665. Next come cases where there was probably some real projection of will or desire by the agent-invader, who (himself retaining no memory of his excursion) is seen by the percipient in his own vicinity ; e.g. the case of Mrs. Elgee and Mrs. Ramsay, which, being collective, specially suggests invasion by the agent. Cases of : 665 A. Mr. Kearne. 665 B. Mr. Lodge. 665 C. Mr. Dickinson.

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668. Apparitions produced experimentally; that is, when the agent is perceived at a time when he is strongly willing to appear, though he may not himself know of his success ; e.g. case of Mr. S. H. B. Cases of : 668 A. Mr. Godfrey. 668 B. Mr. Kirk. 668 C. Dr. G. 668 D. Miss Maughan. 668 E. " Miss Danvers." 668 F. Mr. Sinclair. 668 G. Councillor Wesermann.

669. Experiments should be tried as to whether self-projection could not be facilitated by hypnotic suggestion. Also the agent might be made to recall his visit by hypnotic suggestion.

670. These self-projections represent the most extraordinary achievements of the human will, and are perhaps acts which a man might perform equally well before and after death.

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MAR 29 1917

CHAPTER I

INTRODUCTION

Maior agit deus,^atque opera in maiora remittit.

— Virgil.

100. In the long story of man's endeavours to understand his own environment and to govern his own fates, there is one gap or omission so singular that, however we may afterwards contrive to explain the fact, its simple statement has the air of a paradox. Yet it is strictly true to say that man has never yet applied to the problems which most profoundly concern him those methods of inquiry which in attacking all other problems he has found the most efficacious.

The question for man most momentous of all is whether or no he has an immortal soul ; or — to avoid the word immortal, which belongs to the realm of infinities — whether or no his personality involves any element which can survive bodily death. In this direction have always lain the gravest fears, the farthest-reaching hopes, which could either oppress or stimulate mortal minds.

On the other hand, the method which our race has found most effective in acquiring knowledge is by this time familiar to all men. It is the method of modern Science — that process which consists in an in- terrogation of Nature entirely dispassionate, patient, systematic ; such careful experiment and cumulative record as can often elicit from her slightest indications her deepest truths. That method is now dominant throughout the civilised world; and although in many directions ex- periments may be difficult and dubious, facts rare and elusive. Science works slowly on and bides her time, — refusing to fall back upon tradition or to launch into speculation, merely because strait is the gate which leads to valid discovery, indisputable truth.

I say, then, that this method has never yet been applied to the all-important problem of the existence, the powers, the destiny of the human soul.

101. Nor is this strange omission due to any general belief that the problem is in its nature incapable of solution by any observation whatever which mankind could make. That resolutely agnostic view — I may almost say that scientific superstition — " ignoj^amus et ignorabimus " — is no doubt held at the present date by many learned minds. But it has never been

the creed, nor is it now the creed, of the human race generally. In most civilised countries there has been for nearly two thousand years a dis- tinct belief that survival has actually been proved by certain phenomena . observed at a given date in Palestine. And beyond the Christian pale — whether through reason, instinct, or superstition — it has ever been com- monly held that ghostly phenomena of one kind or another exist to testify to a life beyond the life we know.

But, nevertheless, neither those who believe on vague grounds nor those who beheve on definite grounds that the question might possibly be solved, or has actually been solved, by human observation of objective facts, have hitherto made any serious attempt to connect and correlate that belief with the general scheme of belief for which Science already vouches. They have not sought for fresh corroborative instances, for analogies, for explanations ; rather they have kept their convictions on these funda- mental matters in a separate and sealed compartment of their minds, a compartment consecrated to religion or to superstition, but not to obser- vation or to experiment.

It is my object in the present work — as it has from the first been the object of the Society for Psychical Research, on whose behalf most of the evidence here set forth has been collected, — to do what can be done to break down that artificial wall of demarcation which has

thus far excluded from scientific treatment precisely the problems which stand in most need of all the aids to discovery which such treatment can afford.

Yet let me first explain that by the word "scientific" I signify an authority to which I submit myself — not a standard which I claim to attain. Any science of which I can here speak as possible must be a nascent science — not such as one of those vast systems of connected knowledge which thousands of experts now steadily push forward in laboratories in every land — but such as each one of those great sciences was in its dim and poor beginning, when a few monks groped among the properties of " the noble metals," or a few Chaldean shepherds out- watched the setting stars.

What I am able to insist upon is the mere Socratic rudiment of these organisms of exact thought — the first axiomatic pre-requisite of any valid progress. My one contention is that in the discussion of the deeper problems of man's nature and destiny there ought to be exactly the same openness of mind, exactly the same diligence in the search for objective evidence of any kind, exactly the same critical analysis of results, as is habitually shown, for instance, in the discussion of the nature and destiny of the planet upon which man now moves.

Obvious truism although this statement may at first seem, it will pre- sently be found, I think, that those who subscribe to it are in fact com- mitting themselves to inquiries of a wider and stranger type than any to which they are accustomed ; — are stepping outside certain narrow limits

within which, by ancient convention, disputants on either side of these questions are commonly confined.

102. A brief recall to memory of certain familiar historical facts will serve to make my meaning clearer. Let us consider how it has come about that, whereas the problem of man's survival of death is by most persons regarded as a problem in its nature soluble by sufficient evidence, and whereas to many persons the traditional evidence commonly adduced appears insufficient, — nevertheless no serious effort has been made on either side to discover whether other and more recent evidence can or cannot be brought forward.

A certain broad answer to this inquiry, although it cannot be said to be at all points familiar, is not in reality far to seek. It is an answer which would seem strange indeed to some visitant from a planet peopled wholly by scientific minds. Yet among a race like our own, concerned first and primarily to live and work with thoughts undistracted from immediate needs, the answer is natural enough. For the fact simply is that the inti- mate importance of this central problem has barred the way to its metho- dical, its scientific solution.

There are some beliefs for which mankind cannot afford to wait. "What must I do to be saved?" is a question quite otherwise urgent than the cause of the tides or the meaning of the marks on the moon. Men must settle roughly somehow what it is that from the Unseen World they have reason to fear or to hope. Beliefs grow up in direct response to this need of belief; in order to support themselves they claim unique sanction ; and thus along with these specific beliefs grows also the general habit of regarding matters that concern that Unseen World as somehow tabooed or segregated from ordinary observation or inquiry.

Let us pass from generalities to the actual history of Western civilisa- tion. In an age when scattered ritual, local faiths — tribal solutions of cosmic problems — were destroying each other by mere contact and fusion, an event occurred which in the brief record of man's still incipient civilisa- tion may be regarded as unique. A life was lived in which the loftiest response which man's need of moral guidance had ever received was corro- borated by phenomena which have been

widely regarded as convincingly miraculous, and which are said to have culminated in a Resurrection from the dead. To those phenomena or to that Resurrection it would at this point be illegitimate for me to refer in defence of my argument. I have appealed to Science, and to Science I must go ; — in the sense that it would be unfair for me to claim support from that which Science in her strictness can set aside as the tradition of a pre-scientific age. Yet this one great tradi- tion, as we know, has, as a fact, won the adhesion and reverence of the great majority of European minds. The complex results which followed from this triumph of Christianity have been discussed by many historians. But one result which here appears to us in a new light was this — that the Christian xeligion, the Christian Church, became for Europe the accredited repre-

sentative and guardian of all phenomena bearing upon the World Unseen. So long as Christianity stood dominant, all phenomena which seemed to transcend experience were absorbed in her realm — were accounted as minor indications of the activity of her angels or of her fiends. And when Christianity was seriously attacked, these minor manifestations passed un- considered. The priests thought it safest to defend their own traditions, their own intuitions, without going afield in search of independent evi- dence of a spiritual world. Their assailants kept their powder and shot for the orthodox ramparts, ignoring any isolated strongholds which formed no part of the main line of defence.

103. Meantime, indeed, the laws of Nature held their wonted way. As ever, that which the years had once brought they brought again ; and every here and there some marvel, liker to the old stories than any one cared to assert, cropped up between superstition on the one hand and contemp- tuous indifference on the other. Witchcraft, Mesmerism, Swedenbor- gianism. Spiritism — these especially, amid many minor phenomena, stood out in turn as precursory of the

inevitable wider inquiry. A very few words on each of these four movements may suffice here to show their connec- tion with my present theme.

Witchcraft. — The lesson which witchcraft teaches with regard to the validity of human testimony is the more remarkable because it was so long and so completely misunderstood. The belief in witches long passed — as well it might — as the culminant example of human ignorance and folly ; and in so comparatively recent a book as Mr. Lecky's " History of Rationalism," the sudden decline of this popular conviction, without argu- ment or disapproval, is used to illustrate the irresistible melting away of error and falsity in the " intellectual climate " of a wiser age. Since about i88o, however, when French experiments especially had afforded con- spicuous examples of what a hysterical woman could come to believe under suggestion from others or from herself, it has begun to be felt that the phenomena of witchcraft were very much what the phenomena of the Salpetriere would seem to be to the patients themselves, if left alone in the hospital without a medical staff. And in Pha7itasms of the Living, Edmund Gurney, after subjecting the literature of witchcraft to a more careful analysis than any one till then had thought it worth while to apply, was able to show that practically all recorded first-hand depositions (made apart from torture) in the long story of witchcraft may quite possibly have been true, to the best belief of the deponents ; true, that is to say, as representing the conviction of sane (though often hysterical) persons, who merely made the almost inevitable mistake of confusing self-suggested hallucinations with waking fact. Nay, even the insensible spots on the witches were no doubt really anaesthetic — involved a first discovery of a now familiar clinical symptom — the zones analgMques of the patients of Pitres or Charcot. Witchcraft, in fact, was a gigantic, a cruel psycholo- gical and pathological experiment conducted by inquisitors upon hysteria ;

but it was conducted in the dark, and when the barbarous explanation dropped out of credence much of possible discovery was submerged as well.

104. Mesmer. — Again, the latent possibilities of "suggestion," — though not yet under that name, and mingled with who knows what else ? — broke forth into a blaze in the movement headed by Mesmer; — at once dis- coverer and charlatan. Again the age was unripe, and scientific opposi- tion, although not so formidable as the religious opposition which had sent witches to the stake, was yet strong enough to check for the second time the struggling science. Hardly till our own generation — hardly even now — has a third effort found better acceptance, and hypnotism and psycho-therapeutics, in which every well-attested fact of witchcraft or of mesmerism finds, if not its explanation, at least its parallel, are establishing themselves as a recognised and advancing method of relieving human ills.

105. This brief sketch of the development as it were by successive impulses, under strong disbelief and discouragement, of a group of mental tendencies, faculties, or sensibilities now recognised as truly existing and as often salutary, is closely paralleled by the development, under similar difficulties, of another group of faculties or sensibilities, whose existence is still disputed, but which if firmly estabhshed may prove to be of even greater moment for mankind.

At no time known to us, whether before or since the Christian era, has the series of trance-tnanifestations — of supposed communications with a supernal world— entirely ceased. Sometimes, as in the days of St. Theresa, such trance or ecstasy has been, one may say, the central or cul- minant fact in the Christian world. Of these experiences I must not here treat. The evidence for them is largely of a subjective type, and they may belong more fitly to some future discussion as to the amount of confidence due to the interpretation given by entranced persons to their own pheno- mena.

But in the midst of this long series, and in full analogy to many minor cases, occurs the exceptional trance-history of Emmanuel Swedenborg. In this case, as is well known, there appears to have been excellent objective evidence both of clairvoyance or telassthesia and of communication with departed persons ; — and we can only regret that the philosopher Kant, who satisfied himself of some part of Swedenborg's supernormal ^ gift, did

1 I have ventured to coin the word " supernormal " to be applied to phenomena which are beyond what usually happens — beyond, that is, in the sense of suggesting unknown psychical laws. It is thus formed on the analogy of abnormal. When we speak of an abnormal phenomenon we do not mean one which contravenes natural laws, but one which exhibits them in an unusual or inexplicable form. Similarly by a supernormal phenomenon I mean, not one which overrides natural laws, for I believe no such phenomenon to exist, but one which exhibits the action of laws higher, in a psychical aspect, than are discerned in action in everyday life. By higher (either in a psychical or physiological sense) I mean, apparently belonging to a more advanced stage of evolution.

not press further an inquiry surpassed in importance by none of those upon which his master-mind was engaged. Apart, however, from these objective evidences, the mere subject-matter of Swedenborg's trance-revela- tions was enough to claim respectful attention. I cannot here discuss the strange mixture which they present of slavish literalism with exalted specu- lation, of pedantic orthodoxy with physical and moral insight far beyond the level of that age. It is enough to say here that even as Socrates called down philosophy from heaven to earth, so in a somewhat different sense it was Swedenborg who called up philosophy again from earth to heaven ; — who originated the notion of science in the spiritual world, as

earnestly, though not so persuasively, as Socrates originated the idea of science in this world which we seem to know. It was to Swedenborg first that that unseen world appeared before all things as a realm of law ; a region not of mere emotional vagueness or stagnancy of adoration, but of definite progress according to definite relations of cause and effect, resulting from structural laws of spiritual existence and intercourse which we may in time learn partially to apprehend. For my own part I regard Swedenborg, — not, assuredly, as an inspired teacher, nor even as a trust- worthy interpreter of his own experiences, — but yet as a true and early precursor of that great inquiry which it is our present object to advance.

106. The next pioneer — fortunately still amongst us — whom I must mention even in this summary notice, is the celebrated physicist and chemist, Sir W. Crookes. Just as Swedenborg was the first leading man of science who distinctly conceived of the spiritual world as a world of law, so was Sir W. Crookes the first leading man of science who seriously endeavoured to test the alleged mutual influence and interpenetration of the spiritual world and our own by experiments of scientific precision.^ Beyond the establishment of certain supernormal facts Crookes declined to go. But a large group of persons have founded upon these and similar facts a scheme of belief known as Modern Spiritualism, or Spiritism. Later chapters in this book will show how much I owe to certain observations made by members of this group — how often my own conclusions concur with conclusions at which they have previously arrived. And yet this work of mine is in large measure a critical attack upon the main Spiritist position, as held, say, by Mr. A. R. Wallace, its most eminent living supporter, — the beUef, namely, that all or almost all super- normal phenomena are due to the action of spirits of the dead. By far the larger proportion, as I hold, are due to the action of the still embodied spirit of the agent or percipient himself. Apart from speculative differ-

^ Other sava/iisoi eminence — the great name of Alfred Russel Wallace will occur to all — had also satisfied themselves of the reality of these strange phenomena ; but they had not tested or

demonstrated that reality with equal care. I am not able in this brief sketch to allude to distinguished men of earlier date — Richard Glanvil, John Wesley, Samuel Johnson, &c., who discerned the importance of phenomena which they had no adequate means of investigating.

ences, moreover, I altogether dissent from the conversion into a sectarian creed of what I hold should be a branch of scientific inquiry, growing naturally out of our existing knowledge. It is, I believe, largely to this temper of uncritical acceptance, degenerating often into blind credulity, that we must refer the lack of progress in Spiritualistic literature, and the encouragement which has often been bestowed upon manifest fraud, — so often, indeed, as to create among scientific men a strong indisposition to the study of phenomena recorded or advocated in a tone so alien from Science.

107. I know not how much of originality or importance may be attributed by subsequent students of the subject to the step next in order in this series of approximations. To those immediately concerned, the feeling of a new departure was inevitably given by the very smallness of the support which they for a long time received, and by the difficulty which they found in making their point of view intelligible to the scientific, to the religious, or even to the spiritualistic world. In about 1873 — at the crest, as one may say, of perhaps the highest wave of materialism which has ever swept over these shores — it became the conviction of a small group of Cambridge friends that the deep questions thus at issue must be fought out in a way more thorough than the champions either of religion or of materialism had yet suggested. Our attitudes of mind were in some ways different ; but to myself, at least, it seemed that no adequate attempt had yet been made even to determine whether anything could be learnt as to an unseen world or no ; for that if anything were

knowable about such a world in such fashion that Science could adopt and maintain that know- ledge, it must be discovered by no analysis of tradition, and by no mani- pulation of metaphysics, but simply by experiment and observation; — simply by the application to phenomena within us and around us of pre- cisely the same methods of deliberate, dispassionate, exact inquiry which have built up our actual knowledge of the world which we can touch and see. I can hardly even now guess to how many of my readers this will seem a truism, and to how many a paradox. Truism or paradox, such a thought suggested a kind of effort, which, so far as we could discover, had never yet been made. For what seemed needful was an inquiry of quite other scope than the mere analysis of historical documents, or of the origines of any alleged revelation in the past. It must be an inquiry rest- ing primarily, as all scientific inquiries in the stricter sense now must rest, upon objective facts actually observable, upon experiments which we can repeat to-day, and which we may hope to carry further to-morrow. It must be an inquiry based, to use an old term, on the uniformitarian hypo- thesis ; on the presumption, that is to say, that if a spiritual world exists, and if that world has at a^iy epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.

It was from this side, and from these general considerations, that the group with which I have worked approached the subject. Our methods,

our canons, were all to make. In those early days we were more devoid of precedents, of guidance, even of criticism that went beyond mere ex- pressions of contempt, than is now readily conceived. Seeking evidence as best we could — collecting round us a small group of persons willing to help in that quest for residual phenomena in the nature and experience of man — we were at last fortunate

enough to discover a convergence of ex- perimental and of spontaneous evidence upon one definite and important point. We were led to believe that there was truth in a thesis which at least since Swedenborg and the early mesmerists had been repeatedly, but cursorily and ineffectually, presented to mankind — the thesis that a com- munication can take place from mind to mind by some agency not that of the recognised organs of sense. We found that this agency, discernible even on trivial occasions by suitable experiment, seemed to connect itself with an agency more intense, or at any rate more recognisable, which operated at moments of crisis or at the hour of death. Edmund Gumey — the invalu- able collaborator and friend whose loss in 1888 was our heaviest dis- couragement — set forth this evidence in a large work, Fhanfas^ns of the Liimig, in whose preparation Mr. Podmore and I took a minor part. The fifteen years which have elapsed since the publication of this book in 1886 have added to the evidence on which Gurney relied, and have shown (I venture to say) the general soundness of the canons of evidence and the lines of argument which it was his task to shape and to employ.^

108. Of fundamental importance, indeed, is this doctrine of telepathy — the first law, may one not say? — laid open to man's discovery, which, in my view at least, while operating in the material, is itself a law of the spiritual or metetherial ^ world. In the course of this work it will be my task to show in many connections how far-reaching are the implications of this direct and supersensory communion of mind with mind. Among those implications none can be more momentous than the light thrown by this discovery upon man's intimate nature and possible sundval of death.

We gradually discovered that the accounts of apparitions at the moment of death — testifying to a supersensory communication between the dying man and the friend who sees him — led on without perceptible break to apparitions occurring after the death of the person seen, but while that death was yet unknown to the percipient, and thus apparently due, not to mere brooding memory, but to a continued action of that departed spirit. The task next incumbent on

us therefore seemed plainly to be the collec- tion and analysis of evidence of this and other types, pointing directly to the survival of man's spirit. But after pursuing this task for some years I felt that in reality the step from the action of embodied to the action of

1 The Society for Psychical Research was founded in 1SS2, Professor W. F. Barrett taking a leading part in its promotion. Henry Sidgwick was its first President, and Edmund Gurney was its first Honorary Secretary — he and I being joint Honorary Secre- taries of its Literary Committee, whose business was the collection of evidence.

2 For this term see Glossary.

disembodied spirits would still seem too sudden if taken in this direct way. So far, indeed, as the evidence from apparitions went, the series seemed continuous from phantasms of the living to phantasms of the dead. But the whole mass of &V\dQncQ prima facie pointing to man's survival was of a much more complex kind. It consisted largely, for example, in written or spoken utterances, coming through the hand or voice of living men, but claiming to proceed from a disembodied source. To these utterances, as a whole, no satisfactory criterion had ever been applied.

In considering cases of this kind, then, it became gradually plain to me that before we could safely mark off any group of manifestations as definitely implying an influence from beyond the grave, there was need of a more searching review of the capacities of man's incarnate personality than psychologists unfamiliar with this new evidence had thought it worth their while to undertake.

It was only slowly, and as it were of necessity, that I embarked on a task which needed for its proper accomplishment a knowledge and

train- ing far beyond what I could claim. The very inadequate sketch which has resulted from my efforts is even in its author's view no more than pre- paratory and precursive to the fuller and sounder treatment of the same subject which I doubt not that the new century will receive from more competent hands. The truest success of this book will lie in its rapid supersession by a better. For this will show that at least I have not erred in supposing that a serious treatise on these topics is nothing else than the inevitable complement and conclusion of the slow process by which man has brought under the domain of science every group of attainable phenomena in turn — every group save this.

109. Let me then without further preamble embark upon that some- what detailed survey of human faculty, as manifested during various phases of human personality, which is needful in order to throw fresh hght on these unfamiliar themes. My discussion, I may say at once, will avoid metaphysics as carefully as it will avoid theology. I avoid theology, as already explained, because I consider that in arguments founded upon experiment and observation I have no right to appeal for support to tradi- tional or subjective considerations, however important. For somewhat similar reasons I do not desire to introduce the idea of personaUty with any historical resicme of the philosophical opinions which have been held by various thinkers in the past, nor myself to speculate on matters lying beyond the possible field of objective proof. I shall merely for the sake of clearness begin by the briefest possible statement of two views of human personality which cannot be ignored, namely, the old-fashioned or common-sense view thereof, which is still held by the mass of mankind, and the newer view of experimental psychology, bringing out that com- posite or " colonial " character which on a close examination every personality of men or animals is seen to wear.

The following passage, taken from a work once of much note, Reid's " Essay on the Intellectual Powers of Man," expresses the simple prima facie view with care and precision, yet with no marked impress of any one philosophical school : —

The conviction which every man has of his identity, as far back as his memory reaches, needs no aid of philosophy to strengthen it ; and no philo- sophy can weaken it without first producing some degree of insanity. . . . My personal identity, therefore, implies the continued existence of that indivisible thing which I call myself. Whatever this self may be, it is something which thinks, and deliberates, and resolves, and acts, and suffers. I am not thought, I am not action, I am not feeling ; I am something that thinks, and acts, and suffers. My thoughts and actions and feelings change every moment: they have no continued, but a successive existence ; but that self or /, to which they belong, is permanent, and has the same relation to all succeeding thoughts, actions, and feelings which I call mine. . . . The identity of a person is a per- fect identity ; wherever it is real it admits of no degrees ; and it is impossible that a person should be in part the same and in part different, because a person is a monad, and is not divisible into parts. Identity, when applied to persons, has no ambiguity, and admits not of degrees, or of more and less. It is the foundation of all rights and obligations, and of all accountableness ; and the notion of it is fixed and precise.

110. Contrast with this the passage with which M. Ribot concludes his essay on " Les Maladies de la Personnaht6,"

It is the organism, with the brain, its supreme representative, which con- stitutes the real personality ; comprising in itself the remains of all that we have been and the possibilities of all that we shall be. The whole individual character is there inscribed, with its active and passive aptitudes, its sympathies and antipathies, its genius, its talent or its stupidity, its virtues and its vices, its torpor or its activity. The part thereof which emerges into consciousness is little compared with what remains buried, but operative nevertheless. The con- scious

personality is never more than a small fraction of the psychical person- ality. The unity of the Ego is not therefore the unity of a single entity diffusing itself among multiple phenomena ; it is the co-ordination of a certain number of states perpetually renascent, and having for their sole common basis the vague feehng of our body. This unity does not diffuse itself downwards, but is aggregated by ascent from below ; it is not an initial but a terminal point.

Does then this perfect unity really exist .-' In the rigorous, the mathe-matical sense, assuredly it does 7iot. In a relative sense it is met with, — rarely and for a moment. When a good marksman takes aim, or a skilful surgeon operates, his whole body and mind converge towards a single act. But note the result ; under those conditions the sentiment of real personality disappears, for the conscious individual is simplified into a single idea, and the personal sentiment is excluded by the complete unification of consciousness. We thus return by another route lo the same conclusion ; tJie Self is a co-ordinaiion. It oscillates between two extremes at each of which it ceases to exist ; — absolute unity and absolute incoherence.

The last word of all this is that since the consensus of consciousness is sub- ordinated to the consensus of the organism, the problem of tlie unity of the Ego

is in its ultimate form a problem of Biology. Let Biology explain, if it can, the genesis of organisms and the solidarity of their constituent parts. The psycho- logical explanation must needs follow on the same track.

111. Here, then, we have two clear and definite views, — supported, the one by our inmost consciousness, the other by unanswerable observation and inference, — yet apparently incompatible the one with the other. And in fact by most writers they have been felt and

acknowledged to be even hopelessly incompatible. The supporters of the view that " The Self is a co-ordination," — and this, I need hardly say, is now the view prevalent among experimental psychologists, — have frankly given up any notion of an underlying unity, — of a life independent of the organism, — in a word, of a human soul. The supporters of the unity of the Ego, on the other hand, if they have not been able to be equally explicit in denying the opposite view, have made up for this by the thorough-going way in which they have ignored it. I know of no source from which valid help has been offered towards the reconcilement of the two opposing systems in a pro- founder synthesis. If I believe — as I do believe — that in the present work some help in this direction is actually given, this certainly does not mean that I suppose myself capable of stitching the threadbare meta- physical arguments into a more stable fabric. It simply means that certain fresh evidence can now be adduced, which has the effect of showing tlie case on each side in a novel light ; — nay, even of closing the immediate controversy by a judgment more decisively in favour of doth parties than either could have expected. On the one side, and in favour of the co-ordinators, — all their analysis of the Self into its constituent elements, all that they urge of positive observation, of objective experiment, must — as I shall maintain on the strength of the new facts which I shall adduce — be unreservedly conceded. Let them push their analysis as far as they like, — let them get down, if they can, to those ultimate infinitesimal psychical elements from which is upbuilt the complex, the composite, the "colonial" structure and constitution of man. All this may well be valid and important work. It is only on their negative side that the conclusions of this school need a complete overhauling. Deeper, bolder inquiry along their own line shows that they have erred when they asserted that analysis showed no trace of faculty beyond such as the life of earth — as they con- ceive it — could foster, or the environment of earth employ. For in reality analysis shows traces of faculty which this material or planetary life could not have called into being, and whose exercise even here and now involves and necessitates the existence of a spiritual world.

On the other side, and in favour of the partisans of the unity of the Ego, the effect of the new evidence is to raise their claim to a far higher ground, and to substantiate it for the first time with the strongest pre- sumptive proof which can be imagined for it ; — a proof, namely, that the Ego can and does survive — not only the minor disintegrations which affect it during earth-life — but the crowning disintegration of bodily death.

In view of this unhoped-for ratification of their highest dream, they may be more than content to surrender as untenable the far narrower concep- tion of the unitary Self which was all that "common-sense philosophies" had ventured to claim. The " conscious Self" of each of us, as we call it, — the empirical, the supraliminal Self, as I should prefer to say, — does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death.

Towards this conclusion, which assumed for me something like its present shape some fourteen years since,^ a long series of tentative specu- lations, based on gradually accruing evidence, has slowly conducted me. The conception is one which has hitherto been regarded as purely mys- tical ; and if I endeavour to plant it upon a scientific basis 1 certainly shall not succeed in stating it in its final terms or in supporting it with the best arguments which longer experience will suggest. Its validity, indeed, will be impressed — if at all — upon the reader only by the succes- sive study of the various kinds of evidence which this book will set forth.

112. Yet so far as the initial possibility or plausibility of such a widened conception of human consciousness is concerned ; — and this is all which can be dealt with at this moment of its first introduction ; — I have not seen in such criticism as has hitherto been bestowed upon ray theory any very weighty demurrer. I summarise in a note an attack of this kind, with what seems to me an adequate reply from a colleague's pen.^

1 See, for instance, Procetdifigs of the Society for Psychical Research (henceforth in this book referred to as the Proceedings S.P.R.), vol. iv. p. 256, Jan. 1S87.

2 See an article in Proceedings S.P.R., vol. xi. pp. 317 to 325, entitled "Subliminal Self or Unconscious Cerebration," by Mr. A. H. Pierce, of Harvard University. Mr. Pierce maintains (i) that the hypothesis of a subliminal self or secondary consciousness is chiefly based on a study of hysteria, in which sensations and movements are not governed by the primaiy consciousness. But these hysterical phenomena are, he argues, simply analogous to the actions of animals deprived of their cerebral hemispheres, and it is unnecessary to suppose that they are accompanied by any consciousness at all. (2) The ordinary automatic actions of normal persons are ascribed by some to a secondary con- sciousness. But " if this theory . . . he made to do its full duty, the doctrine that habits are due to well-worn nervous paths must be abandoned, and all the phenomena now ascribed to habit must be classed under the head of relegations to a secondary con- sciousness."

Further, the secondary consciousness is, ex hypothesis divided into two parts, — one associated with physiological functions and the other with the highest mental processes, such as the " inspirations of genius " ; and if we once admit the possibility of such sub- division, consistency demands that we should posit a separate consciousness for each physical process.

(3) We have no direct testimony for the existence of a split-off consciousness. The dream-consciousness is said to be thus split off because dream-images — forgotten on waking — are sometimes observed to recur in another dream. But this in itself proves

" Normally at least," says another critic, summarising in a few words the ordinary view, " all the consciousness we have at any moment corre- sponds to all the activity which is going on at that moment in the brain. There is one unitary conscious state accompanying all the simultaneous brain excitations together, and each single part of the brain-process con- tributes something to its nature. None of the brain-processes spht them- selves off from the rest and have a separate consciousness of their own." This is, no doubt, the apparent dictum of consciousness, but it is nothing more. And the dicta of consciousness have already been shown to need correction in so many ways which the ordinary observer could never have anticipated that we have surely no right to trust consciousness, so to say, a step further than we can feel it, — to hold that anything whatever — even a separate consciousness in our own organisms — can be proved tiot to exist by the mere fact that we — as we know ourselves — are not aware of it.

But indeed this claim to a unitary consciousness tends to become less forcible as it is more scientifically expressed. It rests on the plain man's con- viction that there is only one of him ; and this conviction the experimental psychologist is always tending to weaken or narrow by the admission of coexistent localised degrees of consciousness in the brain, which are at any rate not obviously reducible to a single state. Even those who would stop

that the fact of recurrence and knowledge of the recurring events were present in the primary consciousness, which is thereby shown

not to be separate from the dream-con- sciousness. If the primary consciousness attempts to bear witness to the existence of a secondary dissociated fragment, " it thereby proves that the fragment is a portion of itself and therefore no fragment at all." ..." All the facts usually taken in support of a double-consciousness theory appear explicable in terms of brain alone."

In reply to this, Mr. Podmore [op. cit. pp. 325 to 332) has well pointed out that the criticism rests almost wholly on an attempt to explain mental phenomena on a physical basis. The fact is that, accompanying the mental phenomena — states of consciousness, there are physical phenomena — brain-changes ; but no knowledge of the one throws any light on the other. The physical explanation cannot be substituted for the mental one, because it applies to a different category of facts. The two sets may indeed be diverse aspects of the same essential fact, but for practical purposes we have to regard them as distinct and treat them separately. From the actions of brainless animals we cannot therefore argue to the consciousness of hysterics. Again, to ascribe mental habits to well-worn brain-paths has no bearing on the question whether they are accompanied by consciousness or not. With regard to direct testimony to the existence of a secondary consciousness, perhaps the strongest is to be found in the hypnotic condition. " The hypnotised subject presents, or may present, ... all the phenomena which we associate with consciousness, not merely in our own case, but in the case of the same person when in his normal state. He talks, acts, reasons ; exhibits emotion, judgment, volition." His actions " are frequently so difficult and complicated as necessarily to imply the exercise of the fullest intelligence of which [he] is capable. Moreover, the re-hypnotised subject remembers the performance of the enjoined act, and can explain any peculiarities in its performance, and correct mistakes made. It would surely be extravagant to refuse to admit that such acts are deliberately and consciously performed." ..." And the consciousness of the hypnotic is certainly not identical with the consciousness of the waking state. With rare exceptions it is more

extensive'; it includes the waking con- sciousness as a larger includes a smaller concentric circle, itself not included by it."

far short of my own position find it needful to resort to metaphors of their own to express the different streams of "awareness " which we all feel to be habitually coexistent within us. They speak of " fringes " of ordinary consciousness ; of " marginal " associations ; of the occasional perception of " currents of low intensity." These metaphors may all of them be of use, in a region where metaphor is our only mode of expression ; but none of them covers all the facts now collected. And on the other side, I need not say, are plenty of phrases which beg the question of soul and body, or of the man's own spirit and external spirits, in no scientific fashion. There seems to be need of a term of wider application, which shall make as few assumptions as possible. Nor is such a term difficult to find.

The idea of a threshold {limen, Schwelle,) of consciousness ; — of a level above which sensation or thought must rise before it can enter into our conscious life ; — is a simple and familiar one. The word subliminal, — meaning " beneath that threshold," — has already been used to define those sensations which are too feeble to be individually recognised. I propose to extend the meaning of the term, so as to make it cover all that takes place beneath the ordinary threshold, or say, if preferred, outside the ordinary margin of consciousness ; — not only those faint stimulations whose very faintness keeps them submerged, but much else which psycho- logy as yet scarcely recognises ; sensations, thoughts, emotions, which may be strong, definite, and independent, but which, by the original constitu- tion of our being, seldom emerge into that supraliminal current of consciousness which we habitually identify with ourselves. Perceiving (as this book will try to show) that these submerged thoughts and emotions possess the characteristics which we associate with

conscious life, I feel bound to speak of a subliminal or ultra-marginal consciousness,^ — a con- sciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold or beyond the margin seems to be no discontinuous or inter- mittent thing ; that not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream), but that there also is a

1 It is naturally impossible to express by the help of any single metaphor the complex and changing relation between that part of our personality with which in waking life we consciously identify ourselves, and that part which is not habitually represented in our consciousness. K field of view is quite as natural a metaphor as a threshold, and we may naturally speak of tntra-marginal and extrd-mar initial.

These terms, of course, are merely superficial, — denoting a relationship to conscious- ness which is capable of frequent change, and is not in itself fundamental.

"We may attempt, indeed, deeper distinctions, and speak of the empirical se\i on the one hand, and the survivitit; or the transcendental self on the other hand. But my object at present is to use whatever title makes the least assumption ; and to leave it to our evidence gradually to give definite meaning to a distinction at first apprehended in a vague superficial way.

continuous subliminal chain of memory (or more chains than one) hivolv- ing just that kind of individual and persistent revival of old impressions, and response to new ones, which we commonly call a Self, — I find it per- missible and convenient to speak of subliminal

Selves, or more briefly of a subliminal Self. I do not indeed by using this term assume that there are two correlative and parallel selves existing always within each of us. Rather I mean by the subliminal Self that part of the Self which is commonly subliminal ; and I conceive that there may be, — not only co-operations between these quasi-independent trains of thought, — but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognisance is in reality more than a fragment of a larger Self, — revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation.

113. Now this hypothesis is exposed manifestly to two main forms of attack, which to a certain extent neutralise each other. On the one hand it has been attacked, as has already been indicated, as being too elaborate for the facts, — as endowing transitory moments of subconscious intelligence with more continuity and independence than they really possess. These ripples over the threshold, it may be said, can be explained by the wind of circumstance, without assuming springs or currents in the personality deep below.

But soon we shall come upon a group of phenomena which this view will by no means meet. For we shall find that the subliminal uprushes, — the impulses or communications which reach our emergent from our submerged selves, — are (in spite of their miscellaneousness) often charac- teristically different in quality from any element known to our ordinary supraliminal life. They are different in a way which implies faculty of which we have had no previous knowledge, operating in an environment of which hitherto we have been wholly unaware. This broad statement it is of course the purpose of my whole work to justify. Assuming its truth here for argument's sake, we see at once that the problem of the hidden self entirely changes its aspect. Telepathy and telsesthesia — the perception of distant thoughts and of distant scenes without the agency of the recog- nised organs of sense ; — those faculties suggest either incalculable

extension of our own mental powers, or else the influence upon us of minds freer and less trammelled than our own. And this second hypothesis, — which would explain by the agency of discarnate minds, or spirits, all these supernormal phenomena, — does at first sight simplify the problem, and has by Mr. A. R. Wallace and others been pushed so far as to remove all need of what he deems the gratuitous and cumbrous hypothesis of a subliminal self.

114. I believe, indeed, that it will become plain as we proceed that some such hypothesis as this, — of almost continuous spirit-intervention and

spirit-guidance, — is at once rendered necessary if the subliminal faculties for which I argue are denied to man. And my conception of a subliminal self will thus appear, not as an extravagant and needless, but as a limiting and rationalising hypothesis, w+ien it is applied to phenomena which at first sight suggest Mr. Wallace's extremer view, but which I explain by the action of man's own spirit, without invoking spirits external to himself. I do not indeed say that the explanation here suggested is applicable in all cases, or to the complete exclusion of the spirit-hypothesis. On the contrary, the one view gives support to the other. For these faculties of distant communication exist none the less, even though we should refer them to our own subliminal selves. We can, in that case, affect each other at a distance, telepathically ; — and if our incarnate spirits can act thus in at least apparent independence of the fleshly body, the presumption is strong that other spirits may exist independently of the body, and may affect us in similar manner.

The much-debated hypothesis of spirit-intervention, in short, still looms behind the hypothesis of the subliminal Self; but that intermediate hypo- thesis should, I think, in this early stage of what

must be a long inquiry, prove useful to the partisans of either side. For those who are altogether unwilling to admit the action of agencies other than the spirits of living men, it will be needful to form as high an estimate as possible of the faculties held in reserve by these spirits while still in the flesh. For those, on the other hand, who believe in the influence of discamate spirits, this scheme affords a path of transition, and as it were a provisional intelligi- bility.

115. These far-reaching speculations make the element of keenest interest in the inquiry which follows. But even apart from its possible bearing on a future life, the further study of our submerged mentation, — of the processes within us of which we catch only indirect, and as it were, refracted ghmpses, — seems at this time especially called for by the trend of modern research. For of late years we have realised more and more fully upon how shifting and complex a foundation of ancestral experience each individual life is based. In recapitulation, in summary, in symbol, we retraverse, from the embryo to the corpse, the history of life on earth for millions of years. During our self-adaptation to continually wider environments, there may probably have been a continual displacement of the threshold of consciousness ; — involving the lapse and submergence of much that once floated in the main stream of our being. Our conscious- ness at any given stage of our evolution is but the phosphorescent ripple on an unsounded sea. And, like the ripple, it is not only superficial but manifold. Our psychical unity is federative and unstable ; it has arisen from irregular accretions in the remote past ; it consists even now only in the limited collaboration of multiple groups. These discontinuities and incoherences in the Ego the elder psychologists managed to ignore. Yet infancy, idiocy, sleep, insanity, decay ; — these breaks and stagnancies in

the conscious stream were always present to show us, even more forcibly than more delicate analyses show us now, that the first obvious conception of man's continuous and unitary personality was wholly insecure ; and that if indeed a soul inspired the body, that soul must be sought for far beneath these bodily conditions by which its self-manifestation was clouded and obscured.

116. The difference between older and newer conceptions of the unifying principle or soul (if soul there be) in man, considered as manifesting through corporeal limitations, will thus resemble the difference between the older and newer conceptions of the way in which the sun reveals himself to our senses. Night and storm-cloud and eclipse men have known from the earliest ages ; but now they know that even at noonday the sunbeam which reaches them, when fanned out into a spec- trum, is barred with belts and lines of varying darkness ; — while they have learnt also that where at either end the spectrum fades out into what for us is blackness, there stretches onwards in reality an undiscovered illimit- able ray.

It will be convenient for future reference if I draw out this parallel somewhat more fully. I compare, then, man's gradual progress in self- knowledge to his gradual decipherment of the nature and meaning of the sunshine which reaches him as light and heat indiscernibly intermingled. So also Life and Consciousness, — the sense of a world within him and a world without — come to the child indiscernibly intermingled in a pervad- ing glow. Optical analysis splits up the white ray into the various coloured rays which compose it. Philosophical analysis in like manner splits up the vague consciousness of the child into many faculties ; — into the various external senses, the various modes of thought within. This has been the task of descriptive and introspective psychology. Experimental psychology is adding a further refinement. In the sun's spectrum, and in stellar spectra, are many dark lines or bands, due to the absorption of certain rays by certain vapours in the atmosphere of sun or stars or earth. And similarly in the range of spectrum of our own sensation and faculty there are many inequalities — permanent and temporary

— of brightness and definition. Our mental atmosphere is clouded by vapours and illumined by fires, and is clouded and illumined differently at different times. The psychologist who observes, say, how his reaction-times are modified by alcohol is like the physicist who observes what lines are darkened by the interposition of a special gas. Our knowledge of our conscious spectrum is thus becoming continually more accurate and detailed.

117. But turning back once more to the physical side of our simile, we observe that our knowledge of the visible solar spectrum, however minute, is but an introduction to the knowledge which we hope ultimately to attain of the sun's rays. The limits of our spectrum do not inhere in the sun that shines, but in the eye that marks his shining. Beyond each end of that prismatic ribbon are ether-waves of which our retina takes no cog-

nisance. Beyond the red end come waves whose potency we still recognise, but as heat and not as light. Beyond the violet end are waves still more mysterious ; whose very existence man for ages never suspected, and whose intimate potencies are still but obscurely known. Even thus, I venture to affirm, beyond each end of our conscious spectrum extends a range of faculty and perception, exceeding the known range, but as yet indistinctly guessed. The artifices of the modern physicist have extended far in each direction the visible spectrum known to Newton. It is for the modern psychologist to discover artifices which may extend in each direction the conscious spectrum as known to Plato or to Kant. The phenomena cited in this work carry us, one may say, as far onwards as fluorescence carries us beyond the violet end. The " X rays " of the psychical spectrum remain for a later age to discover.

Our simile, indeed — be it once for all noted — is a most imperfect one. The range of human faculty cannot be truly expressed in any linear form. Even a three-dimensional scheme, — a radiation of faculties from a centre of life, — would ill render its complexity. Yet something of clearness will be gained by even this rudimentary mental picture ; — representing con- scious human faculty as a linear spectrum whose red rays begin where voluntary muscular control and organic sensation begin, and whose violet rays fade away at the point at which man's highest strain of thought or imagination merges into reverie or ecstasy.

At both ends of this spectrum I believe that our evidence indicates a momentous prolongation. Beyond the red end, of course, we already know that vital faculty of some kind must needs extend. We know that organic processes are constantly taking place within us which are not subject to our control, but which make the very foundation of our physical being. We know that the habitual limits of our voluntary action can be far extended under the influence of strong excitement. It need not surprise us to find that appropriate artifices — hypnotism or self-suggestion — can carry the power of our will over our organism to a yet further point.

The faculties that lie beyond the violet end of our psychological spec- trum will need more delicate exhibition and will command a less ready belief. The actinic energy which lies beyond the violet end of the solar spectrum is less obviously influential in our material world than is the dark heat which lies beyond the red end. Even so, one may say, the influence of the ultra-intellectual or supernormal faculties upon our welfare as terrene organisms is less marked in common life than the influence of the organic or subnormal faculties. Yet it is that prolongation of our spectrum upon which our gaze will need to be most strenuously fixed. It is there that we shall find our inquiry opening upon a cosmic prospect, and inciting us upon an endless way.

118. Even the first stages of this progress are long and labyrinthine ; and it may be useful to conclude this introductory chapter by a brief sketch of the main tracts across which our winding road must lie. It will

be my object to lead by transitions as varied and as gradual as possible from phenomena held as normal to phenomena held as supernormal, but which like the rest are simply and solely the inevitable results and mani- festations of universal Law.

Our inquiry will naturally begin by discussing the subliminal structure, in disease or health, of those two familiar phases of human personality, ordinary waking and ordinary sleep. I shall go on to consider in what way the disintegration of personality by disease is taet by its reintegration and purposive modification by hypnotism and self-suggestion. By that time enough will have been said of subliminal phenomena in general to make it possible to deal with their various groups in separate fashion. I shall go on, then, to their mode of automatic manifestation, and first (Chapter VI.) to the sensory atitomatism which is the basis of hallucination. This includes phenomena claiming an origin outside the automatist's own mind. It will be found that that origin is often to be sought in the minds of other living men ; and various forms of telepathy will be brought under review. The conception of telepathy is not one that in its nature need be confined to spirits still incarnate ; and we shall find evidence (Chapter VII.) that intercourse of similarly direct type can take place between discarnate and incarnate spirits. The remainder of the book will discuss the methods and results of this supernormal intercourse.

This scheme will be developed in a series of chapters whose general drift and connection I am anxious that the reader should clearly grasp before he studies them in detail.

119. My second chapter may at first sight appear to stray somewhat far from my main purport. It is of the evolution of human personality that this work proposes to treat ; — of faculties newly dawning, and of a destiny greater than we know. Yet I must begin with a detailed discussion of certain modes of that personality's disintegration and decay. The extreme instances of such decay — actual imbecility or insanity — do indeed lie outside my province. But there are many cases where there is no actual insanity, — probably no or- ganic disease of the brain, — but in which nevertheless there are disturbances of personality which teach us more than any theoretical treatise can do as to that complex structure or synergy which it is our object to upbuild or to develop. Alternations of personality and hysterical phenomena generally are in fact spontaneous experiments of precisely the type most instructive to us. For my own argument, indeed, I urgently need some true concep- tion of the psychological meaning of hysteria, — a vague range of pheno- mena called by a meaningless name ; — and when that conception has been reached, the support which it gives by analogy to my own principal thesis will be found to be of the most strikmg kind. For in hysteria (as my second chapter will show) we have before us a contraction, an effacement of the spectrum of consciousness, which leaves the hysteric occupying much the same position relatively to ourselves as our own supraliminal consciousness occupies (in my view) relatively to our whole self. Or, to return to our

other metaphor : — the essence of hysteria is an instabihty of the thresholds of consciousness and of voluntary movement, — insomuch that many per- ceptions which should be fully conscious are for the time submerged, and many actions or motor syntheses which should be subject to waking will have sunk out of that will's control. Occasionally, indeed, and as a sort of incident of the general disturbance, some faculties habitually submerged may rise into

apprehension, and there may thus be at some points an analogy between hysteria and genius. But on the whole these two condi- tions are fundamentally opposed ; genius consisting (as we shall presently see) in an intensification of the conscious spectrum, — hysteria in its dimming and interruption by dark belts of anaesthesia and aboulia, — defect of perception and of will ; — genius consisting in the uprush of subliminal faculty, — hysteria in the descent and disappearance of faculty which should be supraliminal into depths from which it cannot voluntarily be recalled.

120. Continuing this inquiry in my third chapter, I shall consider what kind of man he is to whom the epithet of normal, — an epithet often obscure and misleading, — may be most fitly applied. I shall urge that in a rapidly altering genus — and such the genus homo undoubtedly is — the word normal may be best used to signify such a combination of new with old powers as can at the present stage be effected without dangerous instability. If, however, it be held that man's development is not in any given direction sufficiently definite to admit of this mode of measurement, then I shall at least claim that that man shall be regarded as normal who has the fullest grasp of faculties which inhere in the whole race. Among these faculties I shall venture to count subliminal as well as supraliminal powers ; — the mental processes which take place below the conscious threshold as well as those which take place above it. What class of men, then, can we regard as reaping most advantage from this submerged men- tation? Men oi genius, I shall reply; — if to the vague word genius we may give a definite or psychological meaning, which, while adhering pretty closely to general usage, shall distinguish it in some real manner from other forms of capacity. Such a definition, I think, we shall attain if we describe an " inspiration of genius " as a siiblhninal uprush ; — an emergence into ordinary consciousness of ideas matured below the threshold. Falling back upon our simile of the spectrum, this process would be represented by the brightening of lines previously dimmed by interposing vapours ; — such a brightening as seems often due to an intensification of the central incandescence. The man who thus receives the upward message of his submerged self may or may not

find in it something of value to the world. But at any rate he tends towards the employment of the whole range of his faculty, and thus also (as will be seen later on) towards a profounder realisation of his environment than is as yet possible for the mass of men.

This view differs widely from the estimate of genius now in fashion with a certain school of anthropologists, who regard the man of genius as in some sense an aberrant or even degenerate type, — and class him with

the criminal and the lunatic. The alleged nervous disorder of men of genius, on which this apparent paradox is based, is largely, I think, the creation of mere gossip and anecdote. So far as it really exists, I regard it as illustrating the instability which in a rapidly changing species is apt to characterise those very organs which on the whole are moving most decisively along the path of progress. There is a perturbation which masks evolution ; and just as at the child's birth into the world, or at his entrance into the wider emotions of adolescence, there may be much that is disturbing and strange, so too in that new birth, that entry into the emotions of a vaster world, for which Earth-life at its best is one great opportunity, there is likely to be some straining and disruption of the spiritual organism adapted to the earlier phase. The true analogue of the genius is not the criminal nor the lunatic, but the child.

121. In the fourth chapter I shall deal with the alternating phase through which man's personality is constructed habitually to pass. I speak oi sleep ; which I regard as a phase of personality, adapted to maintain our existence in the spiritual environment, and to draw from thence the vitality of our physical organisms. Both sleep and waking will thus be developed phases of an earlier and less differentiated condition, from which waking life has been developed by practical

needs, while sleep, less changed externally from the primitive state, may nevertheless have under- gone some parallel evolution in its relations to that metetherial world. And thus I regard the passage back from waking into sleep as including elements both of reversion and of what I may term preversion. There is firstly a relapse or reversion to an earlier animal condition ; — a condition where the conscious part of the spectrum lay nearer to the red end ; con- sisting mainly of organic faculties and sensations many of which are no longer present to waking consciousness. But sleep also represents a stage of wider potentiality ; a stage where a longer spectrum is more faintly seen ; whereas the waking state represents a stage in which natural selection on this planet has operated both to intensify the range of faculty, and also to confine it within the limits serviceable for earthly life. When waking faculty, thus confined and thus intensified, is dimmed by sleep, we are able to catch some scattered lines of feeble radiance beyond each end of our ordinary spectrum. Of the ultra-red activities I have spoken just above. But there are traces of ultra-violet luminosity also. Those facul- ties which form man's link with the spiritual world, — telepathy and telaes- thesia — are apt (as dreams obscurely show us) to make in sleep their first rudimentary appearance ; or to use another metaphor, sleep- waking states teach us to think of sleep as a kind of "primitive magma" or "mother-solution" from which various phases of personality have a tendency to crystallise out. Somnambulism, trance, ecstasy, are such crystallisations ; representing co-ordinations of faculty unfitted indeed for man's self-pre- servation upon this planet, but which it may be worth his while to develop experimentally, when once that preservation has been secured.

Or I may put the matter in yet another way, so as to bring out a certain parallel between the forms of dissolution and of evolution to

which each phase of our personality — the waking phase and the sleeping — has shown itself liable.

What hysteria is to ordinary waking life, that is morbid somnambulism to sleep ; what genius is to ordinary waking life, that is hypnotic trance to sleep.

In somnambulism, as in waking hysteria, there is a narrowing of the field of attention, accompanied by an arbitrary unsettlement of the thresh- old of consciousness. Some of the normal faculties of sleep, — as its organic recuperative power, — may in somnambulism be concealed or arrested ; and on the other hand some faculties not normal for sleep, — as acute sensory perception, delicate muscular co-ordination, may rise into prominence. This exactly resembles the hysteric instability ; and we need not wonder that in some hysterical conditions there is a mere confusion and jumble of states of imperfect sleep and of imperfect waking.

On the other hand, — as we are now about to see, — the sleeping phase of personality may be greatly improved, its beneficent effects greatly extended, by certain artifices which evoke in the sleeper a power of self- suggestion which corresponds to what in the waking phase we call an inspiration of genius.

122. Thus far I shall have been dealing with conditions or phases of personality which, whether for good or evil, appear spontaneously and without artificial induction. Were we limited to such a review alone, I should still trust that the importance and in a certain sense the independence of the subliminal portion of our consciousness might be brought out by careful inference. But we are not in fact thus restricted. We are not confined to observation only. We are able to mix therewith an element of experiment which, although yet in its infancy, has already, in my view, given us an insight into much of man's nature which no mere speculation or introspection could ever have reached. First among our experimental methods I must speak of hypnotism. That word indeed, as now used, is a vague one. It

includes all the methods — and they are all of them frankly empirical — which have been found successful in inducing in man, — whether apparently waking or sleeping, — what is in fact a development and concentration of his sleeping phase ; — and in thus reaching organic processes over which his supraliminal will has no control. The chief — some say the only — method which has been found thus effective is called " suggestion " ; — a mere name for an appeal to subliminal faculty which sometimes succeeds and sometimes fails, with- out our being able either to predict or to explain its success or its failure. Long opposed or ignored by orthodox Science, this mode of acting on man's hidden being is now in most countries established in medical practice, and is increasingly successful in the direction especially of reliev- ing pain. At the same time the psycho-physiological problems at the root

of its success are quite unsolved ; and its profounder influences on person- ality have hardly yet been approached.

The discussion in my fifth chapter — that on Hypnotism — will naturally fall under three main heads. I shall first briefly discuss the psychology of hypnotism. I shall consider what actually are the methods which succeed in hypnotism, — whether this be called mesmerism on the one hand or suggestion on the other ; — different aspects of an influence which no name fully ex- presses and which no theory fully explains. In the next place I shall describe some of the triumphs of psycho-therapeutics. These cures effected by suggestion belong to the very core of my subject. They are, so to say, the public advertisement or commercial application of just those hidden and subliminal faculties which for the most part show themselves in less easily apprehended fashion. Like the application of the "X rays " to the discovery and extraction of bullets or needles, these cures must at least bring home to the most conservative reader the fact that

there is some unexplained agency operating upon human nature, — something of extra- ordinary potency which orthodox science has thus far completely failed to grasp. So surprising, indeed, are some of these cures, — they reproduce so startlingly certain cures held of old as miraculous, — that many men have been led to ask whether it be not in some way or other religion rather than science which is answerable for the marvels. A question, this, of deeper import than the literature either of the Lourdes miracles or of American *' mental science " might lead the sceptical reader to suppose ! On this point I shall dwell at some length; nor is there, I think, any line of inquiry more essential to the physical well-being of mankind.

Less conspicuously important, but of equal significance for my argument, is that group of hypnotic results which I shall in the third place briefly discuss. These phenomena I shall consider first as they occur in spontaneous sleep-waking states or somnambulisms, and then as they ap- pear in cases experimentally induced, where they are manifested in a more marked degree. We see here the influence exercised by suggestion and self-suggestion on higher types of faculty, supernormal as well as normal, on character, on personality. It is on this side, indeed, that the outlook is the most deeply interesting. Man is in course of evolution ; and the most pregnant hint which these nascent experiments have yet given him is that it may be in his power to hasten his own evolution in ways previously unknown.

123. In the following chapter on Sensory Automatism (Chapter VI.) I shall proceed to describe certain other experiments, less familiar to the public than those classed as hypnotic, but which give a still further insight into our subhminal faculty. With those experiments will be intermingled many spontaneous phenomena; and the chapter will take up and con- tinue the spontaneous phenomena of Chapters III. and IV. as well as the experiments of Chapter V. Its theme wiU be the messages which the subliminal self sends up to the supraliminal in sensory form ; — the visions

fashioned internally, but manifested not to the inward eye alone ; the voices which repeat as though in audible tones the utterance of the self within. In this way we shall be in continued connection with the pheno- mena of Chapter II. also ; but, instead of the morbid hallucinations which were there described, v/e shall be dealing with hallucinations which not only are consistent with health and sanity, but also resemble and in a sense surpass the inspirations of genius in their manifestation of important faculty, habitually screened from our view.

Even so long as these subliminal messages convey to us knowledge of no new kind, — even while they are still occupied with the known spec- trum, — they are nevertheless full of instruction as regards the extent of subliminal faculty. They are the products of internal vision ejected into apparent externality ; and the sights projected outwards from within us are to the psychologist even more interesting than the sights projected inwards from without.

But at this point, and amid these subjective hallucinations which, although they extend, do not fundamentally modify previous conceptions, we come face to face with a class of perceptions which, although in one sense hallucinatory, are in another sense the messengers of a truth deeper and more direct from the source than any which our ordinary senses convey to us. We come upon experiments which prove telepathy ; — the transference of ideas and sensations from one mind to another without the agency of the recognised organs of sense. We shall already have encoun- tered some telepathic and telsesthetic incidents among the phenomena of dreams and of hypnosis. But we shall now find that telepathy and telses- thesia occur in waking moments also ; occur sometimes as the result of direct experiment ; oftener as the spontaneous and apparently casual con- vergence of forces which we may be led to suppose to be normally opera- tive between all of us. This is the central theme of Edmund Gurney's Phantasms of the Living; and

subsequent experiment and observation, while they have strengthened the evidence for the conclusions of that book, have in no way diminished their startling importance. Believe though we may in the ultimate continuity of all existence and operation, there is still a vast and sudden separation — unbridgeable at present by any hypothesis of etherial vibrations or the like — between the smallest act of tele- pathic transmission and all that we have previously known concerning matter and motion. Even if there be no true Rubicon disparting the ocean of things, we have here for mortal minds the Rubicon between the mechanical and the spiritual conceptions of the Universe. I at least can see no logical halting-place between the first admission of supersensory faculty and the conclusion that such faculty is exercised by somewhat within us which is not generated from material elements, nor confined by mechanical limitations, but which may survive and operate uninjured in a spiritual world.

There is one particular line of telepathic experiment and observation

which seems to lead us by an almost continuous pathway across that hitherto impassable gulf. Among telepathic experimefits, to begin with, none is more remarkable than the occasional power of some agent to project himself phantasmally ; to make himself manifest, as though in actual presence, to some percipient at a distance. The mechanism of such projection is entirely unknown to the agent himself; nor is the act always preceded by any effort of the supraliminal will. But our records of such cases do assuredly suggest a quite novel disengagement of some informing spirit from the restraint of the organism ; — a form of distant operation in which we cannot say whether the body in its apparent passivity co-operates or no.

With these experiments in mind, let us turn to the main groups of spontaneous telepathic phenomena which fill the work on Phantasms of the Living above alluded to. These are apparitions of a distant person mainly at moments of crisis, and at the moment of death. Now these spontaneous apparitions at moments when the agent whose phantasm appears is actually passing through some external or internal crisis, are separated by no clear line from the experimentally induced projection of a man's phantasmal figure of which I have spoken above. Sometimes, as I have already implied, we hardly know whether to call such a self-projection experimental or not, since the agent does not know how to accomplish it, and may not even have been conscious of desiring it at the precise moment when it occurred. Thus far the series of phenomena is plainly continuous. And it remains continuous as we gradually pass on from apparitions coincident with crises — crises often involving great danger or even apparent death — to apparitions coincident with the coma which frequently precedes death, or with the moment of death itself.

124. And thus (Chapter VII.) we come face to face with the supreme problem ; — if not of all theoretical knowledge, at least of all knowledge as bearing upon the fate and the duty of man. The theoretical question of primary importance may be simply that of the existence or non-existence of a spiritual world. The human or practical question of supreme import- ance is that of man's presence or portion in that world, if it does exist. To prove that telepathy implies a spiritual environment would be at once to lift our knowledge of the Cosmos to a higher level. To prove that man survives death would also be to transform and transfigure his whole life here and now. Before us, as of old, is that all-embracing problem -, but before us also, for the first time, is some hint and indica- tion as to the track which may be pursued towards its solution.

The old conception of the ghost — a conception which seemed to belong only to primitive animism and to modern folk-lore — has received a new meaning from observations of phenomena occurring between living men. We realise that a phantasmal figure may bear a

true relation to some distant person whose semblance is thus shown ; we learn by

instances of directly provable coincidence that wraiths of this kind correspond with death too often to leave the correspondence attributable to chance alone. The vague question of former times narrows down, then, to the more precise question : Are there still coincidences, is there still evidence of some such definite type as this, showing that a phantasm can appear not only at but after a man's bodily death, and can still indicate connection with a persistent and individual life ?

To this distinct question there can now be given, as I believe, a distinct and affirmative answer. When evidence has been duly analysed, when alternative hypotheses have been duly weighed, it seems to me that there is no real break in the appearance of veridical phantasms, or in their causation at the moment of bodily death ; but rather that (after setting aside all merely subjective post-mortem apparitions) there is evidence that the self-same living spirit is still operating, and it may be in the self-same way. And thus my general dogma will have received its specific confirmation. Telepathy, I have said, looks like a law prevailing in the spiritual as well as in the material world. And that it does so prevail, I now add, is proved by the fact that those who communicated with us telepathically in this world communicate with us telepathically from the other. Man, therefore, is not a planetary or a transitory being; he persists as very man among cosmic and eternal things.

If this bare fact be gained, we have a basis for such an edifice of knowledge as will take many generations to uprear. At first, indeed, the mere observation of these phantasms does not seem as though it could lead us far. It is like the observation of shooting stars — of

meteors which appear without warning and vanish in a flash of fire. Yet systematic observation has learnt much as to these meteors; has learnt, for instance, the point in heaven from which they issue ; their orbital relation to earth and sun. Somewhat similarly, continuous observation of these brief phantasmal appearances may tell us much of them at last ; much, for instance, as to their relative frequency at different epochs after death ; something as to their apparent knowledge of what has happened on earth since they left it. From the study of meteorites, again, a further unexpected discovery has been made. " The stone that fell down from Jupiter " is nowhere alone in its glory. The solid earth, the ocean's floor, are covered with meteoric dust ; — the dust of the cosmic wayside, which we have gathered in our rush through the constellations. Even thus we come to find that there are traces over all the earth of indeterminate and unrecognised communication from a world of unembodied intelligences ; — Jiainitings of unknown purport, and bearing no perceptible relation to the thoughts or deeds of living men.

125. Much more, indeed, than would at first seem likely can be learnt by mere prolonged observation of spontaneous phantasms of the

dead. Yet here as everywhere, — here more than anywhere, — the need of actual experiment is felt. For experiment here would mean the conversion of the scarce decipherable flash which flits before our spectroscope into a steady glow ; it would mean the enlistment of the departed in conscious and willing co-operation, — the long-desired opportunity to hear and to answer ; — veras aiidire et reddere voces. And in fact such experiment turns out to be actually feasible. It is feasible in connection with each of the four forms of communication, of verbalisation, with which human life is familiar. There is a possibility of inducing a spiritual hearing and a spiritual picture- seeing or reading ; and also a spiritually-guided writing and speech. Both our

sensory automatism and our motor automatism may be initiated and directed by intelligence outside our own.

In Chapter VI., on Sensory Automatism, we shall already have discussed the passive methods in which communications of this kind may be awaited. We have now (in Chapter VIIL), to consider in what ways Motor Automatism, — the unwilled activity of hand or voice, — may be used to con- vey messages which come to the automatist as though from without himself.

As though from without himself, I say ; but of course their apparent externality does not prove that they have not originated in submerged strata of his own mind. In most cases, indeed, with motor as with sensory automatism, this is probably what really occurs. We find that a tendency to automatic writing is by no means uncommon among sane and healthy persons. But we also find that the messages thus given do not generally rise above the level of an incoherent dream. They seem to emerge from a region where scraps of thought and feeling exist confusedly, with no adequate central control. Yet sometimes the vague scrawling changes its character. It becomes veridical; it begins to convey a knowledge of actual facts of which the automatist has no previous information ; it indicates some subliminal activity of his own, or some telepathic access to an external mind. Apparitions may flash their signals; the automatic script will lay the wire. For however inchoate and ill-controlled these written messages may be, if once they have been received at all we can assign no limit to their development as the expression of thought that passes incorporeally from mind to mind.

From mind to mind, as we have already seen ground to hope, indepen- dently of the question whether both minds, or one only, be still clad in flesh. There will often be great difficulty of interpretation ; great perplexity as to the true relation between a message and its alleged source. But every year of late has added, — every year ought to add, — both to the mass of matter and to the feasibility of

interpretation. These are not the hiero- glyphs of the dead, but the hieroglyphs of the living.

126. Side by side with the automatism of arm and hand we must place the automatism of throat and tongue (Chapter IX.). Automatic utterance parallels automatic script throughout the scale of degrees by this time familiar. It begins, that is to say, with mere incoherence ; but it

assumes in some cases a veridical character ; with knowledge delivered from some subliminal stratum or some external mind. And in some cases the special knowledge displayed in the utterances lends probability to their claim to proceed from a departed spirit.

When this occurs, when the utterance reaches this point of veracity and intensity, it is sometimes accompanied by certain other phenomena which for those who have witnessed them carry a sense of reality which description can hardly reproduce. The ordinary consciousness of the automatist appears to be suspended ; he passes into a state of trance, — which in its turn seems but the preparation for an occupation by an invading intelligence, — by the surviving spirit, let us boldly say, of some recognisable departed friend. This friend then disposes of voice and hand almost as freely as though he were their legitimate owner. Nay, more than one intelligence may thus operate simultaneously, and the organism may thus appear as indeed no more than the organ of spiritual influences which make and break connection with it at will.

And here we reach a point which has become, — without my anticipa- tion, and — -as a matter (so to say) of mere scientific policy — even against my will, — the principal 7iodus of the present work. This book, designed originally to carry on, as continuously and coherently as possible, the argument and exposition of facts which in

Phantasms of the Living I had aided in setting before serious readers, has been forced unexpectedly forward by the sheer force of evidence, until it must now dwell largely on the extreme branch of the subject, far beyond the reserves and cautious approaches of the earlier work.

For in truth during the last ten years the centre of gravity of our evidence has shifted so profoundly that it can no longer be said that the relative masses of evidence for each class of phenomenon correspond roughly to the degree of strangeness — of apparent difficulty — which the phenomena themselves exhibit. Ten years ago there was tnost evidence for telepathy between the living ; next most for phantasms of the dead ; least, perhaps, for that actual possession and control of human organisms by departed spirits, which of all our phenomena is likely to be the hardest for the scientific mind to accept, — since it carries us back to the most outrageously savage group among the superstitions of the early world. With the recent development of trance-phenomena, however, this semblance of logical proportion has been quickly altered. We seem suddenly to have arrived, by a kind of short cut, at a direct solution of problems which we had till then been approaching by difficult inference or laborious calculation of chances. What need of computing coincidental death-wraiths, — of analysing the evidential details of post-mortem appari- tions, — if here we have the departed ready to hear and answer questions, and to tell us frankly of the fate of souls? Might not those earlier lines of inquiry be now abandoned altogether? — nay, must not our former results seem useless now, in view of this overwhelming proof?

I reply to this, that it was soon evident, in the first place, that our previous disciplined search had been by no means wasted. There was need of our canons of evidence, our analysis of the sources of

subliminal messages, in order to satisfy ourselves that these trance-utterances could in part, but in part only, be explained by telsesthesia and telepathy, — operating among actual scenes and the minds of living men. Nay, further, that old evidence of ours at once explained and was explained by the new. Fresh light was thrown on many previous groups of phenomena, and they in their turn were seen to have preluded to the new phenomena in such fashion that the continuity of the whole series— albeit a series advancing by leaps and bounds — was intelligibly maintained for us.

Following on the first revelation of Mrs. Piper's trance-phenomena came the permission accorded to me by the executors of Mr. Stainton Moses to read and analyse his private records after his death. The strong im- pression which his phenomena had made upon me during his life was increased, — as the reader will afterwards see, — by this posthumous and intimate study ; and his history was seen to be in many respects analogous to Mrs. Piper's. Further parallels have been afforded since by more than one other medium ; — and it seems to me now that the evidence for com- munication with the spirits of identified deceased persons through the trance-utterances and writings of sensitives apparently controlled by those spirits is established beyond serious attack.

In saying this, however, I desire to explain, — in anticipation of obvious and legitimate criticism, — that throughout all this discussion of " spirit- possession " I use purposely the simplest and most popular terms, without by any means denying that terms more accurate and philosophical may be ultimately attainable. What I feel sure of is that such more accurate terms have not yet been attained ; — that we are not yet justified in using any nomenclature which assumes that we possess a deeper knowledge of what is going on than the messages themselves have given us. I do not of course mean that we ought to accept the messages unquestioningly as being in all cases literally what they claim to be. We know of various vera causa, — conscious or unconscious fraud, self-suggestion, telepathy between the living, and the like, which we are bound to regard as

possibly operative, and which enable us to resolve many automatic messages into mere illustrations of agencies previously known. But I mean that where we get beyond these simpler causes, — where we are forced to accept the messages as representing in some way the contmued identity of a former denizen of earth, — I do not think that either tradition or philosophy affords us any solid stand-point from which to criticise those messages ; — any such knowledge of the nature or destiny of the human soul as can at present justify us in translating them, so to say, into any would-be inter- pretative terminology of our own. Such critical power we may perhaps achieve in the future ; but we shall have to achieve it, I think, by careful collation of many more such messages than we as yet possess.

127. The reader who may feel disposed to give his adhesion to this culminating group of the long series of evidences which have pointed with more and more clearness to the survival of human personality, and to the possibility for men on earth of actual commerce with a world beyond, may feel perhaps that the desideriicm orbis catholici, the intimate and universal hope of every generation of men, has never till this day approached so near to fulfilment. There has never been so fair a prospect for Life an Love. But the goal to which we tend is not an ideal of personal happiness alone. The anticipation of our own future is but one element in the prospect which opens to us now. Our inquiry has broadened into a wider scope. The point from which we started was an analysis of the latent faculties of man. The point towards which our argument has carried us is the exist- ence of a spiritual environment in which those faculties operate, and of unseen neighbours who speak to us thence with slowly gathering power. Deep in this spiritual environment the cosmic secret lies. It is our busi- ness to collect the smallest indications ; to carry out from this treasury of Rhampsinitus so much as our bare hands can steal away. We have won our scraps of spiritual experience, our messages from

behind the veil ; we can try them in their connection with certain enigmas which philosophy hardly hoped to be able to put to proof. Can we, for instance, learn any- thing, — to begin with fundamental problems, — of the relation of spiritual phenomena to Space, to Time, to the material world?

As to the idea of Space, the evidence which will have been presented will enable us to speak with perhaps more clearness than could have been hoped for in such a matter. Spiritual life, we infer, is not bound and confined by space-considerations in the same way as the life of earth. But in what way is that greater freedom attained? It appears to be attained by the mere extension of certain licenses (so to call them) per- mitted to ourselves. We on earth submit to two familiar laws of the physical universe. A body can only act where it is. Only one body can occupy the same part of space at the same moment. Applied to common affairs these rules are of plain construction. But once get beyond ponderable matter, — once bring life and ether into play, and definitions become difficult indeed. The orator, the poet, we say, can only act where he is ; — but where is he ? He has transformed the sheet of paper into a spiritual <agency ; — nay, the mere memory of him persists as a source of energy in other minds. Again, we may say that no other body can be in the same place as this writing-table; but what of the ether? What we have thus far learnt of spiritual operation seems merely to extend these two possibilities. Telepathy indefinitely extends the range of an unem- bodied spirit's potential presence. The interpenetration of the spiritual with the material environment leaves this ponderable planet unable to check or to hamper spiritual presence or operation. Strange and new though our evidence may be, it needs at present in its relation to space nothing more than an immense extension of conceptions which

the disappearance of earthly limitations was certain immensely to extend.

How, then, does the matter stand with regard to our relation to Time ? Do we find that our new phenomena point to any mode of understanding, or of transcending Time fundamentally different from those modes which we have at our command?

In dealing with Time Past we have memory and written record ; in dealing with Time Future we have forethought, drawing inferences from the past.

Can, then, the spiritual knowledge of Past and Future which our evidence shows be explained by assuming that these existing means of knowledge are raised to a higher power? Or are we driven to postulate something in the nature of Time which is to us inconceivable ; — some co- existence of Past and Future in an eternal Now ? It is plainly with Time Past that we must begin the inquiry.

The knowledge of the past which automatic communications manifest is in most cases apparently referable to the actual memory of persons still existing beyond the tomb. It reaches us telepathically, as from a mind in which remote scenes are still imprinted. But there are certain scenes which are not easily assigned to the individual memory of any given spirit. And if it be possible for us to learn of present facts by telaesthesia as well as by telepathy ; — by some direct supernormal percipience without the intervention of any other mind to which the facts are already known, — may there not be also a retrocognitive telaesthesia by which we may attain a direct knowledge of facts in the past?

Some conception of this kind may possibly come nearest to the truth. It may even be that some World-Soul is perennially conscious of all its past ; and that individual souls, as they enter into deeper consciousness, enter into something which is at once reminiscence and actuality. But nevertheless a narrower hypothesis will cover the

actual cases with which we have to deal. Past facts are known to men on earth not from memory only, but by written record ; and there may be records, of what kind we know not, which persist in the spiritual world. Our retrocognitions seem often a recovery of isolated fragments of thought and feeling, pebbles still hard and rounded amid the indecipherable sands over which the mighty waters are " rolling evermore."

When we look from Time Past to Time Future we are confronted with essentially the same problems, though in a still more perplexing form, and with the world-old mystery of Free Will versus Necessity looming in the background. Again we find that, just as individual memory would serve to explain a large proportion of Retrocognition, so individual forethought — a subliminal forethought, based often on profound organic facts not normally known to us — will explain a large proportion of Pre- cognition. But here again we find also precognitions which transcend what seems explicable by the foresight of any mind such as we know;

and we are tempted to dream of a World-Soul whose Future is as present to it as its Past. But in this speculation also, so vast and vague an explanation seems for the present beyond our needs ; and it is safer — if aught be safe in this region which only actual evidence could have emboldened us to approach — to take refuge in the conception of intelli- gences not infinite, yet gifted with a foresight which strangely transcends our own.

Closely allied to speculations such as these is another speculation, more capable of being subjected to experimental test, yet which remains still inconclusively tested, and which has become for many reasons a stumbling-block rather than a corroboration in the spiritual inquiry. I refer to the question whether any influence is exercised by

spirits upon the gross material world otherwise than through ordinary organic structures. We know that the spirit of a living man controls his own organism, and we shall see reason to think that discarnate spirits may also control, by some form of " possession," the organisms of living persons, — may affect directly, that is to say, some portions of matter which we call living, namely, the brain of the entranced sensitive. There seems to me, then, no paradox in the supposition that some effect should be produced by spiritual agency — possibly through the mediation of some kind of energy derived from living human beings — upon inanimate matter as well. And I believe that as a fact such effects have been observed and recorded in a trustworthy manner by Sir W. Crookes, the late Dr. Speer, and others, in the cases especially of D. D. Home and of W. Stainton Moses. If indeed, I call these and certain other records still inconclusive, it is mainly on account of the mass of worthless narratives with which they have been in some sense smothered ; the long history of so-called investigations which have consisted merely in an interchange of credulity and fraud. For the present the evi- dence of this kind which has real value is better presented, I think, in separate records than collected or discussed in any generalised form. All that I purpose in this work, therefore, is briefly to indicate the relation which these "physical phenomena" hold to the psychical phenomena with which my book is concerned. Alongside of the faculty or achievement of man's ordinary or supraliminal self I shall demarcate the faculty or achievement which I ascribe to his subliminal self; and alongside of this again I shaU arrange such few well-attested phenomena as seem primd, facie to demand the physical intervention of discarnate intelligences.

128. I have traced the utmost limits to which any claim to a scientific basis for these inquiries can at present be pushed. Yet the subject-matter has not yet been exhausted of half its significance. The con-clusions to which our evidence points are not such as can be discussed or dismissed as a mere matter of speculative curiosity. They affect every

belief, every faculty, every hope and aim of man ; and they affect him the more intimately as his interests grow more profound. Whatever meaning be applied to ethics, to philosophy, to religion, the concern of all these is here.

It would have been inconsistent with my main purpose had I interpolated considerations of this kind into the body of this work. For that purpose was above all to show that realms left thus far to philosophy or to religion, — too often to mere superstition and idle dream, — might in the end be brought under steady scientific rule. I contend that Religion and Science are no separable or independent provinces of thought or action ; but rather that each name implies a different aspect of the same ideal ; — that ideal being the completely normal reaction of the individual spirit to the whole of cosmic law.

Assuredly this deepening response of man's spirit to the Cosmos deepening round him must be affected by all the signals which now are glimmering out of night to tell him of his inmost nature and his endless fate. Who can think that either Science or Revelation has spoken as yet more than a first half-comprehended word ? But if in truth souls departed call to us, it is to them that we shall listen most of all. We shall weigh their undesigned concordances, we shall analyze the congruity of their message with the facts which such a message should explain. To some thoughts which may thus be generated I shall try to give expression in an Epilogue to the present work.

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CHAPTER II

DISINTEGRATIONS OF PERSONALITY

vdvaTO'i icTTiv OKOcra eyep^eVres opeofj-ey^ oKocra h\ evSovre?, VTrvo<;.

— Hekaclitus.

200. Of the race of man we know for certain that it has been evolved through many ages and through countless forms of change. We know for certain that its changes continue still ; nay, that more causes of change act upon us in " fifty years of Europe " than in " a cycle of Cathay." We may reasonably conjecture that the race will continue to change with increasing rapidity, and through a period in comparison with which our range of recorded history shrinks into a moment.

The actual nature of these coming changes, indeed, lies beyond our imagination. Many of them are probably as inconceivable to us now as eyesight would have been to our eyeless ancestors. All that we can do is to note so far as possible the structural laws of our personality as deduced from its changes thus far; inferring that for some time to come, at any rate, its further changes will proceed upon similar lines.

I have already (Chapter I.) indicated the general view as to the nature of human personality which is maintained in this work. I regard each man as at once profoundly unitary and almost infinitely composite, as inherit- ing from earthly ancestors a multiplex and " colonial " organism — polyzoic and perhaps polypsychic in an extreme degree ; but also as ruHng and unifying that organism by a soul or spirit absolutely beyond our present analysis — a soul which has originated in a spiritual or metetherial environ- ment ; which even while

embodied subsists in that environment ; and which will still subsist therein after the body's decay.

It is, of course, impossible for us to picture to ourselves the way in which the individual life of each cell of the body is reconciled with the unity of the central life which controls the body as a whole. But this difficulty is not created or intensified by the hypothesis of a separate and persistent soul. On no hypothesis can we really understand the collabora- tion and the subordination of the cell-lives of any multicellular animal. It is as mysterious in the starfish as it is in Plato ; and the " eight brains of Aurelia " with their individual and their common life are as inconceivable

as the life of the phagocytes in the philosopher's veins, in their relation to his central thought.^

201. I claim, in fact, that the ancient hypothesis of an indwelling soul, possessing and using the body as a whole, yet bearing a real, though obscure relation to the various more or less apparently disparate conscious groupings manifested in connection with the organism and in connection with more or less localised groups of nerve-matter, is a hypothesis not more perplexing, not more cumbrous, than any other hypothesis yet sug- gested. I claim also that it is conceivably provable, — I myself hold it as actually proved, — by direct observation. I hold that certain manifesta- tions of central individualities, associated now or formerly with certain definite organisms, have been observed in operation apart from those organisms, both while the organisms were still living, and after they had decayed. Whether or no this thesis be as yet sufficiently proved, it is at least at variance with no scientific principle nor established fact whatever ; and it is of a nature which continued observation may

conceivably establish to the satisfaction of all. The negative thesis, on the other hand, is a thesis in unstable equilibrium. It cannot be absolutely proved by any number of negative instances ; and it may be absolutely disproved by a single positive instance. It may have at present a greater scientific currency, but it can have no real scientific authority as against the view defended in these pages.

202. Leaving these questions, however, aside for the present, we may agree that in the organism as we can observe it in common life we have no complete or unchanging unity, but rather a complex hierarchy of groups of cells exercising vaguely limited functions, and working together with rough precision, tolerable harmony, fair success. That these powers ever work perfectly together we have no evidence. Our feeling of health is but a rough haphazard register of what is passing within us. Nor would it ever be possible to define a permanently ideal status in an organism in moving equilibrium, — an organism which lives by exploding unstable compounds, and which is constantly aiming at new ends at the expense of the old.

Many disturbances and disintegrations of the personality must presently fall to be described. But the reader who may follow me must remember the point of view from which I am writing. The aim of my analysis is not to destroy but to fulfil ; — or say, rather, my hope is that observation of the ways in which the personality tends to disintegrate may suggest methods which may tend on the other hand to its more complete integration.

Such improvements upon the natural conditions of the organism are not unknown. Just as the study of hysteria deals mainly with instabilities in

1 The difficulty of conceiving any cellular focus, either fixed or shifting, has actually led some psychologists to demand a unifying principle which is not cellular, and yet is not a soul.

the threshold of consciousness, so does the study of zymotic disease deal mainly with instabilities in the constitution of the blood. The ordinary object of the physician is to check these instabilities when they occur ; to restore healthy blood in the place of vitiated. The experimental biologist has a further aim. He wishes to provide men with better blood than nature has bestowed ; to elicit from virus and decay some element whose infusion into the veins may give immunity against microbic invasion. As the adult is safer against such attacks than the child by dint of his more advanced development, so is the immunised adult safer than the common man. The change in his blood which healthy maturity has induced has made him safe against whooping-cough. The change in his blood which we effect by injecting antitoxin makes him temporarily safe against diphtheria. We have improved upon nature ; — and our artifice has been prophylactic by virtue of being in a certain sense developmental.

Even such, I trust, may be the achievement of experimental psychology in a later day. I shall be well content if in this chapter I can give hints for some future colligation of such evolutive phenomena as may lurk amid a mass of phenomena mainly dissolutive — phenomena whose records are scattered and imperfect, and have as yet only in some few directions, and by quite recent writers, been collated or systematised on any definite plan.

203. The discussion of these disintegrations of personality needs, I think, some little clearing of the ground beforehand, if it is to avoid con- fusion. It will be needful to speak of concurrent and alternating streams of consciousness, — of subliminal and supraliminal strata of personality and the like ; — phrases which save much trouble when used with care, but which need some words of preliminary explanation. It is not easy to realise that anything which deserves the name of consciousness can be going on within us, apart from that central stream of thought and feeling with which we identify ourselves in common life. Something of definition is needed ; — not indeed of

any formal or dogmatic kind ; — but enough to make clear the sense given to such words as consciousness, memory, per- sonality, in the ensuing pages.

I begin, then, with the obvious remark that when we conceive any act other than our own as a conscious act, we do so either because we regard it as complex, and therefore purposive, or because we perceive that it has been remembered. Thus we call the fencer or the chess-player fully con- scious ; or, again, we say, " The man who seemed stunned after that blow on the head must really have been conscious all the time ; for he after- wards recalled every incident." The memorability of an act is, in fact, a better proof of consciousness than its complexity. Thus consciousness has been denied both to hypnotised subjects and to dogs ; but it is easier to prove that the hypnotised subject is conscious than that the dog is con- scious. For the hypnotised subject, though he may forget the incidents of the trance when he awakes, will remember them in the next trance ; or he may be trained to remember them in the waking state also ; while with

regard to the dog we cannot decide from the mere complexity of his actions how far he is conscious of their performance. With him, too, the best Hne of proof lies in his obvious memory of past acts. And yet, although all agree that our own memory, broadly speaking, proves our past consciousness, some persons would not admit that a dog's memory does so too. The dog's organism, they would say, responds, no doubt, in a new manner to a second repetition of a previous stimulus ; but this is more or less true of all living organisms, or parts of organisms, even far below what we generally regard as a conscious level.

Reflections of this kind naturally lead to a wider conception of consciousness. It is gradually seen that the earlier inquiries which men have made about consciousness have been of a merely ethical or legal char- acter ; — have simply aimed at deciding whether at a given moment a man was responsible for his acts, either to a human or to a divine tribunal. Common sense has seemed to encourage this method of definite demarca- tion ; we judge practically either that a man is conscious or that he is not ; in the experience of life intermediate states are of little importance.

As soon, however, as the problem is regarded as a psychological one, to be decided by observation and experiment, these hard and fast lines grow fainter and fainter. We come to regard consciousness as an attri- bute which may possibly be present in all kinds of varying degrees in con- nection with the animal and vegetable worlds ; as the psychical counter- part of life ; as conceivably the psychical counterpart of all phenomenal existence. Or, rather, we may say this of mind, to which, in its more ele- mentary forms, consciousness bears somewhat the same relation as self- consciousness bears to consciousness, or some higher evolution may bear to self-consciousness.

This being so, I cannot see how we can phrase our definition more simply than by saying that any act or condition must be regarded as con- scious if it is potentially mei?iorable; — if it can be recollected, under any circumstances, by the subject concerned. It does not seem needful that the circumstances under which such recollection may occur should arise while the subject is still incarnated on this planet. We shall never on this planet remember the great majority of our dreams ; but those dreams were presumably no less conscious than the dreams which a sudden awakening allowed us to keep in memory. Certain hypnotic subjects, indeed, who can be made to remember their dreams by suggestion, apparently remem- ber dreams previously latent just as easily as dreams previously remembered. And we shall have various other examples of the unexpected

recollection of experiences supposed to have been entirely devoid of consciousness.

We are bound, I think, to draw at least this negative conclusion : that we must not take for granted that our apparently central consciousness is something wholly different in kind from the minor consciousnesses out of which it is in some sense elaborated. I do indeed believe it to be in an

important sense different ; but this difference must not be assumed on the basis of our subjective sensations alone. We must approach the whole subject of split or duplicated personalities with no prepossession against the possibility of any given arrangement or division of the total mass of consciousness which exists within us.

204. Before we can picture to ourselves how that mass of consciousness may disintegrate, we ought, were it possible, to picture to ourselves how it is in the first instance integrated. That, however, is a difficulty which does not begin with the constitution of man. It begins when uni- cellular develop into multicellular organisms. It is, of course, a mystery how a single cell can hold together, and what kind of unity it can possess. But it is a fresh mystery when several cells cohere in a conjoint and inde- pendent life. In the collective unity of certain " colonial animals " we have a kind of sketch or parody of our own complex being. Higher in- telligences may possibly see us as we see the hydrozoon — a creature split up into different " persons," a " hydriform person " who feeds, a " medusi- form person " who propagates, and so on — elements of the animal dif- ferentiated for different ends — interconnected from one point of view as closely as our stomach and brain, yet from another point of view separable existences, capable of detachment and of independent regeneration in all kinds of different ways. Still more composite, though less

conspicuously composite, is every animal that we meet as we rise through the scale ; and in man we reach the summit both of colonial complexity and of centralised control.

I need hardly say that as regards the inner nature of this close co-ordination, this central government, science can at present tell us little or nothing. The growth of the nervous mechanism may be to some extent deciphered ; but how this mechanism is centrally governed ; what is the tendency which makes for unity ; where precisely this unity resides, and what is its exact relation to the various parts of the multicellular organism — all these are problems in the nature of life, to which as yet no solution is known.

The needed clue, as I believe, can be afforded only by the discovery of laws affecting primarily that unseen or spiritual plane of being where I imagine the origin of life to lie. If we can suppose telepathy to be a first indication of a law of this type, and to occupy in the spiritual world some such place as gravitation occupies in the material world, we might imagine something analogous to the force of cohesion as operating in the psychical contexture of a human personality. Such a personality, at any rate, as the development of higher from lower organisms shows, involves the aggrega- tion of countless minor psychical entities, whose characteristics still per- sist, although in a manner consistent with the possibility that one larger psychical entity, whether pre-existent or otherwise, is the unifying con- tinuum of which those smaller entities are fragments, and exercises over them a pervading, though an incomplete, control.

205. It is plainly impossible to say beforehand what will be the rela- tion to the ordinary stream of consciousness of a personality thus composed. We have no right to assume that all our psychical operations will fall at the same time, or at any time, into the same

central current of perception, or rise above what we have called the ordinary conscious threshold. We can be sure, in fact, that there will be much which will not so rise ; can we predict what will rise ?

We can only reply that the perception of stimuli by the supraliminal consciousness is a kind of exercise of function ; and that here, as in other cases where a function is exercised, part of its range will consist of such operation as the primary structure of the organism obliges it to perform, and part will consist of such operation as natural selection (after the structure has come into being) has trained it to perform. There will be something which is structurally inevitable, and something which was not structurally inevitable, but which has proved itself practically ad- vantageous.

Thus it may be inevitable — a necessary result of nervous structure — that consciousness should accompany unfamiliar cerebral combinations ; — that the " fraying of fresh channels " should carry with it a perceptible tingle of novelty. Or it is possible, again, that this vivid consciousness of new cerebral combinations may be a later acquisition, and merely due to the obvious advantage of preventing new achievements from stereotyping themselves before they have been thoroughly practised ; — as a musician will keep his attention fixed on a difficult novelty, lest his execution should become automatic before he has learnt to render the piece as he desires. It seems likely, at any rate, that the greater part of the contents of our supraliminal consciousness may be determined in some such fashion as this, by natural selection so operating as to keep ready at hand those percep- tions which are most needed for the conduct of life.

The notion of the upbuilding of the personality here briefly given is of use, I think, in suggesting its practical tendencies to dissolution. Sub- jected continually to both internal and external stress and strain, its ways of yielding indicate the grain of its texture.

206. It is possible that if we could discern the minute psychology of this long series of changes, ranging from modifications too minute to

be noted as abnormal to absolute revolutions of the whole character and in- telligence, we might find no definite break in all the series ; but rather a slow, continuous detachment of one psychical unit or element of conscious- ness after another from the primary synthesis. It is possible, on the other hand, that there may be a real break at a point where there appears to our external observation to be a break, namely, where the personality passes into its new phase through an interval of sleep or trance. And I be- lieve that there is another break, at a point much further advanced, and not to be reached in this chapter, where some external intelligence begins in some way to possess the organism and to replace for a time the ordinary

intellectual activity by an activity of its own. Setting, however, this last possibility for the present aside, we must adopt some arrangement on which to hang our cases. For this purpose the appearance of sleep or trance will make a useful, although not a definite line of demarcation.

We may begin with localised psychical hypertrophies and isolations, — terms which I shall explain as we proceed ; and then pass on through hysterical instabilities (where intermediate periods of trance may or may not be present) to those more advanced sleep-wakings and dimorphisms which a barrier of trance seems always to separate from the primary stream of conscious life. All such changes, of course, are generally noxious to the psychical organism ; and it will be simpler to begin by dwelling on their noxious aspect, and regarding them as steps on the road — on one of the many roads — to mental overthrow.

The process begins, then, with something which is to the psychical organism no more than a boil or a corn is to the physical. In conse- quence of some suggestion from without, or of some inherited

tendency, a small group of psychical units set up a process of exaggerated growth which shuts them off from free and healthy interchange with the rest of the personality.

The first symptom of disaggregation is thus the idee fixe, that is to say, the persistence of an uncontrolled and unmodifiable group of thoughts or emotions, which from their brooding isolation, — from the very fact of deficient interchange with the general current of thought, — become alien and intrusive, so that some special idea or image presses into conscious- ness with undue and painful frequency. We may perhaps suppose that the fixed idea here represents the psychological aspect of some definite, although ultra-microscopic, cerebral lesion. One may look for analogy sometimes, as I have said, to a corn, sometimes to a boil, sometimes to an encysted tumour, sometimes to a cancer. The idee fixe maybe little more than an indurated prejudice, which hurts when pressed upon. Or, again, it may be like a hypertrophied centre of inflammation, which sends its smart and ache abroad through the organism. Or for certain hysterical fixed ideas we shall find our best parallel if, accepting a well-known hypo- thesis, we suppose that a tumour may originate in the isolated and extravagant growth of some fragment of embryonic matter, accidentally nipped off or extruded from the embryo's concordant development. Such tumours may be encysted or encapsuled, so that they injure surrounding tissues by pressure, while yet their own contents can only be discovered by incision. Just such, one may say, are the forgotten and irrecoverable terrors which Dr. Janet has shown us as giving rise to hysterical attacks. (See 207 A, in Appendices at end of volume.) Such tumours of the mind may sometimes be psychologically cut down upon and removed by free dis- cussion ; "talked out," as Dr. Breuer has it.^ Worst of all, of course, are

1 For a series of independent, but fully concordant observations, see " The Use of Hypnotism in the First Degree," by Dr. Russell Sturgis (Boston, 1894).

the cancer-like cases, where the degeneration, beginning it hardly matters where, invades with rapid incoherence the whole compass of the mind.

The fixed idea, thus originating probably from various causes, may develop in different ways. It may become a centre of explosion, or a nucleus of separation, or a beginning of death. It may induce an access of hysterical convulsions, thus acting like a material foreign body which presses on a sensitive part of the organism. Or it may draw to its new parasitic centre so many psychical elements that it forms a kind of secondary personality, co-existing secretly with the primary one, or even able at times (as in some well-known cases) to carry the whole organism by a coup-de-main. (Such changes, it may be noted in passing, are not always for the worse.) Or, again, the new quasi-independent centres may be merely anarchical ; the revolt may spread to every cell ; and the forces of the environment, ever making war upon the organism, may thus effect its total decay.

207. Let us dwell for a few moments on the nature of these fixed or insistent ideas. They are not generally or at the first outset extravagant fancies, — as that one is made of glass, or the like. Rather will " fixed ideas " come to seem a mere expression for something in a minor degree common to most of us. Hardly any mind, I suppose, is wholly free from tendencies to certain types of thought or emotion for which we cannot summon any adequate check — useless recurrent broodings over the past or anxieties for the future, perhaps traces of old childish experience which have become too firmly fixed ever wholly to disappear. Nay, it may well be that we must look even further back than our own childhood for the origin of many haunting troubles. Inherited tendencies to terror, especially, seem to reach back far into a prehistoric past. In a recent "Study of Fears," which Professor Stanley Hall has based on a wide statistical

collection,^ it would seem that the fears of childhood, — indica- tions of the nervous instability of the yet immature system, — often correspond to no existing cause for uneasiness, but rather to the vanished perils of primitive man. The fear of darkness, for instance, the fear of solitude, the fear of thunderstorms, the fear of the loss of orientation, speak of primitive helplessness, — ^just as the fear of animals, the fear of strangers, suggest the fierce and hazardous life of early man. To all such instinctive feelings as these a morbid development is easily given.

Of what nature must we suppose this morbid development to be? Does it fall properly within our present discussion? or is it not simply a beginning of brain-disease, which concerns the physician rather than the psychologist? The psychologist's best answer to this question will be to show cases of fixed ideas cured by psychological means. (For instances of such cures, see 207 A, in Appendices at end of volume.) And indeed there are few cases to show which have been cured by any methods except the

^ Stanley Hall's "Study of Fears," American Journal of Psychology, vo\.v\\\.,I^o. 2, January 1897.

psychological ; if hypnotic suggestion does not succeed with an idee fixe, it is seldom that any other treatment will cure it. We may, of course, say that the brain troubles thus cured were functional, and that those which went on inevitably into insanity were organic, although the distinction between functional and organic is not easily demonstrable in this ultra- microscopic realm.

At any rate, we have actually on record, — and that is what our argument needs, — a great series of idees fixes, of various degrees of intensity, cured by suggestion ; — cured, that is to say, by a subliminal setting in action of minute nervous movements which our

supraliminal consciousness cannot in even the blindest manner manage to set to work. Some such differ- ence as exists on a gross scale between striped and unstriped muscle seems to exist on a minute scale among these smallest involved cells and fibres, or whatever they be. Some of them obey our conscious will, but most of them are capable of being governed only by subliminal strata of the self.

If, however, it be the subliminal self which can reduce these elements to order, it is often probably the subliminal self to which their disorder is originally due. If a fixed idea, say agoraphobia, grows up in me, this may probably be because the proper controlling co-ordinations of thought, which I ought to be able to summon up at will, have sunk below the level at which will can reach them. I am no longer able, that is to say, to convince myself by reasoning that there is no danger in crossing the open square. And this may be the fault of my subliminal self, whose business it is to keep the ideas which I need for common life easily within my reach, and which has failed to do this, owing to some enfeeblement of its grasp of my organism.

208. If we imagine these obscure operations under some such form as this, we get the advantage of being able to connect these insistent ideas in a coherent sequence with the more advanced phenomena of hysteria. We have seen that the insistent ideas are essentially a kind of small displacements of the habitual level of consciousness. They imply that some small but necessary scraps of supraliminal equipment have dropped, so to say, through chinks in the floor of the waking mind (as where the visual field has been narrowed hysterically), and have sunk to a point whence only hypnotic suggestion is likely to be able to call them back to use. Or in some cases we may go a step further, and say that these fixed ideas show us, not merely an ordinary supraliminal instinct functioning without due check, but rather a submerged and primitive instinct rising with a subliminal uprush into undesired prominence, and functioning wildly instead of remaining hidden and quiescent. That is to say, we have to do with an instability of the conscious threshold which often implies or manifests a

disorderly or diseased condition of the hyp- notic stratum, — of that region of the personality which, as we shall see, is best known to us through the fact that it is reached by hypnotic suggestion.

Now we shall find, I think, that all the phenomena of hysteria are reducible to the same general conception. To understand their many puzzles we have to keep our eyes fixed upon just these psychological notions — upon a threshold of ordinary consciousness above which certain perceptions and faculties ought to be, but are not always, main- tained, and upon a " hypnotic stratum " or region of the personality to which hypnotic suggestion appeals ; and which includes faculty and per- ception which surpass the supraliminal, but whose operation is capricious and dreamlike, inasmuch as they lie, so to say, in a debateable region between two rules — the known rule of the supraliminal self, adapted to this life's experience and uses, and the conjectured rule of a fuller and profounder self, rarely reached by any artifice which our present skill suggests. Some of these conscious groupings have got separated from the ordinary stream of consciousness. These may still be unified in the sub- liminal, but they need to be unified in the supraliminal also. The normal relation between the supraliminal and the subliminal may be disturbed by the action of either.

Let us now see how far this view, which I suggested in the S. P. R. Proceedings d.% {■&X back as 1892,^ fits in with those modern observations of hysteria, in Paris and Vienna especially, which are transforming all that group of troubles from the mere opprobrium of medicine into one of the most fertile sources of new knowledge of body and mind.

209. First, then, let us briefly consider what is the general type of hysterical troubles. Speaking broadly, we may say that the symptoms

of hysteria form, in the first place, a series of phantom copies of real maladies of the nervous system ; and, in the second place, a series of fantasies played upon that system — of unreal, dreamlike ailments, often such as no physiological mechanism can be shown to have determined. These latter cases are often due, as we shall see, not to purely physiological, but rather to intellectual causes ; they represent, not a particular pattern in which the nervous system tends of itself to disintegrate, but a particular pattern which has been imposed upon it by some intellectual process ; — in short, by some form of self-suggestion.

Let us briefly review some common types of hysterical disability, — taking as our first guide Dr. Pierre Janet's admirable work, L Etat Menial des Hysteriques (Paris, 1893).

What, then, to begin with, is Dr. Janet's general conception of the psychological states of the advanced hysteric? " In the expression I feel,'^ he says {L'Etat Mental, p. 39), "we have two elements: a small new psychological fact, ' feel,' and an enormous mass of thoughts already formed into a system ' L' These two things mix and combine, and to say I feel is to say that the personality, already enormous, has seized and absorbed this small new sensation; ... as though the / were an amoeba

^ See vol. vii. p. 309.

which sent out a prolongation to suck in this little sensation which has come into existence beside it." Now it is in the assimilation of these elementary sensations or affective states with the perception personnelle, as Janet terms it, that the advanced hysteric fails. His field of conscious- ness is so far narrowed that it can only take in the minimum of sensations necessary for the support of life. " One must needs have consciousness of what one sees and hears, and so the

patient neglects to perceive the tactile and muscular sensations with which he thinks that he can manage to dispense. At first he could perhaps turn his attention to them, and recover them at least momentarily within the field of personal perception. But the occasion does not present itself, and the psychological bad habit is formed. . . . One day the patient — for he is now veritably a patient — is examined by the doctor. His left arm is pinched, and he is asked whether he feels the pinch. To his surprise the patient realises that he can no longer feel consciously, can no longer bring back into his personal perception sensations which he has neglected too long — he has become anaesthetic. . . . Hysterical ansesthesia is thus a fixed and perpetual dis- traction, which renders its subjects incapable of attaching certain sensa- tions to their personality ; it is a restriction of the conscious field."

The proof of these assertions depends on a number of observations, all of which point in the same direction, and show that hysterical ansesthesia does not descend so deep into the personality, so to say, as true anaes- thesia caused by nervous decay, or by the section of a nerve.

Thus the hysteric is often unconscious of the anaesthesia, which is only discovered by the physician. There is none of the distress caused by true anaesthesia, as, for instance, by the " tabetic mask," or insensibility of part of the face, which sometimes occurs in tabes dorsalis. An incident reported by Dr. Jules Janet illustrates this peculiarity. A young woman cut her right hand severely with broken glass, and complained of insensi- bility in the palm. The physician who examined her found that the sensibility of the right palm was, in fact, diminished by the section of cer- tain nerves. But he discovered at the same time that the girl was hysterically anaesthetic over the whole left side of her body. She had never even found out this disability, and the doctor twitted her with com- plaining of the small patch of anaesthesia, while she said nothing of that which covered half her body. But, as Dr. Pierre Janet remarks, she might well have retorted that these were the facts, and that it was for the man of science to

say why the small patch annoyed her while the large one gave her no trouble at all.

Of similar import is the ingenious observation that hysterical anaesthesia rarely leads to any accident to the limb ; — differing in this respect, for instance, from the true and profound anaesthesia of syringomyelitis, in which burns and bruises frequently result from the patient's forgetfulness of the part affected. There is usually, in fact, a supervision — a sublimitial supervision — exercised over the hysteric's limbs. Part of her personality

is still alive to the danger, and modifies her movements, unknown to her supraliminal self.

This curious point, I may remark in passing, well illustrates the kind of action which I attribute to the subliminal self in many phases of life. Thus it is that the hypnotised subject is prevented (as I hold) from com- mitting a real as opposed to a fictitious crime ; thus it is that fresh ideas are suggested to the man of genius ; thus it is — I will even say — that in some cases monitory hallucinations are generated, which save the supra- liminal self from some sudden danger.

210. I pass on to another peculiarity of hysterical anassthesiae ; — also in my eyes of deep significance. The anaesthetic belts or patches do not always, or even generally, correspond with true anatomical areas, such as would be affected by the actual lesion of any given nerve. They follow what may be called fancy arrangements ; — sometimes corresponding to rough popular notions of divisions of the body, — sometimes seeming to reflect a merely childish caprice. " It is not," says Dr. Janet, " the region innervated by the cubital or the median nerve which is anaesthetic ; it is the hand or the wrist. The whole arm, shoulder included, is insensible, not the region innervated

by the brachial plexus. ... In hysterical blindness the anaesthesia is not confined to the retina, but extends to the conjunctiva and even to the eyelids ; the amaurotic hysterical patient has a pair of anaesthetic spectacles across her face. That is to say, she has lost the use of the eye, taking the eye not in the physiological but in the popular sense, as including all that is contained in the orbit."

Now to ordinary notions it will seem very strange that a crude, vulgar conception of this kind — a conception, moreover, upon which the patient may never have consciously dwelt — should be able to modify the state of the nervous system in so marked a way. A mere silly fancy seems to have produced an effect which is not merely fanciful ; — which is objective, measurable, and capable of causing long and serious disablement. This result, however, is quite accordant with my view of what I have termed the hypnotic stratum of the personality. I hold, as our coming discussion of hypnotism will more fully explain, that the region into which the hypnotic suggestion gives us access is one of strangely mingled strength and weakness ; — of a faculty at once more potent and less coherent than that of waking hours. I think that in these cases we get at the subliminal self only somewhat in the same sense as we get at the supraliminal self when the " highest-level centres " are for the time inoperative (as in a dream) and only " middle-level centres " are left to follow their own devices without inhibition or co-ordination. I hold that this is the explanation of the strange contrasts which hypnosis makes familiar to us — the combination of profound power over the organism with childish readiness to obey the merest whims of the hypnotiser. The intelligence which thus responds is in my view only a fragmentary intelligence ; it is a dreamlike scrap of the

subliminal self, functioning apart from that self s central and profounder control.

What happens in hypnotism in obedience to the hypnotiser's caprice happens in hysteria in obedience to the caprice of the hypnotic stratum itself. Some middle-level centre of the subliminal self (to express a difficult idea by the nearest phrase I can find) gets the notion that there is an "anaesthetic bracelet," say, round the left wrist; — and lo, this straightway is so ; and the hysteric loses supraliminal sensation in this fantastic belt. The fact, indeed, is most instructive ; for it begins to show us divisions of the human body based not upon local innervation but upon ideation (however incoherent) ; — upon intellectual conceptions like " a bracelet," "a cross," — applied though these conceptions may be with dreamlike futility.

211. This mode of description, — it may be convenient to point out, — is thoroughly concordant with Professor Janet's phrase of re'trecissement lie la perso7inalite. As he justly insists, the hysterical loss of sensibility is due to a state of ?nisere psychologique, — to a " psychical poverty," a slackness of the grip with which the known or apparent personahty holds and con- trols the organism's capacity of sensation. Over a certain part of the mechanism of sensation this grasp gives way ; there is a deep and pro- longed distraction of attention, which ends in the permanent loss of the power to recognise the sensations of the special part affected. With all this I agree ; these words describe the phenomena from the supraliminal point of view. From the point of view of the first subliminal region — of the hypnotic stratum — matters look slightly different. There we see certain dreamlike incoherent faculties functioning with undue freedom, for the same reason which affected the supraliminal attention, namely, the enfeebled hold which the personality now has upon the organism. Acting in dreamlike fashion these fragments of subliminal faculty disturb and confuse the weakened threshold, — the psychical diaphragm, now grown too permeable, — above which should lie all the faculty needed for the conduct of life by the supraliminal self. The morbid subliminal activity attracts or sucks down scraps of supraliminal activity, — scraps often quite fantastic in their delimitation, — and deprives the supraliminal self of thus much of its due scope of control. And observe that even at this early stage the

conception here given of subliminal operation is needed to fill gaps which remain in the explanation which is given from above the threshold alone. Whence comes, for instance, the notion of the "anaes- thetic bracelet"? Not from the hysteric's supraUminal self; for she is generally unaware of its existence until the physician discovers it. Nor is it a chance combination ; — even were there such a thing as chance. It is a dream of the hypnotic stratum ; — an incoherent self-suggestion starting from and affecting a region below the reach of conscious will.

In this view, then, we regard the fragments of perceptive power over which the hysteric has lost control as being by no means really extin-

guished, but rather as existing immediately beneath the threshold, in the custody, so to say, of a dreamlike or hypnotic stratum of the subliminal self, which has selected them for reasons sometimes exphcable as the result of past suggestions, sometimes to us inexplicable. If this be so, we may expect that the same kind of suggestions which originally cut off these per- ceptions from the main body of perception may stimulate them again to action either below or above the conscious threshold.

212. We have already, indeed, seen reason to suppose that the sub-merged perceptions are still at work, when Dr. Janet pointed out how rare a thing it was that any accident or injury followed upon hysterical loss of feeling in the limbs. A still more curious illustration is afforded by the condition of the field of vision in a hysteric. It often happens that the field of vision is much reduced, so that the hysteric, when tested with the perimeter, can discern only objects almost directly in front of the eye. But if an object which happens to be particularly exciting to the hypnotic stratum — for instance, the hypnotiser's finger, used often as a signal for trance — is advanced into that part

of the hysteric's normal visual field of which she has apparently lost all consciousness, there will often be an instant subliminal perception, — shown by the fact that the subject promptly falls into trance. A hysterical boy, a patient of Professor Janet's, with great retrenchment of the visual field, had been frightened into his first attack by a conflagration, and the sight of a flame near him was enough to bring on an attack again. Professor Janet, with due precautions, moved a lighted match into the normal visual field, far beyond his hysterically narrowed range of conscious sight. Almost at once the boy cried, " Fire ! fire ! " and fell into hysterical convulsions. The same experiment was tried by M. Laurent with a girl who had first been frightened into hysteria by the sight of a mouse. A stuffed mouse — held quite outside her narrowed field of conscious vision — had the same effect upon this girl as the lighted match upon the boy.

In these cases the action of the submerged perceptions, while provoked by very shallow artifices, continued definitely subliminal. The patient herself, as we say, does not know why she does not burn her anaesthetic limbs, or why she suddenly falls into a trance while being sub- jected to optical tests.

But it is equally easy to devise experiments which shall call these submerged sensations up again into supraliminal consciousness. A hysteric has lost sensation in one arm ; Dr. Janet tells her that there is a cater- pillar on that arm ; and the reinforcement of attention thus generated brings back the sensibility. A patient of Professor Pitres is hysterically unable to see with the left eye. On a screen before her he places a word or sentence so arranged that her right eye can only see half the print. The attention thus generated enables the left eye to aid her in reading the whole inscription.

213. These hysterical ansesthesise, it may be added here, may be not

only very definite but very profound. Just as the reality, — though also the impermanence, — of the hysterical retrenchment of field of vision of which I have been speaking can be shown by optical experiments beyond the patient's comprehension, so the reality of some profound organic hysterical insensibiUties is sometimes shown by the progress of independ- ent disease. A certain patient feels no hunger or thirst ; this indifl"erence might be simulated for a time ; but her ignorance of severe inflammation of the bladder is easily recognisable as real. Throw her into hypnosis and her sensibilities return. The disease is for the first time felt, and the patient screams with the pain. This result well illustrates one main effect of hypnosis, viz., to bring the organism into a more normal state. The deep organic anaesthesia of this patient was dangerously abnormal ; the missing sensibility had first to be restored, although it might be desirable afterwards to remove the painful elements in that sensibility again, under, so to say, a wiser and deeper control.

Another peculiarity of interest for us in these anaesthesiae lies in what I may term a partial regression to the vagueness of primitive irritability. The patient M., Dr. Janet tells us, has been for years totally anaesthetic.

" Under certain circumstances, and particularly after she has long been kept in the somnambulic state, she recovers for a time, but incompletely, tactile sensations. Sometimes sensibility seems to return in the vague form of pain or distress, with no distinctive sign. Her sensations are in- definite ; heat, cold, a pinch, an object placed in her hands, — each of these stimuli produces only a vague sense of something disagreeable." And even when the sense of touch becomes more definite,^ confusion and error of localisation still persist. Thus may hysteria present to us in a few minutes a series of stages through which our early ancestors have slowly travelled ; — stages to which we may fall back in dementia, but through which only

in this quasi-experiment which nature offers us can we see the spirit pass and repass unmoved.

214. What has been said of hysterical defects of sensation might be repeated for motor defects. There, too, the powers of which the supra- liminal self has lost control continue to act in obedience to subliminal promptings.

" I cannot in the least understand what is going on," said Maria, when she entered the hospital [I quote Dr. Janet again]; " for some time past I have been working in an odd way ; it is no longer I who am working, but only my hands. They get on pretty well, but I have no part in what they do. When it is over I do not recognise my work at all. I see that it is all right ; but I feel that I am quite incapable of having accomplished it. If any one said, ' It is MO'iyou who did that ! ' I would answer, ' True enough, it is not I.' When I want to sing it is impossible to me ; yet at other times I hear my voice singing the song very well. It is certainly not I who walk; I feel like a balloon which jumps up and down of itself. When I want to write I find nothing to say, my head is empty, and I must let my hand write what it chooses, and it fills four pages, and if the stuff is silly I cannot help it."

" The curious point is," continues M. Janet, "that in this fashion she pro- duces some really good things. If she makes up a dress or writes a letter she sometimes shows real talent, but it is all done in a bizarre way. She looks absorbed in her work, but yet unconscious of it ; when she lifts her head she seems dazed as if she was coming out of a dream, and does not recollect what she has been doing. Her way of acting recalls what is said of men of genius who obey their inspiration without being themselves aware of accomplishing their masterpieces. . . . To take a humbler comparison, she acts as we occa- sionally do when we let our hand write of itself a word which

we have forgotten how to spell. But what with us is accidental is with her perpetual ; although she has still activity she has no longer the personal consciousness of this activity, and her acts therefore can no longer be called voluntary. . . . Some patients, on the other hand, will not or cannot abandon themselves to this automatic activity. They try to perform the actions consciously and voluntarily, and then they fail altogether."

215. I pass on to one of M. Janet's most acute observations^ — a case where the difference between the faculty still at the command of the supraliminal personality and the faculty transmissible only by automatic impulse from the subliminal self reaches its maximum point, and suggests some reflections of novel import.

" If we tell hemiplegics or amyotrophies to squeeze the dynamometer, we get such figures as 5 and 10, — very much what these hysterics manage to reach. But with the truly paralysed such figures do not surprise us. We know that we are dealing with impotent persons whose every action shows their weakness. But our hysterics who mark 5 and 10 are by no means impotent ; they sew, they work, they carry burdens without any apparent trouble. C^lestine, for instance, is a robust country girl, accus- tomed to hard work, and still asking as a favour to be allowed to sweep and rub the floors. She is quick-tempered, and when things do not go just as she likes she shakes the beds, changes their places, and lifts with one arm the wooden armchairs. She has terrible fits of passion ; and in some asylums where she has been she has soundly thrashed strong men. Well, I stop this young woman in the middle of her work, and give her the dynamometer to squeeze. To begin with, she is absolutely anaesthetic on both sides of her body, and must needs look at the instrument in order to be able to squeeze it at all. I have tried this experiment often ; and the dynamometer generally marks 9 with the squeeze of her right hand, 5 with that of her left. Now I repeat that such indications of feeble muscular power are in complete contradiction with what I see her doing every minute. I have made the trial myself, and although I can squeeze the same dynamometer up to

50, I cannot lift and move the chairs and beds as Celestine does. ... It is clear that in the hysteric there is a special modification of muscular power when she is made the subject of an ex- periment, when she is told to pay attention, and to squeeze an instru- ment with personal will in order to show htx personal strength. She can

1 Etat Mental des Hysteriques, p. 171. VOL. I. D

then no longer get at her strength; she cannot use it in this fashion; albeit the strength is really there, and is lavishly expended in all the acts of common life when the patient is not thinking of it. What we have here is a defect not of muscle but of will."

216. The above examples, which might be greatly multiplied, especi- ally from French sources will suffice to give a notion of dissolutive hysterical processes, as now observed with closer insight than formerly, in certain great hospitals. But, nevertheless, these hospital observations do not exhaust what has recently been learnt of hysteria. Dealing almost exclusively with a certain class of patients, they leave almost untouched another group, smaller, indeed, but equally instructive for our study.

Hysteria is no doubt a disease, but it is by no means on that account an indication of initial weakness of inind, any more than an Arctic ex- plorer's frost-bite is an indication of bad circulation. Disease is a function of two variables : power of resistance and strength of injurious stimulus. In the case of hysteria, as in the case of frost-bite, the inborn power of resist- ance may be unusually great, and yet the stimulus may be so excessive that that power may be overcome. Arctic explorers have generally, of course, been among the most robust of men. And with some hysterics there is an even closer connection between initial strength and destructive malady. For it has often happened that the very feelings which we regard as

characteristically civilised, characteristically honourable, have reached a pitch of vividness and delicacy which exposes their owners to shocks such as the selfish clown can never know. It would be a great mistake to sup- pose that all psychical upsets are due to vanity, to anger, to terror, to sexual passion. The instincts of personal cleanliness and of feminine modesty are responsible for many a breakdown of a sensitive, but not a relatively /^^/^/(f organisation. The love of one's fellow-creatures and the love of God are responsible for many more. And why should it not be so? There exist for many men and women stimuli far stronger than self- esteem or bodily desires. Human life rests more and more upon ideas and emotions whose relation to the conservation of the race or of the in- dividual is indirect and obscure. Feelings which may once have been utilitarian have developed wholly out of proportion to any advantage which they can gain for their possessor in the struggle for life. The dangers which are now most shudderingly felt are often no real risks to life or fortune. The aims most ardently pursued are often worse than use- less for man regarded as a mere over-runner of the earth.

There is thus real psychological danger in fixing our conception of human character too low. Some essential lessons of a complex perturba- tion of personality are apt to be missed if we begin with the conviction that there is nothing before us but a study of decay. As I have more than once found need to maintain, it is his steady advance, and not his occasional regression, which makes the chief concern of man.

To this side of the^s^udy of hysit^Tpsk^rs. Breuer and Freud (in, e. g.,

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their S^udi en iiber Hysteric, Leipzig, 1895) have made valuable contribution. Drawing their patients not from hospital wards, but fro^ private practice, they have had the good fortune to encounter, and the penetration to understand, some remarkable cases where unselfish but powerful passions have proved too much for the equilibrium of minds previously well- fortified both by principle and by education. A somewhat detailed account of two of these cases may serve my purpose in this chapter in more ways than one. In the first case we shall see the insistent idea in its most interesting form, midway between the unreachable subliminal re- miniscences, which give the signal (as in Janet's cases) for hysterical attacks, and the supraliminal and recognised idee fixe, which is the tor- ment of many waking existences. Nowhere have we a better example of the mutual convertibility of moral and physical sensations — the way in which an emotional idea may be symbolised for the sufferer by the affection of an external sense. Here is the converse process to psycho-therapeutics, a kind of psychical self-infection — self-suggestion in a powerful and a noxious form.

In the second case to be here analysed we see a still stranger process of disintegration at work. Here also the first symptoms are subliminal idies fixes, translating themselves into somatic symptoms, whose origin is only recovered by help of the profounder memory of hypnotic trance. But with Fraulein Anna these submerged ideas, these hidden ulcers of the mind, become, so to say, confluent. We have a transition from idees fixes to a secondary personality, dominated by those ideas, and sinking into in- coherent insanity. Yet even from that depth a certain resolute firmness of the patient's

temper, aided by Dr. Breuer's skill in suggestion, raises her once more, and replaces her uninjured among sane and vigorous women.

217. Miss Lucy R., the heroine of the first case, was an EngUsh governess in the family of a German manufacturer. She was thirty years of age, in perfect health, except for a local inflammation of the nose. It is interesting to note that this local trouble probably suggested the special sense on which a hallucination could most readily fix itself.

The symptom for which Miss R. consulted Dr. Freud was, in fact, a persistent hallucinatory smell of burnt pudding. Careful inquiry traced the origin of this smell to a scene when the children under her charge, affectionately sporting with her, had allowed some pudding which was on the schoolroom fire to burn. It was not obvious why this incident should have carried so much emotional import. Gradually the truth came out, a truth which Miss R. — and this is an essential point — had concealed from herself with all the resolution of which she was capable. She had un- consciously fallen in love with her employer, a widower, whose children she had promised their dying mother to care for always. The scene of the burnt pudding represented a moment at which an obscure scruple of conscience urged her to quit her trust, to leave these children, who were now devoted to her, on account of something dimly felt to be unsuitable

in her own attitude of mind towards their father. When once this con- fession had been made — a confession new to herself as well as to the physician — the hallucinatory smell of burnt pudding disappeared. Its persistence had indicated that the emotional memory on which it was based had not, so to say, been absorbed into the general psychical circu- lation, but had remained encysted in the personality, a cause of pressure and distress.

But now occurred a symptom which to a less skilful or patient observer would have seemed merely baffling and capricious, but from which Dr. Freud drew a psychological lesson which illustrates with curious delicacy the superposition of strata more and more segregated from waking con- sciousness.

As the scent of burnt pudding went off it became clear that another scent had underlain it, which still persisted — a scent of tobacco-smoke. It seemed impossible to trace the moment of origin of so everyday an odour. But by strong suggestions in a waking or lightly hypnotised state, — placing his hand on the patient's forehead, — Dr. Freud was able to evoke a stream of pictorial memory, closely analogous to crystal-vision. He called upon her to picture thus the scene required. Then slowly and fragmentarily "a. picture rises to the surface " {auftauchf) . But it repre- sents only the dining-room of her employer's house, where she is waiting with the children for his return to early dinner from the manufactory. "And now," she says, "we are all sitting down at table — the gentlemen, the French governess, the housekeeper, the children, and I. But this is just an everyday scene ! " " Go on looking at the picture," replies Dr. Freud, " it will develop and specialise itself." " I see that there is a guest, the head cashier, an old gentleman who loves the children like an uncle ; but he comes so often to dinner that there is nothing unusual in his presence." " Patience ! go on looking at the picture ; I am sure that something will happen." " Nothing particular happens. Now we are rising from table ; the children are leaving the room, and are going into the next room with the French governess and myself as they always do." "Well, what next?" "Ah ! here is an unusual circumstance, and now I recognise the scene completely ! As the children leave the room the cashier makes as though to kiss them. The father jumps up and calls out roughly, ' Don't kiss the children ! ' I feel a kind of stab in my heart. The gentlemen are smoking ; hence it is that the smell of cigars remains fixed in my memory."

The point is easy to understand. It was this harshness, pride, aloof- ness in the nature of the manufacturer, who treated thus roughly a

subor- dinate who was also an old friend, which burnt itself upon the brain, as we say, of this other subordinate who had obscurely hoped that her employer had a gentler and more accessible heart. She put aside the painful impression : but the thought which was kept out of the supraliminal lodged in the hypnotic stratum.

The way to minister to a mind tlius diseased was not hard to discover. There was nothing in this deep-hidden affection which was unworthy of a pure heart. There was only the maidenly shame at having, however secretly, entertained it for one who was above her in worldly fortune, and who was not prepared to respond. By sympathy, by suggestion, the tone of the affection was changed. " Gewiss, ich liebe ihn, aber das macht mir weiter nichts. Man kann ja bei sich denken und empfinden was man will." With the disappearance of all personal claim or hope the love ceased to perturb, and the patient recovered health and spirits.

218. Still more remarkable was the case of Fraulein Anna O., of which a brief record must now be given. Dr. Breuer asserts, and the details of the story support his view, that Fraulein O. was greatly above the average standard in character, education, and physical vigour. There was here no misere psychologique, no thinness or feebleness in the original structure of the personality. Fraulein O. led an active and happy life ; her strongest attachment was to her father. Her thoughts did not dwell on love or marriage (in the whole range of her hallucinations and delirium there was no trace of this), but she had great imaginative activity in day-dreams, the invention of stories, and the like.

The cause of her break-down lay in a long, distressing, and ultimately fatal illness of her father's (1880-81) when she was twenty-one years old. She nursed him with a passionate self-devotion, which was, no

doubt, unwise, but which can hardly be called morbid. Her nervous system gave way, and a quantity of hysterical affections set in. There were headaches, strabismus, disturbances of sight and of speech, positive and negative hallucinations, the influence of id'ees fixes, contractions, angesthesiae, &c. The condition of extreme instability thus induced, varying from hour to hour, gave rise at times to a secondary personality which lay outside the primary memory. We thus have a very direct transition from isolated disturbances to a cleavage of the whole personahty.

Disturbances of speech may give very delicate indications of internal turmoil of the personality ; and Fraulein O.'s great Unguistic gift made her perhaps the most interesting example on record of hysterical aphasia and paraphasia. Sometimes she was altogether speechless. Sometimes she talked German in the ungrammatical, negro-like fashion which so often accompanies trance or secondary states ; — well indicating, in my view, the incoherent character of the then operative control. Sometimes she spoke English, apparently believing it to be German, but understood German ; sometimes she spoke English and could not understand German. (The English phrases of hers which Dr. Breuer quotes are, be it noted, remark- ably neat and well chosen.) Sometimes she spoke French or Italian ; and in French or Italian states she had no memory of English states, and vice versa. Sometimes, however, in an English state she could understand French or Italian books ; but if she read them aloud she read them in English, apparently unaware that they were not in that language.

The origin of this tendency to English was afterwards explained in the hypnotic state. Each of the specific hysterical symptoms took its rise from some incident which had happened in hours of anxious anguish by her father's bedside. In an hour of bewildered exhaustion she had suffered from a kind of half-waking nightmare, had striven to pray,

could find no words, and had at last remembered only a line from an English child's hymn. This effort, with this casual result, seemed to have given a persistent suggestion of English speech, in a manner somewhat remind- ing us of the phrase which has been last uttered before aphasia sets in, and which often persists for the aphasic as his single utterance. Through- out the year 1881 these symptoms continued, and as the time of year came round when she was first taken ill, a singular time-hallucination sprang up. This was, in fact, a duplex existence at two dates, reminding us of Louis Viv6 (see Section 233) and some other hysterics who can be set back by artifice to a former period of their lives. Healthy hypnotic subjects, as I have seen, can sometimes be thus transported backwards, although in a less profound manner.

219. "The two conditions," says Dr. Breuer, "no longer differed, as formerly, only in the fact that in the first condition she was normal and in the second practically insane. For now in her first condition she lived, like the rest of us, in the winter of 1881-82, while in her second condition she lived in the winter of 1880-81, and in that state all that had happened subsequently was clean forgotten. Only the consciousness that her father was dead seemed to persist throughout. The set-back into the past year was so definite and strong that in her new house she was subject to the hallucination of her former bedroom ; and when she wished to go to the door she ran to the stove, which in her new room stood in the same place relatively to the window as the door had stood in the old room. The transition from one state to another came on spontaneously, and could also be easily summoned up by means of any sense-impression which vividly reminded her of the previous year. It was enough to hold before her an orange (oranges had been her main food in her illness), to put her back from 1882 to 1881. And this return to the past year took place in no vague or general fashion, but she lived each day through each corre- sponding day of the past winter. T discovered this in two ways : in the evening's hypnosis she confessed day by day the troubles or illusions which had disturbed her on the corresponding day of 1881, and also a private diary of her mother's showed me the absolute

accuracy of the external facts of the previous winter as revived in the hysterical illusion.

" It was curious to see how these revived psychical stimuli exercised an effect from the second condition upon the first or normal condition. It happened, for instance, that the patient said to me laughingly in the morning that she did not know why, but she was angry with me. Thanks to the mother's diary I found out what was the matter, and removed it by * talking it out ' in the evening's hypnosis. I had in point of fact greatly

angered the patient on that evening in the previous year. Or she said another day that there was something wrong with her eyes ; she saw colours untruly ; she knew that her dress was brown, but she saw it blue. Experiment showed that she could perfectly well distinguish tints on test- papers, and that the disturbance affected only her vision of the stuff of her dress. The reason was that on that day in the previous year she had been very busy with a dressing-gown for her father, made of the same stuff as this dress, but blue instead of brown."

A most distressing inability to drink came on in the summer of 1882, and lasted for six weeks, obliging the patient to live mainly on melons, — until it was discovered that this shuddering incapacity to swallow liquids was the result of a disgust experienced at a like period in 1881, at the sight of a dog allowed to drink from an acquaintance's glass. Fraulein O. had concealed this disgust at the time, out of politeness, but the unex- pressed loathing had so worked itself out in her organism, as to produce a kind of hydrophobic spasm when the subliminally remembered time of year came round.

During the nights the "second condition," which still reproduced the previous year, was dominant. Consequently, since the family had

changed houses since that date, the patient, if she woke in the night, was liable to greater alarm than in the day, thinking, in the loss of correc- tion from recent memories, that she had been carried away from home. This awkwardness was averted by a suggestion from Dr. Breuer that she could not open her eyes at night ; although once when she wept in her sleep her eyelids were, so to say, forced open by the tears, and she was seized with the same terror at her surroundings.

Here, as in so many cases, hypnotism showed itself the exact correla- tive, the specific antidote, of hysteria. Exactly the symptoms which hysteria had caused hypnotic suggestion could remedy. Exactly the puzzles which hysteria had woven hypnotic suggestion could unlock.

"The talking cure" or "chimney-sweeping," as Fraulein O. called it, was practically equivalent to confession under hypnosis. Every evening Dr. Breuer hypnotised her, and then inquired as to the origin of each symptom in turn. For each symptom there did exist such a moment of origin ; often a trivial accident originating a long and serious trouble. For instance, the " macropsy and strabismus convergens " which had long troubled the patient were traced to a moment when her father asked her what time it was, and she, looking hastily while she wept, saw the dial of her watch magnified and distorted through her tears. So soon as the cause of each accident of this kind was traced and discussed, with special arguments to remove any self-blame thereto attaching, the perversion of sensibility or of motricity disappeared. The isolated, hypertrophied memory was brought back, as I have said, into the general current of the psychical circulation. It is as though the past passage of hfe was re-lived, and altered in the re-living.

220. In certain cases of Janet's, indeed, a new and false, but helpful memory was substituted for the old distressing memory ; as where a hysteric, suffering from horror at the recollection of having been made to sleep as a child along with another child suffering from skin-disease, was persuaded by hypnotic suggestion that this other child had really been perfectly sound and well. In Fraulein O.'s case no deception was needful. All that was necessary was to make her see past events in their true proportion. The confession was cathartic; it cleared away the morbid products and strengthened the coherence of the sane personality ; it restored Fraulein O. to mental and bodily vigour.

"Wax to receive and marble to retain; " such, as we all have felt, is the human mind in moments of excitement which transcend its resistant powers. This may be for good or for evil, may tend to that radical change in ethical standpoint which is called co?iverswn, or to the mere setting-up of some hysterical disability. Who shall say how far we desire to be susceptible to stimulus? Most rash would it be to assign any fixed limit, or to class as inferior those whose main difference from ourselves may be that they feel sincerely and passionately what we feel torpidly, or perhaps only affect to feel. " The term degenerate," says Dr. Milne Bram- well, "is applied so freely and widely by some modern authors that one cannot help concluding that they rank as such all who do not conform to some primitive, savage type, possessing an imperfectly developed nervous system." Our "degenerates" may sometimes be in trwih. progenerate ,- and their perturbation may mask an evolution which we or our children needs must traverse when they have shown the way.

Let us pause for a moment and consider what is here implied. We are getting here among the hysteriques qui iJienetit le monde. We have advanced, that is to say, from the region of idees fixes of a paltry or morbid type to the region of idees fixes which in themselves are reason- able and honourable, and which become morbid only on account of their relative intensity. Here is the debateable ground between hysteria and genius. The kind of genius which we approach

here is not, indeed, the purely intellectual form. Rather it is the " moral genius," the " genius of sanctity," or that " possession " by some altruistic idea which lies at the root of so many heroic lives.

The hagiology of all religions offers endless examples of this type. That man would hardly be regarded as a great saint whose conduct seemed completely reasonable to the mass of mankind. The saint in con- sequence is apt to be set unduly apart, whether for veneration or for ridicule. He is regarded either as inspired or as morbid ; when in reality all that his mode of life shows is that certain idt^cs fixes, in themselves of no unworthy kind, have obtained such dominance that their impulsive action may take and retake, as accident wills, the step between the sublime and the ridiculous.

Martyrs, missionaries, crusaders, nihilists, — enthusiasts of any kind

who are swayed by impulses largely below the threshold of ordinary con- sciousness, — these men bring to bear on human affairs a force more concentrated and at higher tension than deliberate reason can generate. They are virtually carrying out self-suggestions which have acquired the permanence oi idees fixes. Their fixed ideas, however, are not so isolated, so encysted as those of true hysterics. Although more deeply and immutably rooted than their ideas on other matters, these subliminal con- victions are worked in with the products of supraliminal reason, and of course can only thus be made effective over other minds, A deep sub- liminal horror, generated, say, by the sight of some loathsome cruelty, must not only prompt hallucinations, — as it might do in the hysteric and has often done in the reformer as well, — it must also, if it is to work out its mission of reform, be held clearly before the supraliminal reason, and must learn to express itself in writing or speech adapted to influence ordinary minds.

221. We may now pass from the first to the second of the categories of disintegration of personality suggested at the beginning of this chapter. The cases which I have thus far described have been mainly cases of isolation of elements of personality. They have exhibited minor de- tachments from the main personality, assuming a quasi-independent exist- ence either as recognisable fixed ideas, or as the physical representations or somatic equivalents of obscure fixed ideas, — as, for instance, persistent hallucinations or disturbances of smell or of sight. We have not dealt as yet with secondary personalities as such. There is, however, a close con- nection between these two classes. We have seen that in Fraulein O.'s case, for example, a kind of secondary state at times intervened — a sort of bewilderment arising from confluent idees fixes and overrunning her whole personality. This new state was preceded or accompanied by something of somnambulic change. It is this new feature of which we have here a first hint which seems to me of sufficient importance for the diagnosis of my second class of psychical disintegrations. This second class starts from sleep-wakings of all kinds, and includes all stages of alternation of personality, from brief somnambulisms up to those per- manent and thorough changes which deserve the name of dimorphisms.

We are making here a transition somewhat resembling the transition from isolated bodily injuries to those subtler changes of diathesis which change of climate or of nutrition may induce. Something has happened which makes the organism react to all stimuli in a new way. Our best starting-point for the study of these secondary states lies among the phenomena of dream.

We shall in a later chapter discuss certain rare characteristics of dreams ; occasional manifestations in sleep of waking faculty heightened, or of faculty altogether new. We have now to consider ordinary dreams in their aspect as indications of the structure of our personality, and as agencies which tend to its modification.

In the first place, it should be borne in mind that the dreaming state, though I will not call it the normal form of mentation, is nevertheless the form which our mentation most readily and habitually assumes. Dreams of a kind are probably going on within us both by night and by day, un- checked by any degree of tension of waking thought. This view — theo- retically probable — seems to me to be supported by one's own actual ex- perience in momentary dozes or even momentary lapses of attention. The condition of which one then becomes conscious is that of swarming frag- ments of thought or imagery, which have apparently been going on con- tinuously, though one may become aware of them and then unaware at momentary intervals ; — while one tries, for instance, to listen to a speech or to read a- book aloud between sleep and waking.

This, then, is the kind of mentation from which our clearer and more coherent states may be supposed to develop. Waking life implies a fixation of attention on one thread of thought running through a tangled skein. In hysterical patients we see some cases where no such fixation is possible, and other cases where the fixation is involuntary, or follows a thread which it is not desirable to pursue.

There is, moreover, another peculiarity of dreams which has hardly attracted sufficient notice from psychologists, but which it is essential to review when we are dealing with fractionations of personality.^ I allude to their dramatic character. In dream, to begin with, we have an environ- ment, a surrounding scene which we have not wittingly invented, but which we find, as it were, awaiting our entry. And in many cases our dream contains a conversation in which we await with eagerness and hear with surprise the remarks of our interlocutor, who must, of course, all the time represent only another segment or stratum of ourselves. This dup- lication may become either painful or pleasant. A feverish dream may simulate the confusions of insanity — cases where the patient believes himself to be two persons at once, and the like.^ On the other hand, a relatively coherent dream may

agreeably split off visual memories and imagination from the consciousness with which the dreamer identifies him- self. One may walk in dream through a picture-gallery criticising pictures which another element of one's personality has hung on the walls. Again, one may be able to identify a division of date between two mental strata ; the first stratum being puzzled by a scrap of memory which the second stratum retains. In other cases one's higher and one's lower moral im- pulses may be arrayed against each other in dream ; the dreamer identify- ing himself sometimes with his worse, sometimes with his better impulse. These complications rarely cause the dreamer any surprise. One may even say that with the first touch of sleep the superficial unity of consciousness disappears, and that tne dream world gives a truer representation than

1 On this subject see Du Prel, " Philosophy of Mysticism," Eng. trans., vol. i., passim. "^ See R. L. Stevenson's dream (221 A). Note. — The lettering of cases refers to their place in the Appendices.

the waking world of the real fractionation or multiplicity existing beneath that delusive simplicity which the glare of waking consciousness imposes upon the mental field of view.

Bearing these analogies in mind, we shall see that the development of somnambulism out of ordinary dream is no isolated oddity. It is parallel to the development of a secondary state from idees fixes when these have passed a certain pitch of intensity. The sleep-waking states which develop from sleep have the characteristics which we should expect from their largely subliminal origin. They are less coherent than waking secondary personalities, but richer in supernormal faculty. It is in connection with displays of such faculty — hypersesthesia or telaesthesia — that they have been mainly observed, and that I shall, in a future chapter, have most need to deal

with them. But there is also great interest simply in observing what fraction of the sleep-waker's personality is able to hold intercourse with other minds. A trivial instance of such intercourse reduced to its lowest point has often recurred to me. When I was a boy another boy sleeping in the same room began to talk in his sleep. To some slight extent he could answer me ; and the names and other words uttered — Harry, the boat, &c. — were appropriate to the day's incidents, and would have been enough to prove to me, had I not otherwise known, who the boy was. But his few coherent remarks represented not facts but dreaming fancies — the boat is waiting, and so forth. This trivial jumble, I say, has since recurred to me as precisely parallel to many communications professing to come from disembodied spirits. There are other explanations, no doubt, but one explanation of such incoherent utterances would be that the spirit was speaking under conditions resembling those in which this sleeping boy spoke.

There are, of course, many stages above this. Spontaneous somnam- bulistic states become longer in duration, more coherent in content, and may gradually merge, as in the well-known case of Felida X. (see 231) into a continuous or dimorphic new personality.

222. The transition which has now to be made is a very decided one. We have been dealing with a class of secondary personalities consisting of elements efnotionatly selected from the total or primary personality. We have seen some special group of feelings grow to morbid intensity, until at last it dominates the sufferer's mental being, either fitfully or continuously, but to such an extent that he is " a changed person," not precisely insane, but quite other than he was when in normal mental health. In such cases the new personality is of course dyed in the morbid emotion. It is a kind of dramatic impersonation, say, of jealousy or of fear, like the case of "demoniacal possession," quoted from Dr. Janet in the Appendix (222 A). In other respects the severance between the new and the old self is not very profound. Dissociations of memory, for instance, are

seldom beyond the reach of hypnotic suggestion. The cleavage has not gone down to the depths of the psychical being.

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223. We must now go on to cases where the origin of the cleavage seems to us quite arbitrary, but where the cleavage itself seems even for that very reason to be more profound. It is no longer a question of some one morbidly exaggerated emotion, but rather of a scrap of the personality taken at random and developing apart from the rest. To recur to our physical simile, we are dealing no longer with a corn, a boil, a cancer, but with a tumour starting apparently from some scrap of embryonic tissue which has become excluded from the general development of the organism.

The commonest mode of origin for such secondary personalities is from some access of sleep-waking, which, instead of merging into sleep again, repeats and consolidates itself, until it acquires a chain of memories of its own, alternating with the primary chain.

An old case of Dr. Dyce's forms a simple example of this type. Dr. Mesnet's case also should be referred to here (see Appendices). In these instances the secondary state is manifestly a degeneration of the primary state, even when certain traces of supernormal faculty are discernible in the narrowed psychical field.

224. And here, as an illustration of a secondary condition purely degenerative, I may first mention post-epileptic states, although they belong too definitely to pathology for full discussion here. Post-epileptic conditions may run parallel to almost all the secondary phases which we have described. They may to all outward semblance closely resemble normality, — differing mainly by a lack of rational ptirpose, and perhaps by a recurrence to the habits and ideas of some earlier moment in the patient's history. Such a condition resembles some hypnotic trances, and some factitious

personalities as developed by automatic writing. Or, again, the post-epileptic state may resemble a suddenly developed idee fixe triumphing over all restraint, and may prompt to serious crime, abhorrent to the normal, but premeditated in the morbid state. There could not, in fact, be a better example of the unchecked rule of middle-level centres ; — no longer secretly controlled, as in hypnotic trance, by the higher-level centres ; — which centres in the epileptic are in a state not merely of psychological abeyance, but of physiological exhaustion. I give in an Appendix a remarkable narrative from the Zoist, which shows the inevitable accomplishment of a post-epileptic crime in such a way as to bring out its analogy with the inevitable working out of a post-hypnotic suggestion (224 A).

225. The case of Ansel Bourne, which I give next in an Appendix, is a very unusual one. It is perhaps safest to regard his change of personality as post-epileptic, although I know of no recorded parallel to the length of time during which the influence of the attack must have continued. The effect on mind and character would suit well enough with this hypothesis. The " Brown " personality showed the narrowness of interests and the uninquiring indifference which is common in such

states. But on this theory the case shows one striking novelty, namely, the recall by the aid of hypnotism of the memory of the post-epileptic state. It is doubtful, I think, whether any definite post-epileptic memory had ever previously been recovered. On the other hand, it is doubtful whether serious recourse had ever been had at such times to hypnotic methods, whose increasing employment certainly differentiates the later from the earlier cases of split personality in a very favourable way. And this application of hypnotism to post-epileptic states affords us possibly our best

chance — I do not say of directly checking epilepsy, but of getting down to the obscure conditions which predispose to each attack.

226. The two cases reported by Dr. Proust and M. Boeteau quoted in the next Appendices belong to the same general type as Ansel Bourne's. There does not seem, however, to be any definite evidence that the secondary state was connected with epileptic attacks. It was referred rather by the physicians who witnessed it to a functional derangement analogous to hysteria, though it must be remembered that there are various forms of epilepsy, which are not completely understood, and some of which may be overlooked by persons who are not familiar with the symptoms. In both these cases, again, the memory of the secondary states was recovered through hypnotism.

227. Another remarkable case was that of the Rev. Thomas C. Hanna,^ in whom complete amnesia followed an accident. By means of a method which Dr. Sidis (who studied the case) calls " hypnoidisation," he was able to prove that the patient had all his lost memories stored in his subliminal consciousness, and could temporarily recall them to the supraliminal. By degrees the two personalities which had developed since the accident were thus fused into one and the patient was com- pletely cured.

228. The next case I give (228 A) is one reported by Dr. Drewry. This is of the " ambulatory " type, like Ansel Bourne's, but is remark- able in that it was apparently associated with a definite physical lesion — an abscess in the ear — the cure of which was followed by the rapid return of the patient to his normal condition. There was also in this case an inherited tendency to eccentricity, if not to insanity.

229. I may next cite a case in which the secondary state seems to owe its origination to a kind of tidal exhaustion of vitality, as though the repose of sleep were not enough to sustain the weakened personality, which lapsed on alternate days into exhaustion and incoherence (229 A) .

230. The secondary personalities thus far dealt with have been the spontaneous results of some form of misere psychologique, of defective integration of the psychical being. We shall now see that when cohesion is thus relaxed a slight touch from without can effect dissociations which,

1 For full details of this, see Dr. Boris Sidis' work, "The Psychology of Suggestion? a Research into the Subconscious Nature of Man and Society" (New York, 1898).

however shallow and almost playful in their first inception, may stiffen by repetition into phases as marked and definite as those secondary states which spring up of themselves, that is to say, from self-suggestions which we cannot trace. I quote in Appendices some examples of these factitious secondary personalities, drawn from Dr. Pierre Janet, the most ingenious and indefatigable of workers in this field.

231. Up to this point the secondary states which we have considered, however startling to old-fashioned ideas of personality, may, at any rate, be regarded as forms of mental derangement or decay — varieties on a theme already known. Now, however, we approach a group of cases to which it is difficult to make any such definition apply. They are cases where the secondary state is not obviously a degeneration ; — where it may even appear to be in some ways an improvement on the primary ; so that one is left wondering how it came about that the man either originally was what he was, or — being what he was — suddenly became something so very different. There has been a shake given to the kaleidoscope, and no one can say why either arrangement of the component pieces should have had the priority.

In the classical case of F61ida X. the second state is, as regards health and happiness, markedly superior to the first (see 231 A).

232. The old case of Mary Reynolds, which I next cite (232 A) , is again remarkable in respect of the change of character involved. The deliverance from gloomy preoccupations — the childish insouciance of the secondary state — again illustrates the difference between these allo- tropic changes or reconstructions of personality and that mere predomi- nance of a morbid factor which marked the cases of idee fixe and hysteria. Observe, also, in Mary Reynolds's case the tendency of the two states gradually to coalesce apparently in a third phase likely to be preferable to either of the two already known.

233. The next two cases which I shall cite — Louis Vive and " Sally Beauchamp " — while extremely different from each other, are among the most remarkable of all. In Louis Viv^ we have the extreme example of dissociations dependent on time-relations, on the special epoch of life in which the subject is ordered to find himself. My readers may have wit- nessed the amusing hypnotic experiment which consists in putting back the adult into early childhood by suggestion — in making the grown man write round hand and play with his tin soldiers, the grown woman give a tea-party to her dolls. But Louis Viv^, as will be seen in the detailed account in the Appendix to this section, is put back into earher stages of life in a much profounder way. Among various conditions of his organ- ism — all but one of them implying, or at least simulating, some grave central lesion — any given condition can be revived in a moment, and the whole gamut of changes rung on his nervous system as easily as if one were setting back or forward a continuous cinematograph. It is hard to frame a theory of memory which shall admit of these sudden reversions, — of

playing fast and loose in this manner with the accumulated impressions of years.

234. Yet if Louis Vive's case thus strangely intensifies the already puzzling notion of ecmnesia — as though the whole organism could be tricked into forgetting the events which had most deeply stamped it — what are we to say to Dr. Morton Prince's case of " Sally Beauchamp," with its grotesque exaggeration of a subliminal self — a kind of hostile bedfellow which knows everything and remembers everything — which mocks the emotions and thwarts the projects of the ordinary reasonable self which can be seen and known? The case must be studied in full as it stands (see 234 A) \ its later developments may help to unravel the mysteries which its earlier stages have already woven.

235. I quote in full in the text the next case, reported by Dr. R. Osgood Mason (in a paper entitled " Duplex Personality : its Relation to Hypnotism and to Lucidity," m.i\\Q Journal of the American Medical Asso- ciation, November 30th, 1895). Dr. Mason writes : —

Alma Z. was an unusually healthy and intellectual girl, a strong and attrac- tive character, a leading spirit in whatever she undertook, whether in study, sport, or society. From overwork in school, and overtaxed strength in a case of sickness at home, her health was completely broken down, and after two years of great suffering suddenly a second personality appeared. In a peculiar child-like and Indian-like dialect she announced herself as "Twoey," and that she had come to help " Number One " in her suffering. The condition of " Number One " was at this time most deplorable ; there was great pain, ex- treme debility, frequent attacks of syncope, insomnia, and a mercurial stoma- titis which had been kept up for months by way of medical treatment and which rendered it nearly impossible to take nourishment in any form. " Twoey" was vivacious and cheerful, full of quaint and witty talk, never lost consciousness, and could take abundant nourishment, which she declared she must do for the sake of "Number One." Her talk was most quaint and fascinating, but with-

out a trace of the acquired knowledge of the primary personality. She gave frequent evidence of supranormal intelligence regarding events transpiring in the neighbourhood. It was at this time that the case came under my observation, and has remained so for the past ten years. Four years later, under depressing circumstances, a third personality made its appearance and announced itself as "The Boy." This personality was entirely distinct and different from either of the others. It remained the chief alternating personality for four years, when " Twoey " again returned.

All these personalities, though absolutely different and characteristic, were delightful each in its own way, and " Twoey " especially was, and still is, the delight of the friends who are permitted to know her, whenever she makes her appearance ; and this is always at times of unusual fatigue, mental excitement, or prostration ; then she comes and remains days at a time. The original self retains her superiority when she is present, and the others are always perfectly devoted to her interest and comfort. " Number One " has no personal know- ledge of either of the other personalities, but she knows them well, and espe- cially "Twoey," from the report of others and from characteristic letters which are often received from her; and " Number One" greatly enjoys the spicy,

witty, and often useful messages which come to her through these letters and the report of friends.

Dr, Mason goes on to say : —

Here are three cases [the one just given, that of another patient of his own, and that of Felida X.] in which a second personality — perfectly sane, thoroughly practical, and perfectly in touch and harmony with its surroundings — came to the surface, so to speak, and assumed absolute control of the physical organisation for long periods of time

together. During the stay of the second person- ality the primary or original self was entirely blotted out, and the time so occu- pied was a blank. In neither of the cases described had the primary self any knowledge of the second personality, except from the report of others or letters from the second self, left where they could be found on the return of the primary self to consciousness. The second personality, on the other hand, in each case, knew of the primary self, but only as another person — never as forming a part of, or in any way belonging to their own personalities. In the case of both Fdlida X. and Alma Z., there was alwa3's immediate and marked improvement in the physical condition when the second personality made its appearance.

236. The case of Mollie Fancher, of which I quote (in 236 A) such brief and imperfect account as is accessible, might have been one of the most instructive of all, had it been observed and recorded with scien- tific accuracy — nay, even with the most ordinary diligence and care. It is true that at the remote date when Miss Fancher's phenomena were at their best an observer both willing and capable would have been as hard to find among professed savants as among professed spiritualists. And there is at least this good point in the case, that the probity of the whole group has always been held above suspicion. The indications of super- normal faculty, which occur throughout the story, were not, at any rate, invented as a self-advertisement. And the sudden changes of personality, with a childish character fitted to each, seem to stand midway between the transformations of Louis Viv^, — each of them frankly himself at a different epoch of life, — and the "pseudo-possessions" of imaginary spirits with which we shall in a later chapter have to deal.

237. The case of Anna Winsor, next to be cited, goes so far further in its suggestion of interference from without, that it presents to us, at any rate, a contrast and even conflict between positive insanity on the part of the organism generally with wise and watchful sanity on the part of a single lii7ib, with which that organism professes to have no longer any concern.

Perhaps, indeed, the conception which this case suggests is not so much that of an external spirit intervening on the sufferer's behalf, as of her own spirit, coexisting in gentleness and wisdom alongside of all that wild organic excitement and decay. Of course I do not press so strange a notion ; yet to myself, I must in fairness add, it is by no means ludicrous. Indeed, I think that all these sudden changes and recupera- tions should teach us our inability to say hozv deep even the severest

psychical lesion goes — whether there may not at the worst be that within us which persists unmutilated and untarnished through all confusion of the flesh.

238. The case which I place last in this series, the "Watseka Wonder," must plainly be presented to the reader as a duplication of personality — a pseudo-possession, if you will — determined in a hysterical child by the suggestion of friends. Thus, I repeat, the story must for the present be offered and received. At a later stage, and when some other wonders have become to us more familiar — not less wonderful — than now, we may perhaps consider once more what further lessons this singular narrative may have to teach us.

239. We have now briefly surveyed a series of disintegrations of personality ranging from the most trifling idee fixe to actual alternations or permanent changes of the whole type of character. All these form a kind of continuous series, and illustrate the structure of the personality in concordant ways. There do exist, it must be added, other forms of modi- fied personality with which I shall not at present deal. Those are cases where some telepathic influence from outside has been at work, so that there is not merely dissociation of existing elements, but apparent intro- duction of a novel element. Such cases also pass through a long series, from small phenomena of motor

automatism up to trance and so-caUed possession. But all this group I mention here merely in order to defer their discussion to later chapters.

The brief review already made will suffice to indicate the complex and separable nature of the elements of human personality. Of course a far fuller list might have been given ; many phenomena of actual insanity would need to be cited in any complete conspectus. But hysteria is in some ways a better dissecting agent than any other where delicate psychical dissociations are concerned. Just as the microscopist stains a particular tissue for observation, so does hysteria stain with definiteness, as it were, particular synergies — definite complexes of thought and action — more mani- festly than any grosser lesion, any more profound or persistent injury could do. Hysterical mutism, for instance (the observation is Charcot's ■'^), supplies almost the only cases where the faculty of vocal utterance is attacked in a quite isolated way. In aphasia dependent upon organic injury we generally find other word-memories attacked also, — elements of agraphy, of word-blindness, of word-deafness appear. In the hysteric the incapacity to speak may be the single symptom. So with ansesthesiae ; we find in hysteria a separation of sensibility to heat and to pain, possibly even a separate subsistence of electrical sensibility. It is worth remarking here that it was during the hypnotic trance, which in delicacy of discriminating power resembles hysteria, that (so far as I can make out) the distinctness of the temperature-sense from the pain-sense was first observed. Esdaile,

^ Revite de V Hypiiotisjiie, July 1889. VOL. I. E

when removing tumours under mesmerism in Calcutta, noticed that patients, who were actually undergoing capital operations without a

murmur, com- plained if a draught blew in upon them from an open window.

240. Nor is it only as a dissecting agent that hysteria can aid our research. There are in hysteria frequent acquisitio7is as well as losses of faculty. It is not unusual to find great hyperaesthesia in certain special directions — of touch, hearing, perception of light, &c. — combined with hysterical loss of sensation of other kinds. This subject will be more conveniently treated along with the hyperaesthesia of the hypnotic trance. But I may note here that just such occasional quickenings of faculty were, in my view, almost certain to accompany that instability of psychical threshold which is the distinguishing characteristic of hysteria, since I hold that subliminal faculty habitually overpasses supraliminal. These also are a kind of capricious idees fixes ; only the caprice in such cases raises what was previously submerged instead of exaggerating what was previously emergent.

And from this point it is that our inquiries must now take their fresh departure. We in this work are concerned with changes which are the converse of hysterical changes. We are looking for integrations in lieu of disintegrations ; for intensifications of control, widenings of faculty, instead of relaxation, scattering, or decay.

241. Suppose, then, that in a case of instability of the psychical threshold, — ready permeability, if you will, of the psychical diaphragm separating the supraliminal from the subliminal self, — the elements of emergence tend to increase and the elements of submergence to diminish. Suppose that the permeability depends upon the force of the uprushes from below the diaphragm rather than on the tendency to sink downwards from above it. We shall then reach the point where the vague name of hysteria must give place to the vague name oi genius. The uprushes from the subhminal self will now be the important feature; the down-draught from the supraliminal, if it still exists, will be trivial in comparison. The content of the uprush will be congruous with the train of voluntary thought ;

and the man of genius will be a man more capable than others of utilising for his waking purposes the subliminal region of his being.

242. Next in order to the uprushes of genius will come the uprushes of dream. All men pass normally and healthily into a second phase of personality, alternating with the first. That is sleep, and sleep is charac- terised by those incoherent forms of subliminal uprush which we know as dreams. It is here that our evidence for telepathy and telsesthesia will first present itself for discussion. Sleep will indicate the existence ot submerged faculty of a rarer type than even that to which genius has already testified.

There are, moreover, other states, both spontaneous and induced, analogous to sleep, and these will form the subject of my fifth chapter, that on Hypnotism. Hypnotism, however, does not mean trance or

somnambulism only. It is a name, if not for the whole ensemble, yet for a large group of those artifices which we have as yet discovered for the purpose of eliciting and utilising subliminal faculty. The results of hypnotic suggestion will be found to imitate sometimes the subliminal uprushes of genius, and sometimes the visions of spontaneous somnam- bulism ; while they also open to us fresh and characteristic accesses into subliminal knowledge and power.

243. Further than this point our immediate forecast need not go. But when we shall have completed the survey here indicated, we shall see, I think, how significant are the phenomena of hysteria in any psychological scheme which aims at including the hidden powers of man. For much as the hysteric stands in comparison with us ordinary men, so perhaps do we ordinary men stand in comparison with a not impossible ideal of faculty and of self-control.

For might not all the hysteric tale be told, mutato nomine, of the whole race of mortal men? What assurance have we that from some point of higher vision we men are not as these shrunken and shadowed souls? Suppose that we had all been a community of hysterics; all of us to- gether subject to these shifting losses of sensation, these inexplicable gaps of memory, these sudden defects and paralyses of movement and of will. Assuredly we should soon have argued that our actual powers were all with which the human organism was or could be endowed. We should have thought it natural that nervous energy should only just suffice to keep attention fixed upon the action which at the moment we needed to perform. We should have pointed out that our lack of sensation over large tracts of the body rarely led to positive injury ; but by what means such injury was averted, by the action of what subjacent intelligence our skin was saved from steel or fire — of this we should have been too con- tentedly ignorant even to ask the question. Nor, again, should we have been astonished at our capricious lack of power over our organisms, our intermittent defect of will. We should have held, and with some reason, that the mystery as to how our will could ever move any limb of our bodies was far greater than the mystery as to why certain limbs at certain moments failed to obey it. And as for defects of recollection ; — is the reader inclined to think that the hysterical memory could never have been accepted as normal? That some guess of a more continuous conscious- ness, of an identity unmoved and stable beneath the tossing of the psychic storm, must needs have been suggested by all those strange interruptions ? — by the lapses into other phases of personality, by the competing fields of reminiscence, by the clean sweep and blank destruction of great slices and cantles of the Past? I ask in turn how much of guess at an under- lying continuity has been suggested, I do not say to the popular, but even to the scientific mind, by life broken as we know it now ? — by our nightly lapses into a primitive phase of personality? by the competing fields of recollection which shift around the hypnotic trance ? by the irrecoverable

gaps in past existence when the sun's ray or the robber's bludgeon has struck too rudely on the skull?

244. Nay, if we had been a populace of hysterics we should have acquiesced in our hysteria. We should have pushed aside as a fantastic enthusiast the fellow- sufferer who strove to tell us that this was not all that we were meant to be. As we now stand, — each one of us totus, teres, atque rotundus in his own esteem, — we see at least how cowardly would have been that contentment, how vast the ignored possibilities, the for- gotten hope. Yet who assures us that even here and now we have developed into the full height and scope of our being? A moment comes when the most beclouded of these hysterics has a glimpse of the truth. A moment comes when, after a profound slumber, she wakes into an instant clair — a flash of full perception, which shows her as solid vivid realities all that she has in her bewilderment been apprehending phantas- mally as a dream. 'E^ ovdpov S'avTLKa — ■"Hv virap. Is there for us also any possibihty of a like resurrection into reality and day ? Is there for us any sleep so deep that waking from it after the likeness of perfect man we shall be satisfied ; and shall see face to face ; and shall know even as also we are known?

245. But apart from these broader speculations, it will surely have become evident, as we have studied the evidence in this chapter that human personality is, at any rate, a much more modifiable complex of forces than is commonly assumed, and is a complex, moreover, which has hitherto been dealt with only in crude, empirical fashion. Each stage, each method of disintegration, suggests a corresponding possibility of integration. Two points have been especially noticeable throughout the chapter. In the first place, we observe in many of the narratives some rudiment of supernormal perceptivity cropping up ; probably something in itself useless, yet enough to indicate to us how great a reserve of untapped faculty is latent at no great depth beneath our conscious level. In the second place, we observe that in

the more recent cases, where it has been possible to appeal, mainly through hypnotic suggestion, to the deeper strata of the personality, that appeal has seldom been made in vain. In almost every case something more has been thus learnt of the actual mischief which was going on, something effected towards the re-establish- ment of psychical stability. These disturbances of personality are no longer for us — as they were even for the last generation — mere empty marvels, which the old-fashioned sceptic would often plume himself on refusing to believe. On the contrary, they are beginning to be recognised as psycho-pathological problems of the utmost interest ; — no one of them exactly like another, and no one of them without some possible apcr^ii into the intimate structure of man.

The purpose of this book, of course, is not primarily practical. It aims rather at the satisfaction of scientific curiosity as to man's psychical structure ; esteeming that as a form of experimental research which the

more urgent needs of therapeutics have kept in the background too long. Yet it may not have been amiss to realise thus, on the threshold of our discussion, that already even the most delicate speculations in this line have found their justification in helpful act ; that strange bewilderments, paralysing perturbations, which no treatment could alleviate, no drug control, have been soothed and stablished into sanity by some appropriate and sagacious mode of appeal to a natura medicatrix deep-hidden in the labouring breast.

CHAPTER III

GENIUS

Igneus est oUis vigor et coelestis origo Seminibus, quantum non noxia corpora tardant Terrenique hebetant artus moribundaque membra.

— Virgil.

300. In my second chapter I made no formal attempt to define that human personality which is to form the main subject of this book. I was content to take the conception roughly for granted, and to enter at once on the study of the lapses of personality into abnormal conditions, — short of the lowest depths of idiocy or madness. From that survey it appeared that these degenerations could be traced to some defect in that central control which ought to clasp and integrate into steady manhood the hierarchies of living cells which compose the human organism. This insight into the Self's decay was the needed prerequisite to our present task — that of apprehending its true normality, and there- after of analysing certain obscurer faculties which indicate the line of its evolution during and after the hfe of earth.

Strength and concentration of the inward unifying control — tiiat must be the true normality which we seek ; and in seeking it we must remember how much of psychical operation goes on below the conscious threshold, imperfectly obedient to any suprahminal appeal. What advance can we make in inward mastery? how far extend our grasp over the whole range of faculty with which we are obscurely endowed ?

301. " Human perfectibility " has been the theme of many en- thusiasts ; and many Utopian schemes of society have been and still are suggested, which postulate in the men- and women of the future an increase in moral and physical health and vigour. And it is plain that in a broad and general way natural selection, sexual selection, and the advance of science are working together towards improvements

of these kinds. But it is plain also that these onward tendencies, at least in comparison with our desires and ideals, are slow and uncertain ; and it is possible to argue that the apparent advance in our race is due merely to the improvement which science has effected in its material environment, and not to any real development, during the historical period, in the character or faculties of man himself. Nay, since we have no means

of knowing to what extent any genus has an inward potentiaUty of improvement, it is possible for the pessimist to argue that the genus homo has reached its fore-ordained evolutionary limit ; so that it cannot be pushed further in any direction without risk of nervous instability, sterility, and ultimate extinction. Somewhat similarly (it might be urged) you cannot domesticate some wild tribes of animals (perhaps some wild tribes of men) without checking their fertility ; and even among animals most susceptible to domestication, and to the induction of varieties in the domesticated state, — as, for instance, pigeons, — you cannot at present , exaggerate fantail or pouter beyond a certain limit without bringing on a fragility of constitution which would soon extinguish the overpressed variety. Some dim apprehension of this kind lends plausibility to many popular diatribes. Dr. Max Nordau's works afford a well-known example of this line of protest against the present age as an age of overwork and of nervous exhaustion. And narrowing the vague discussion to a some-what more definite test, Professor Lombroso and other anthropologists have discussed the characteristics of the " man of genius " ; with the result of showing (as they believe) that this apparently highest product of the race is in reality not a culminant but an aberrant manifestation ; and that men of genius must be classed with criminals and lunatics, as persons in whom a want of balance or

completeness of organisation has led on to an over-development of one side of their nature ; — helpful or injurious to other men as accident may decide.

302. On this point I shall join issue ; and I shall suggest, on the other hand, that Genius — if that vaguely used word is to receive anything like a psychological definition — should rather be regarded as a power of utilising a wider range than other men can utilise of faculties in some degree innate in all ; — a power of appropriating the results of subliminal mentation to subserve the supraliminal stream of thought ; — so that an " inspiration of Genius " will be in truth a subliminal uprtish, an emergence into the current of ideas which the man is consciously manipulating of other ideas which he has not consciously originated, but which have shaped themselves beyond his will, in profounder regions of his being. I shall urge that there is here no real departure from normality • no abnormality, at least in the sense of degeneration ; but rather a fulfilment of the true norm of man, with suggestions, it may be, of something siipernormal ; — of something which transcends existing normality as an advanced stage of evolutionary progress transcends an earlier stage.

303. But before proceeding further I wish to guard against a possible misapprehension. I shall be obliged in this chapter to dwell on valuable aid rendered by subliminal mentation ; but I do not mean to imply that such mentation is ipso facto sjperior to supraliminal, or even that it covers a large proportion of practically useful human achievement. When I say " The differentia of genius lies in an increased control over subliminal mentation," I express, I think, a well-evidenced thesis, and I suggest an

important inference, namely, that the man of genius is for us the best type of the normal man, in so far as he effects a successful co-

operation of an unusually large number of elements of his personality — reaching a stage of integration slightly in advance of our own. Thus much I wish to say : but my thesis is not to be pushed further : — as though I claimed that all our best thought was subliminal, or that all that was subliminal was poten- tially "inspiration."

Hidden in the deep of our being is a rubbish-heap as well as a treasure- house j — degenerations and insanities as well as beginnings of higher de- velopment ; and any prospectus which insists on the amount of gold to be had for the washing should describe also the mass of detritus in which the bright grains lie concealed. The range of the subliminal is wide : nor will it be v/aste of time if I pause here to expound it.

The distinction, then, between supraliminal and subliminal, — between intra-marginal and extra-marginal ; — in short, between the thoughts and sensations which fall within our ordinary waking consciousness and those which find place beneath or outside it, — cannot possibly be a distinction at once applicable to practical ends; — as though (for instance) one were able to say at once that the subliminal idea or impulse was always wiser than the supraliminal. On the contrary, the basis of the distinction is, as I have just said, a purely psychological one : it is founded on the attempt to analyse the relation of one chain of memory to another chain of memory, of one type to another type of human perception and faculty. Our simplest observation indeed must be that that which extends beneath the threshold, beyond the margin of a field of consciousness specialised for our ordinary needs, will probably be both more extensive and more miscel- laneous than that which is contained within those limits. The range of our subliminal mentation is more extended than the range of our supraliminal. At one end of the scale we find dreams, — a normal subliminal product, but of less practical value than any form of sane supraliminal thought. At the other end of the scale we find that the rarest, most precious knowledge comes to us from outside the ordinary field, — through the eminently sub- liminal processes of telepathy, telaesthesia, ecstasy. And between these two extremes lie many subliminal products,

varying in value according to the dignity and trustworthiness of the subliminal mentation concerned.

304. This last phrase, — inevitably obscure, — may be illustrated by refer- ence to that hierarchical arrangement of supraliminal 2,z\S.or\. and perception which Dr. Hughlings Jackson has so used as to clear up much previous con- fusion of thought. Following him, we now speak of highest-level nerve- centres, governing our highest, most complex thought and will ; of middle- level centres, governing movements of voluntary muscles, and the like ; and of lowest-level centres (which from my point of view are purely subliminal), governing those automatic processes, as respiration and circulation, which are independent of conscious rule, but necessary to the maintenance of life. We can roughly judge from the nature of any observed action

whether the highest-level centres are directing it, or whether they are for the time inhibited, so that middle-level centres operate uncon- trolled.

Thus ordinary speech and writing are ruled by highest- level centres. But when an epileptic discharge of nervous energy has exhausted the highest-level centres, we see the middle-level centres operating unchecked, and producing the convulsive movements of arms and legs in the " lit." As these centres in their turn become exhausted, the patient is left to the guidance of lowest-level centres alone ; — that is to say, he becomes comatose, though he continues to breathe as regularly as usual.

Now this series of phenomena, — descetiding in coherence and co- ordina- tion from an active consensus of the whole organism to a mere automatic maintenance of its most stably organised processes, — may be pretty closely paralleled by the series of subliminal phenomena also.

Sometimes we seem to see our subliminal perceptions and faculties actmg truly in unity, truly as a Self; — co-ordinated into some harmonious " inspiration of genius," or some profound and reasonable hypnotic self- reformation^ or some far-reaching supernormal achievement of clairvoyant vision or of self-projection into a spiritual world. Whatever of subliminal personality is thus acting corresponds with the highest-level centres of supraliminal life. At such moments the subliminal rt^YtSQnls (as I believe) most nearly what will become the surviving Self.

But it seems that this degree of clarity, of integration, cannot be long preserved. Much oftener we find the subliminal perceptions and faculties acting in less co-ordinated, less coherent ways. We have products which, while containing traces of some faculty beyond our common scope, involve, nevertheless, something as random and meaningless as the discharge of the uncontrolled middle-level centres of arms and legs in the epileptic fit. We get, in short, a series of phenomena which the term dreatn-like seems best to describe.

In the realm of genius, — of uprushes of thought and feeling fused beneath the conscious threshold into artistic shape, — we get no longer masterpieces but half-insanities, — not the Sistine Madonna, but Wiertz's Vision of the Guillotined Head ; not Kubla Kha7i, but the disordered opium dream. Throughout all the work of William Blake (I should say) we see the subliminal self flashing for moments into unity, then smoulder- ing again in a lurid and scattered glow.

In the realm of hypnotism, again, we sink from the reasonable self-suggestion to the " platform experiments," — the smelling of ammonia, the eating of tallow candles; — all the tricks which show z, profound control, but not a wise control, over the arcana of organic life. I speak, of course, of the subject's own control over his organism ; for in the last resort it is he and not his hypnotiser who really exercises that directive power. And I compare these tricks of middle-level subliminal centres to the powerful yet irrational control which the middle-level centres ruling the epileptic's

arms and legs exercise over his muscles in the violence of the epileptic attack.

And so again with the automatisms which are, one may say, the subliminal self's peculiar province. Automatic script, for instance, may represent highest-level subliminal centres, even when no extraneous spirit, but the automatist's own mind alone, is concerned. It will then give us true tele- pathic messages, or perhaps messages of high moral import, surpassing the automatist's conscious powers. But much oftener the automatic script is regulated by what I have called middle-level subliminal centres only ; — and then, though we may have scraps of supernormal intelligence, we have confusion and incoherence as well. We have the falsity which the dis- gusted automatist is sometimes fain to ascribe to a devil ; though it is in reality not a devil, but a dream.

And hence again, just as the epileptic sinks lower and lower in the fit, — from the incoordinated movements of the limbs down to the mere stertor- ous breathing of coma, — so do these incoherent automatisms sink down at last, through the utterances and drawings of the degenerate and the para- noiac, — through mere fragmentary dreams, or vague impersonal bewilder- ment, — into the minimum psychical concomitant, whatever that be, which must co-exist with brain-circulation.

305. Such is the apparent parallelism ; but of course no knowledge of a hierarchy of the familiar forms of nervous action can really explain to us the mysterious fluctuations of subliminal power. When we speak of the highest-level and other centres which govern our supraliminal being, and which are fitted to direct this planetary life in a material world, we can to some extent point out actual brain-centres whose action enables us to meet those needs. What are the needs of our

cosmic life we do not know ; nor can we indicate any point in our organism (as in the " solar plexus," or the like), which is adapted to meet them. We cannot even either affirm or deny that such spiritual life as we maintain while incarnated in this material envelope involves any physical concomitants at all.

For my part, I feel forced to fall back upon the old-world conception of a soul which exercises an imperfect and fluctuating control over the organ- ism ; and exercises that control, I would add, along two main channels, only partly coincident — that of ordinary consciousness, adapted to the maintenance and guidance of earth-life ; and that of subliminal con- sciousness, adapted to the maintenance of our larger spiritual life during our confinement in the flesh.

We men, therefore, clausi tenebns et carcere C(Zco, can sometimes widen, as we must sometimes narrow, our outlook on the reality of things. In mania or epilepsy we lose control even of those highest-level supraliminal centres on which our rational earth-life depends. But through automatism and in trance and allied states we draw into supraliminal life some rivulet from the undercurrent stream. If the subliminal centres which we thus impress into our waking service correspond to the middle- level oxAy, they

may bring to us merely error and confusion ; if they correspond to the highest-level, they may introduce us to previously unimagined truth.

It is to work done by the aid of some such subliminal uprush, I say once more, that the word " genius " may be most fitly applied. " A work of genius," indeed, in common parlance, means a work which satisfies two quite distinct requirements. It must involve something original, spontan- eous, unteachable, unexpected ; and it must also in some way win for itself the admiration of mankind. Now, psychologically speaking, the first of these requirements corresponds

to a real class, the second to a purely accidental one. What the poet feels while he writes his poem is the psy- chological fact in his history ; what his friends feel while they read it may be a psychological fact in their history, but does not alter the poet's creative effort, which was what it was, whether any one but himself ever reads his poem or no.

And popular phraseology justifies our insistence upon this subjective side of genius. Thus it is common to say that " Hartley Coleridge " (for example) " was a genius, although he never produced anything worth speaking of." Men recognise, that is to say, from descriptions of Hartley Coleridge, and from the fragments which he has left, that ideas came to him with what I have termed a sense of subliminal uprush, — with an authentic, although not to us an instructive, inspiration.

As psychologists, I maintain, we are bound to base our definition of genius upon some criterion of this strictly psychological kind, rather than on the external tests which as artists or men of letters we should employ ; — and which consider mainly the degree of delight which any given achievement can bestow upon other men. The artist will speak of the pictorial genius of Raphael, but not of Haydon ; of the dramatic genius of Corneille, but not of Voltaire. Yet Haydon's Autobiography — a record of tragic intensity, and closing in suicide — shows that the tame yet con- torted figures of his " Raising of Lazarus " flashed upon him with an over- mastering sense of direct inspiration. Voltaire, again, writes to the president Henault of his unreadable tragedy Catilina : " Five acts in a week ! I know that this sounds ridiculous ; but if men could guess what enthusiasm can do, — how a poet in spite of himself, idolising his subject, devoured by his genius, can accomplish in a few days a task for which without that genius a year would not suffice ; — in a word, si scirent donum Dei, — if they knew the gift of God, — their astonishment might be less than It must be now." I do not shrink from these extreme instances. It would be absurd, of course, to place Haydon's " Raising of Lazarus " in the same artistic class as Raphael's " Madonna di San Sisto." But in the same psychological class I maintain that both works must be

placed. For each painter, after his several kind, there was the same inward process, — the same sense of subliminal uprush ; — that extension, in other words, of mental concentration which draws into immediate cognisance some work- ings or elements of the hidden self.

Let me illustrate this conception by a return to the metaphor of the "conscious spectrum" to which I introduced my reader in the first chapter. I there described our conscious spectrum as representing but a small fraction of the aurai simplicis ignis, or individual psychical ray ; — just as our visible solar spectrum represents but a small fraction of the solar ray. And even as many waves of ether lie beyond the red end, and many beyond the violet end, of that visible spectrum, so have I urged that much of unrecognised or subliminal faculty lies beyond the red (or organic) end, and much beyond the violet (or intellectual) end of my imaginary spectrum. My main task in this book will be to prolong the psychical spectrum beyond either limit, by collecting traces of latent faculties, organic or transcendental : — ^just as by the bolometer, by fluorescence, by other artifices, physicists have prolonged the solar spectrum far beyond either limit of ordinary visibility.

306. But at present, and before entering on that task of rendering manifest supernormal faculty, I am considering what we ought to regard as the normal range of faculty from which we start ; — what, in relation to man, the words noi'm and normal should most reasonably mean.

The word normal in common speech is used almost indififerently to imply either of two things, which may be very different from each other — conformity to a standard and position as an average between extremes. Often indeed the average constitutes the

standard — as when a gas is of normal density ; or is practically equivalent to the standard — as when a sovereign is of normal weight. But when we come to living organisms a new factor is introduced. Life is change ; each living organism changes ; each generation differs from its predecessor. To assign a fixed norm to a changing species is to shoot point-blank at a flying bird. The actual average at any given moment is no ideal standard ; rather, the furthest evolutionary stage now reached is tending, given stability in the environ- ment, to become the average of the future. Human evolution is not so simple or so conspicuous a thing as the evolution of the pouter pigeon. But it would be rash to affirm that it is not even swifter than any variation among domesticated animals. Not a hundred generations separate us from the dawn of history ; — about as many generations as some microbes can traverse in a month ; — about as many as separate the modern Derby- winner from the war-horse of Gustavus Adolphus. Man's change has been less than the horse's change in physical contour, — probably only because man has not been specially bred with that view; — but taking as a test the power of self-adaptation to environment, man has traversed in these thirty centuries a wider arc of evolution than separates the race-horse from the eohippus. Or if we go back further, and to the primal germ, we see that man's ancestors must have varied faster than any animal's, since they have travelled farthest in the same time. They have varied also in the greatest number of directions ; they have evoked in greatest multiplicity the unnumbered faculties latent in the irritability of a speck of slime. Of

all creatures man has gone furthest both in differentiation and in integra- tion ; he has called into activity the greatest number of those faculties which lay potential in the primal germ, — and he has established over those faculties the strongest central control. The process still continues. Civilisation adds to the complexity of his

faculties ; education helps him to their concentration. It is in the direction of a still wider range, a still firmer hold, that his evolution now must He. I shall maintain that this ideal is best attained by the man of genius.

Let us consider the way in which the maximum of faculty is habitually manifested ; the circumstances under which a man does what he has never supposed himself able to do before. We may take an instance where the faculty drawn upon lies only a little way beneath the surface. A man, we say, outdoes himself in a great emergency. If his house is on fire, let us suppose, he carries his children out over the roof with a strength and agility which seem beyond his own. That effective impulse seems more akin to instinct than to calculation. We hardly know whether to call the act reflex or voluntary. It is performed with almost no conscious inter- vention of thought or judgment, but it involves a new and complex adaptation of voluntary muscles such as would need habitually the man's most careful thought to plan and execute. From the point of view here taken the action will appear to have been neither reflex nor voluntary in the ordinary sense, but subliminal ; — a subliminal uprush, an emergence of hidden faculty, — of nerve co-ordinations potential in his organism, but till now unused, — which takes command of the man and guides his action at the moment when his being is deeply stirred.

This stock instance of a man's possible behaviour in moments of great physical risk does but illustrate in a gross and obvious manner, and in the motor region, a phenomenon which, as I hold, is constantly occurring on a smaller scale in the inner life of most of us. We identify ourselves for the most part with a stream of voluntary, fully conscious ideas, — cerebral movements connected and purposive as the movement of the hand which records them. Meantime we are aware also of a substratum of fragment- ary, automatic, liminal ideas, of which we take small account. These are bubbles that break on the surface ; but every now and then there is a stir among them. There is a rush upwards as of a subaqueous spring ; an in- spiration flashes into the mind for which our conscious effort has not pre- pared us.

This so-called inspiration may in itself be trivial or worthless ; but it is the initial stage of a phenomenon to which, when certain rare attributes are also present, the name of genius will be naturally given.

I am urging, then, that where life is concerned, and where, therefore, change is normality, we ought to place our norm somewhat ahead of the average man, though on the evolutionary track which our race is pursuing. I have suggested that that evolutionary track is at present leading him in the direction of greater complexity in the perceptions which he forms of things without, and of greater concentration in his own will and thought, —

in that response to perceptions which he makes from within. Lastly, I have argued that men of genius, whose perceptions are presumably more vivid and complex than those of average men, are also the men who carry the power of concentration furthest ; — reaching downwards, by some self- suggestion which they no more than we can explain, to treasures of latent faculty in the hidden Self.

307. I am not indeed here assuming that the faculty which is at the service of the man of genius is of a kind different from that of common men, in such a sense that it would need to be represented by a prolonga- tion of either end of the conscious spectrum. Rather it will be repre- sented by such a brightening of the familiar spectrum as may follow upon an intensification of the central glow.

The solar spectrum itself, as all know, is by no means a uniform or con- tinuous band of coloured light. It contains many dark lines, where some element held in vaporous suspension absorbs the special line of Hght which the still hotter vapour of that same element characteristically emits. Still more dimmed and interrupted are the spectra of some other stars. Bands and bars of comparative darkness stud their dispersed light. Even thus the spectrum of man's

conscious faculty is not a continuous but a banded spectrum. There are groups of the dark lines of obstruction and in- capacity, and even in the best of us a dim unequal glow.

It will, then, be the special characteristic of genius that its uprushes of subliminal faculty will make the bright parts of the habitual spectrum more brilliant, will kindle the dim absorption-bands to fuller brightness, and will even raise quite dark lines into an occasional glimmer. But if, as I be- lieve, we can best give to the idea of genius some useful distinctness by regarding it in some such way as this, we shall find also that genius will fall into line with many other sensory and motor automatisms to which the word could not naturally be applied. Genius represents a narrow selection among a great many cognate phenomena; — among a great many uprushes or emergences or subliminal faculty both within and beyond the limits of the ordinary conscious spectrum.

It will be more convenient to study all these together, under the heading of sensory or of motor automatism. It will then be seen that there is no kind of perception which may not emerge from beneath the threshold in an indefinitely heightened form, with just that convincing suddenness of impres- sion which is described by men of genius as characteristic of their highest flights. Even with so simple a range of sensation as that which records the lapse of time there are subliminal uprushes of this type, and we shall see that a man may have a sudden and accurate inspiration of what o'clock it is, in just the same way as Virgil might have an inspiration of the second half of a difficult hexameter.

308. For the purpose of present illustration of the workings of genius it seems well to choose a kind of ability which is quite indisputable, and which also admits of some degree of quantitative measurement. I would

choose the higher mathematical processes, were data available ; and I may say in. passing how grateful I should be to receive from mathematicians any account of the mental processes of which they are conscious during the attainment of their highest results. Meantime there is a lower class of mathematical gift which by its very specialisation and isolation seems likely to throw light on our present inquiry.

During the course of the present century, — and alas ! the scientific observation of unusual specimens of humanity hardly runs back further, or so far, — the public of great cities has been from time to time surprised and diverted by some so-called "calculating boy," or " arithmetical prodigy," generally of tender years, and capable of performing " in his head," and almost instantaneously, problems for which ordinary workers would require pencil and paper and a much longer time. In some few cases, indeed, the ordinary student would have no means whatever of solving the problem which the calculating boy unriddled with ease and exactness.

The especial advantage of the study of arithmetical prodigies is that in their case the subjective impression coincides closely with the objective result. The subliminal computator feels that the sum is right, and it is right. Forms of real or supposed genius which are more interesting are apt to be less undeniable.

An American and a French psychologist ^ have collected such hints and explanations as these prodigies have given of their methods of working ; methods which one might naturally hope to find useful in ordinary educa- tion. The result, however, has been very meagre, and the records left to us, imperfect as they are, are enough to show that the main and primary achievement has in fact been subliminal, while conscious or supraliminal effort has sometimes been wholly absent, sometimes has supervened only after the gift has been so long exercised that the accesses between different strata have become

easy by frequent traversing. The prodigy grown to manhood, who now recognises the arithmetical artifices which he used unconsciously as a boy, resembles the hypnotic subject trained by suggestion to remember in waking hours the events of the trance.

In almost every point, indeed, where comparison is possible, we shall find this computative gift resembling other manifestations of subliminal faculty, — such as the power of seeing hallucinatory figures, — rather than the results of steady supraliminal effort, such as the power of logical analysis. In the first place, this faculty, in spite of its obvious connection with general mathematical grasp and insight, is found almost at random, — among non-mathematical and even quite stupid persons, as well as among

1 Professor Scripture in the American Journal of Psychology, vol. iv., No. I, April 1891 ; Professor Binet in the Revue Philosophique, 1895. Professor Binet's article deals largely with Jacques Inaudi, the most recent prodigy, who appears to differ from the rest in that his gift is auditile rather than visual. His gift was first observed in childhood. His general intelligence is below the average. Another recent prodigy, Diamanti, seems, on the other hand, to be in other ways quick-witted.

CHAPTER III

mathematicians of mark. In the second place, it shows itself mostly in early childhood, and tends to disappear in later life ; — in this resembling visualising power in general, and the power of seeing hallucinatory figures in particular ; which powers, as both Mr. Gallon's inquiries and our own tend to show, are habitually stronger in childhood and youth than in later years. Again, it is noticeable that when the power disappears early in life it is apt to leave behind it no memory whatever of the processes involved. And even when, by long persistence in a reflective mind, the power has become, so to say, adopted into the supraliminal consciousness, there nevertheless may still be flashes of pure " inspiration," when the answer " comes into the mind " with absolutely no perception of intermediate steps.

309. I subjoin a table, compiled by the help of Dr. Scripture's collection, which will broadly illustrate the main points above mentioned. Some more detailed remarks may then follow.

Table of Principal Arithmetical Prodigies.

Name (alphabetically).

Age when gift was observed.

Duration of gift.

Intelligence.

Ampere ....

4

?

eminent

Bidder ....

10

through life

good

Buxton ....

?

?

low

Colburn ....

6

few years

average

Dase [or Dahse]

boyhood

through life

very low

Fuller ....

boyhood

?

low

Gauss ....

3

?

eminent

Mangiamele

ID

few years

average ?

Mondeux ....

lO

few years

low

Prolongeau

6

few years

low

Safford ....

6

few years

good

"Mr. Van R., of Utica" .

6

few years

average ?

Whately ....

3

few years

good

Now among these thirteen names we have two men of transcendent, and three of high ability. What accounts have they given us of their methods?

310. Of the gift of Gauss and Ampere we know nothing except a few striking anecdotes. After manifesting itself at an age when there is usually no continuous supraliminal mental effort worth speaking of, it appears to have been soon merged in the general blaze of their genius. With Bidder the gift persisted through life, but grew weaker as he grew older. His paper in Vol. XV. of the Proceedings of the Institttcte of Civil Engineers, while furnishing a number of practical hints to the calculator, indicates also a singular readiness of communication between different mental strata. " Whenever," he says (p. 255), " I feel called upon to make use of the stores of my mind, they seem to rise with the rapidity of light-

ning." And in Vol. CIII. of the same Proceedings, Mr. W. Pole, F.R.S., in describing how Mr. Bidder could determine mentally the logarithm of any number to 7 or 8 places, says (p. 252) : " He had an almost miraculous power of seeing, as it were, intuitively what factors would divide any large number, not a prime. Thus, if he were given the number 17,861, he would instantly remark it was 337 X 53. . . . He could not, he said, ex- plain how he did this ; it seemed a natural instinct to him."

Mr. Bidder's case is well known ; but it may be of interest to quote here some passages from an autobiographical statement kindly

furnished to me by Mr. Blyth, of Edinburgh, the well-known civil engineer, whose own gift, like that of the younger Mr. Bidder, though not such as to entitle him to rank as a " prodigy," yet marks him out distinctly from ordinary mankind.

(From Proceedings S.P.R., vol. viii. p. 352.)

12 Belgrave Crescent, Edinburgh, February zZth, 1892.

I shall now endeavour, in response to your request, to give some account of my late brother's and my own faculty of arithmetical calculation mentally, and it may be interesting if I allude to influences even before birth which I have always felt may have had something to do with my brother's great power.

Benjamin Hall Blyth was born on July 6th, 1819. Our mother had a natural arithmetical gift — not to any very marked degree, but decidedly above the average, and especially so among females. Some months before Benjamin's birth the wonderful calculating boy, Bidder (then, I think, about 12 or 14 years of age), was exhibiting in Edinburgh, and made a private exhibition in my father's house. My mother was greatly astonished and interested, put various questions to Bidder, and some weeks later requested my father to invite him to another seance, which was done. Her interest increased on this second occa- sion, and the wonderful boy continued to occupy her mind frequently.

It is, I believe, admitted by physiologists, that anything greatly occupying a mother's mind certainly may, and frequently does, influence the character of her unborn child. At all events, my brother, whether from this or heredity, or both, very early manifested a marvellous power of mental calculation. When almost exactly six years of age Benjamin was walking with his father before breakfast, when he said, " Papa, at what hour was I born ? " He was told four a.m.

Ben. — " What o'clock is it at present ? "

Ans. — " Seven fifty a.m." [My father always took exercise before breakfast in summer.]

The child walked on a few hundred yards, then turned to his father and stated the number of seconds he had lived. My father noted down the figures, made the calculation when he got home, and told Ben he was 172,800 seconds wrong, to which he got a ready reply : " Oh, papa, you have left out two days for the leap-years — 1820 and 1824," which was the case.

This latter fact of the extra day in leap-year is not known to many children of six, and if any one will try to teach an ordinary child of these years the mul- tiplication table up to 12 X 12 he will be better able to realise how extraoi^dinary was this calculation for such an infant.

I am conscious of an intuitive recognition of the relation of figures. For

instance, in reading statements of figures in newspapers, which are very often egregiously wrong, it seems to come to me intuitively that something is wrong, and when that occurs I am usually right.

I have always felt that there were times when my power was much weaker than others, not only when tired, but, like a musician, when not in the mood. I have not the same confidence now at 66 years of age as when younger. That is to say, I like to check a calculation before stating it, though I can do nearly as difficult ones as at any time of my life, though not so rapidly.

As to there being any degree of connection between this arithmetical power and ambidexterity, there is none, I think, in my case. I do not possess the latter gift consciously, though I may perhaps be able to

use the left hand better than the average of people, but I should not for a moment claim to be ambidextrous. . . . Left-handedness runs in our family on both sides, and so I say I may have some little ambidexterity without knowing it.

Edward L. I. Blyth.

Mr. Blyth's interesting record contains other illustrations of several points above mentioned ; — the early and instinctive appearance of the faculty ; its gradual subjection to supraliminal guidance ; yet the persist- ence of occasional "subliminal uprushes," which give the problem's answer without its intermediate steps.

Passing on to the two other men of high ability known to have possessed this gift, Professor Safford and Archbishop Whately, we are struck with the evanescence of the power after early youth, — or even before the end of childhood. I quote from Dr. Scripture Archbishop Whately 's account of his powers : —

There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. ... I soon got to do the most difficult sums, always in my head, for I knew nothing of figures beyond numeration. I did these sums much quicker than any one could upon paper, and I never remember committing the smallest error. When I went to school, at which time the passion wore off, I was a perfect dunce at ciphering, and have continued so ever since.

Still more remarkable, perhaps, was Professor Safford's loss of power. Professor Safford's whole bent was mathematical ; his boyish gift of calcu- lation raised him into notice ; and he is now a Professor of Astronomy. He had therefore every motive and every opportunity to retain the gift, if thought and practice could have retained it. But whereas at ten years old he worked correctly in his head, in one minute, a multiplication sum whose answer consisted of 36 figures, he

is now, I believe, neither more nor less capable of such calculation than his neighbours.

Similar was the fate of a personage who never rises above initials, and of whose general capacity we know nothing.

"Mr. Van R., of Utica," says Dr. Scripture on the authority of Gall, " at the age of six years distinguished himself by a singular faculty for calculating in his head. At eight he entirely lost this faculty, and after that time he could calculate neither better nor faster than any other person.

He did not retain the slightest idea of the manner- in which he performed his calculations in childhood^

Turning now to the stupid or uneducated prodigies, Dase alone seems to have retained his power through Ufe. Colburn and Mondeux, and apparently Prolongeau and Mangiamele, lost their gift after childhood.

A few hints as to processes have been gleaned from this group ; — the most interesting point being that Colburn was for some years unable, but afterwards to some extent able, to explain his own processes. " His friends tried to elicit a disclosure of the methods by which he performed his calculations, but for nearly three years he was unable to satisfy their inquiries. He positively declared that he did not know how the answers came into his mind." ^ Later on he did give an account of his artifices, which, however, showed no great ingenuity.

But on the whole the ignorant prodigies seldom appear to have been conscious of any continuous logical process, while in some cases the separation of the supraliminal and subliminal trains of thought must

have been very complete. " Buxton would talk freely whilst doing his questions, that being no molestation or hindrance to him." ^ Fixity and clearness of inward visualisation seems to have been the leading necessity in all these achievements ; and it apparently mattered little whether the mental blackboard (so to say) on which the steps of the calculation were recorded were or were not visible to the mind's eye of the supraliminal self.

I have been speaking only of visualisation ; but it would be interesting if we could discover how much actual mathematical insight or inventive- ness can be subliminally exercised. Here, however, our materials are very imperfect. From Gauss and Ampere we have, so far as I know, no record. At the other end of the scale, we know that Dase (perhaps the most successful of all these prodigies) was singularly devoid of mathematical grasp. " On one occasion Petersen tried in vain for six weeks to get the first elements of mathematics into his head." " He could not be made to have the least idea of a proposition in Euclid. Of any language but his own he could never master a word." Yet Dase received a grant from the Academy of Sciences at Hamburg, on the recommendation of Gauss, for mathematical work ; and actually in twelve years made tables of factors and prime numbers for the seventh and nearly the whole of the eighth million, — a task which probably few men could have accomplished, with- out mechanical aid, in an ordinary Hfetime. He may thus be ranked as the only man who has ever done valuable service to Mathematics without being able to cross the Ass's Bridge.

On the other hand, in the case of Mangiamele, there may have been real ingenuity subliminally at work. Our account of this prodigy is authentic, but tantalising from its brevity.

1 Scripture, op. cit., p. 50. 2 Scripture, op. cit., p. 54.

In the year 1837 Vito Mangiamele, who gave his age as 10 years and 4 months, presented himself before Arago in Paris. He was the son of a shep- herd of Sicily, who was not able to give his son any instruction. By chance it was discovered that by methods peculiar to himself he resolved problems that seemed at the first view to require extended mathematical knowledge. In the presence of the Academy Arago proposed the following questions : " What is the cubic root of 3,796,416?" In the space of about half a minute the child responded 156, which is correct. "What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?" Everybody understands that this is a demand for the root of the equation x^ + 5 jr^ — 42 JIT — 40 = o. In less than a minute Vito responded that 5 satisfied the condition ; which is correct. The third question related to the solution of the equation x^ — 4. ;ir— 16779 = 0. This time the child remained four to five minutes without answering : finally he demanded with some hesitation if 3 would not be the solution desired. The secretary having informed him that he was wrong, Vito, a few moments afterwards, gave the number 7 as the true solution. Having finally been requested to extract the loth root of 282,475,249 Vito found in a short time that the root is 7.

At a later date a committee, composed of Arago, Cauchy, and others, complains that " the masters of Mangiamele have always kept secret the methods of calculation which he made use of." ^

There is another point on which something might have been learnt from the study of so marked a group of automatists — utilisers of sub- liminal capacity — as these " prodigies " form. Their bodily character- istics might have been examined with a view to tracing such physical concomitants as may go with this facility of communication between psychical strata. We have, however, few data available for this pur- pose. Colburn inherited supernumerary digits, and Mondeux is re- ported to have been hysterical. On the other hand the " prodigies " of whose lives after childhood anything is

known seem to have been free from nervous taint. No one, for instance, could well be more remote from hysteria than the elder Bidder ; — or than his son, the late Mr. Bidder, Q.C., or than Mr. Blyth of Edinburgh, perhaps the best living English representative of what we may call the calculating diathesis.

It is plain, then, that no support is given by what we know of this group to the theory which regards subliminal mentation as necessarily a sign of some morbid dissociation of psychical elements. Is there, on the other hand, anything to confirm a suggestion which will occur in some similar cases, namely, that, — inasmuch as the addition of subliminal to supraliminal mentation may often be a completion and integration rather than a fractionation or disintegration of the total individuality, — we are likely sometimes to find traces of a more than common activity of the ri'g/i^ or less used cerebral hemisphere? Finding no mention of ambidexterity in the meagre notices which have come down to us of the greater " prodigies," I begged Mr. Blyth and the late

^ Scripture, o/>. cit., p. 17,

Mr. Bidder, Q.C., to tell me whether their left hands possessed more than usual power. Mr. Blyth's reply has been already given above ; I now quote Mr. Bidder's.

(From Proceedings S.P.R., vol. viii. p. 356.)

Ravensbury Park,

September nth, 1891.

As to ambidexterity. Of course I am ignorant of the train of thought that led you to ask the question; but oddly enough I am a very good

example of it. I am not aware that my father was ambidextrous ; nor are any of my children, so far as I know. For myself, in all sports, — bowl- ing, throwing, fishing, tennis, racquets, &c., — I almost invariably use the left hand. I cannot throw to any purpose with the right. In cricket, however, I bat with the right hand. In shaving, I shave one half of the face with the left hand and the other with the right, in each case taking the part which shaves forwards, so as to have no backwai'd shaving. In writing I write with the right hand, being so taught ; but some years ago I discovered that if I let my left hand move unconstrainedly and without conscious thought as to how it should form the letters, I could write with equal fluency, though not so well-formed letters. But the direction of the writing is reversed ; so that it is requisite either to look through the paper or view it in a looking-glass to read the writing. My left hand and nerve system seems to have learnt by sympathy what the right had acquired by education and practice.

Further, I found that taking two pencils one in each hand I could write simultaneously with both hands, — the two writings proceeding in opposite directions. I have occasionally found since that other people could to some extent do the same. I repeatedly tried very hard to write one word with one hand and another with the other ; — but it won't do ; the result is always a nondescript production of parts of both words, — something like the nonsense words in Alice in Wonderland. I enclose a specimen which will show the simultaneous writing.

It thus appears that in the only two cases in which I have been

I able to make inquiry there is somewhat more of dextro-cerebral capacity than in the mass of mankind. 311. We may now pass on to review some further instances of sub- liminal co-operation with conscious thought ; — first looking about us for any cases comparable in definiteness with the preceding ; and then ex- tending our view over the wider and vaguer realm of creative and artistic work.

Before we proceed to the highly-specialised senses of hearing and sight, let us see whether we can find traces of subliminal intensification of those perceptions of a less specialised kind which underlie our more elaborate modes of cognising the world around us. The sense of the efflux of time, and the sense of weight, or of muscular resistance, are amongst the profoundest elements in our organic being. And the « sense of time is indicated in several ways as a largely subliminal faculty.

I

There is much evidence to show that it is often more exact in men sleeping than in men awake, and in men hypnotised than in men sleeping. The records of spontaneous somnambulism are full of predictions made by the subject as to his own case, and accomplished, presumably by self-suggestion, but without help from clocks, at the precise minute foretold. Or this hidden knowledge may take shape in the imagery of dream, as in a case published by Professor Royce, of Harvard,^ where his correspondent describes " a dream in which I saw an enormous flaming clock-dial with the hands standing at 2.20. Awaking immediately, I struck a match, and upon looking at my watch found it was a few seconds past 2.20."

I should, however, have been puzzled to produce any clear example of the subliminal time-sense as manifesting itself in a sane and waking person, had not a Mr. Higton sent to me some years ago the follow- ing record of personal experiences on which he desired my opinion. I made his acquaintance, and found him a sensible, serious witness ; but I did not then perceive the full significance of his communication, and I have, unfortunately, lost sight of him.

(From Proceedings S.P.R., vol. viii. p. 337.)

Mr. W. Higton, 27 St. Leonard Street, Pimlico, S.W., sends me, September 1889, the following experiences — abbreviated from a long paper which I have returned to him.

1. " It is now some three years since the exact time of day presented itself to my mind independently of any internal knowledge or of any ex- ternal physical appearances" (as of clock, &c.).

Mr. Higton had no idea of the exact time, when "within a few yards of Tattersall's there instantaneously appeared before me the face of a clock of an immense size. Every figure was perfectly visible ; and the huge black hands distinctly indicated 11.25; while at the same moment or, cor- rectly speaking, a fraction of a second later, I felt convinced and absolutely certain that the time indicated on the dial was the right time " (as in fact it was by his watch). " The phenomenon has recurred during the past three years at least five and, I think, six times; the first three occurring at intervals of about three months, and the last two or three being divided by a considerably longer interval."

2. On another occasion Mr. Higton was walking through a field as to which a legend ran that a young lady was murdered there, while she held a sprig of thyme, and that any one passing through the field and not thinking of the murder would smell thyme. Mr. Higton paid no credit to this legend ; — often walked through the field, but thought about the murder. " However, I did walk through the field one gloomy Novem- ber afternoon, absorbed so deeply in some new practical scheme that I did not think about the murder, and most certainly should not have thought about it if the strongest conceivable smell of thyme that ever rose to human nostrils had not risen to mine. The odour of it lasted at least a quarter

1 Proceedhigs of American S.P.R., vol. i. No. 4, p. 360.

of a minute, until my concentrated thoughts were disorganised, and made to dwell on the magical subject."

3. " When I was at home assisting my father in his business it used to be my work to weigh the hides which were taken from the beasts we killed, preparatory to sending them to the dealer ; and it was my custom before placing them in the scale to see how near the weight I would guess them to be. By this means I became tolerably expert in estimating their weight, invariably being not more than three or four pounds out. Now on several occasions before I guessed, or even thought of guessing, a certain weight came into my mind which (as in the case of the time in- dicated on the dial) I was inwardly assured was correct. I remember one case distinctly, in which the hide weighed 87f lb., which were the exact figures which occurred to me prior to weighing, and independently of any computation whatever. Indeed, on one occasion, the fourth, I think, I ventured to ticket the hide, without weighing it, in accordance with the figures which came into my mind; and on the following Tuesday exactly the number of pounds named on the ticket were paid for at the market to which the hides were delivered. As you will easily believe, I did not tell my father I had not weighed the hide on the ground that I knew the weight without doing so ! "

Setting aside for the moment the hallucination of the sense of smell, I would point out that we have here precisely such uprushes of subliminal faculty, concerned with the deep organic sensations of the efflux of time and of muscular resistance, as theory had led us to expect. We need not postulate any direct or supernormal know- ledge, — but merely a subliminal calculation, such as we shall see in the case of " arithmetical prodigies," expressing itself supraliminally, sometimes in a phantasmal picture, sometimes as a mere " conviction," |Without sensory clothing. And I would interpret in much

the same iray the story of the smell of thyme in the haunted field. We may Isuppose, I think, that although Mr. Higton was not " consciously " ^thinking of the local legend, his subliminal self remembered it, and produced the appropriate hallucination of smell in the same way in which it produced the picture of the clock-face, as indicating that it knew the precise hour. Thus we have, I think, a reasonable explanation of what seems at first sight an extravagant ghost story; — an I explanation which is the more probable insomuch as it is deduced from our own analysis of Mr. Higton's evidence, and does not seem I to have occurred to himself.

312. Passing on here to subliminal products of visual type, I am jlad to be able to quote the following passage, which seems to me to pgive in germ the very theory for which I am now contending on the I authority of one of the most lucid thinkers of the last generation.

The passage occurs in an article by Sir John Herschel on " Sen-Ssorial Vision," in his Familiar Lectures on Scientific Szibjects, 1816. Sir John describes some experiences of his own, " which consist in the

involuntary production of visual impressions, into which geometrical regularity of form enters as the leading character, and that, under circumstances which altogether preclude any explanation drawn from a possible regularity of structure in the retina of the optic nerve." ^ Twice these patterns appeared in waking daylight hours, — with no ill- ness or discomfort at the time or afterwards. More frequently they appeared in darkness ; but still while Sir John was fully awake. They appeared also twice when he was placed under chloroform ; " and I should observe that I never lost my consciousness of being awake and in full possession of my mind, though quite insensible to what was going on. . . . Now the question at once presents itself — What are

these Geometrical Spectres? and how, and in what department of the bodily or mental economy do they originate? They are evidently not dreams. The mind is not dormant, but active and conscious of the direction of its thoughts ; while these things obtrude themselves on notice, and by calling attention to them, direct the train of thought into a channel it would not have taken of itself. ... If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a thought, an intelligence, working within our own organisation distinct from that of our own personality." And Sir John further suggests that these complex figures, entering the mind in this apparently arbitrary fashion, throw light upon " the suggestive principle " to which " we must look for much that is de- terminant and decisive of our volition when carried into action." " It strikes me as not by any means devoid of interest to contemplate cases where, in a matter so entirely abstract, so completely devoid of any moral or emotional bearing, as the production of a geometrical figure, we, as it were, seize upon that principle in the very act, and in the performance of its office."

From my point of view, of course, I can but admire the acumen which enabled this great thinker to pierce to the root of the matter by the aid of so few observations. He does not seem to have per- ceived the connection between these "schematic phantasms," to borrow a phrase from Professor Ladd,'^ and the hallucinatory figures of men or animals seen in health or in disease. But even from his scanty data his inference seems to me irresistible ; — " we have evidence of a thought, an intelligence, working within our own organisa- tion, distinct from that of our own personality." I shall venture to claim him as the first originator of the theory to which the far fuller evidence now accessible had independently led myself.

^ On this point see Professor James's Prhtciples of PsycJiology, vol. ii. p. 84, note. Goethe's well-known phantasmal flower was clearly no mere representation of retinal structure. A near analogy to these

patterns lies in the so-called "spirit-drawings," or automatic arabesques, discussed elsewhere in this chapter (see Section 324).

2 See Professor Ladd's paper on this subject in Mind, April 1S92.

313. Cases observed as definitely as those just quoted are few in number; and I must pass on into a much trodden — even a con- fusedly trampled — field ; — the records, namely, left by eminent men as to the element of subconscious mentation, which was involved in their best work. Most of these stories have been again and again repeated ; — and they have been collected on a large scale in a celebrated work, — to me especially distasteful, as containing what seems to me the loose and extravagant parody of important truth. It is not my business here to criticise Dr. Von Hartmann's Philosophy of the Uncon- scious in detail ; but I prefer to direct my readers' attention to a much more modest volume, in which a young physician has put to- gether the results of a direct inquiry addressed to some Frenchmen of distinction as to their methods especially of imaginative work.'^ I quote a few of the replies addressed to him, beginning with some words from M. Sully Prudhomme, — at once psychologist and poet, — who is here speaking of the subconscious clarification of a chain of abstract reasoning. " I have sometimes suddenly understood a geomet- rical demonstration made to me a year previously without having in any way directed thereto my attention or will. It seemed that the mere spontaneous ripening of the conceptions which the lectures had implanted in my brain had brought about within me this novel grasp of the proof."

With this we may compare a statement of Arago's — " Instead of obstinately endeavouring to understand a proposition at once, I would admit its truth provisionally ; — and next day I would be astonished at understanding thoroughly that which seemed all dark before."

Condillac similarly speaks of finding an incomplete piece of work finished next day in his head.

Somewhat similarly, though in another field, M. Rett^, a poet, tells Dr. Chabaneix that he falls asleep in the middle of an unfinished stanza, and when thinking of it again in the morning finds it com- pleted. And M. Vincent d'Indy, a musical composer, says that he often has on waking a fugitive glimpse of a musical effect which (like the memory of a dream) needs a strong immediate concentration of mind to keep it from vanishing.

De Musset writes, " On ne travaille pas, on ^coute, c'est comma un inconnu que vous parle a l'oreille."

Lamartine says, " Ce n'est pas moi qui pense ; ce sont mes idees qui pensent pour moi."

R^my de Gourmont : " My conceptions rise into the field of con- sciousness like a flash of lightning or like the flight of a bird."

M. S. writes : " In writing these dramas I seemed to be a spectator at the play ; I gazed at what was passing on the scene in an eager,

1 " Le Subconscient chez les Artistes, les Savants, et les Ecrivains," par le Dr. Paul Chabaneix, Paris, 1897.

wondering expectation of what was to follow. And yet I felt that all this came from the depth of my own being."

Saint-Saens had only to Hsten, as Socrates to his Daemon ; and M. Ribot, summing up a number of similar cases, says : " It is the unconscious which produces what is vulgarly called inspiration. This condition is a positive fact, accompanied with physical and psy- chical

characteristics peculiar to itself. Above all, it is impersonal and involuntary, it acts like an instinct, when and how it chooses ; it may be wooed, but cannot be compelled. Neither reflection nor will can supply its place in original creation. . . . The bizarre habits of artists when composing tend to create a special physiological condition, — to augment the cerebral circulation in order to provoke or to maintain the unconscious activity."

In what precise way the cerebral circulation is altered we can hardly at present hope to know. Meantime a few psychological remarks fall more easily within our reach.

314. In the first place, we note that a very brief and shallow submergence beneath the conscious level is enough to infuse fresh vigour into supraliminal trains of thought. Ideas left to mature unnoticed for a few days, or for a single night, seem to pass but a very little way beneath the threshold. They resemble pebbles which the earthworm sucks into its burrow and re-ejects upon the lawn, rather than an uprushing lava-stream from caves of hidden fire. They represent, one may say, the first stage of a process which, although often inconspicuous, is not likely to be discontinuous, — the sustenance, namely, of the supraliminal life by impulse or guidance from below.

In the second place, we see in some of these cases of deep and fruitful abstraction a slight approach to duplication of personality. John Stuart Mill, intent on his Principles of Logic, as he threaded the crowds of Leadenhall Street, recalls certain morbid cases of hysterical distrac- tion ; — only that with Mill the process was an integrative one and not a dissolutive one — a gain and not a loss of power over the organism.

And thirdly, in some of these instances we see the man of genius achieving spontaneously, and unawares, much the same result as that which is achieved for the hypnotic subject by deliberate artifice. For he is in fact co-ordinating the waking and the sleeping phases of his

existence. He is carrying into sleep the knowledge and the purpose of waking hours ; — and he is carrying back into waking hours again the benefit of those profound assimilations which are the privilege of sleep. Hypnotic suggestion aims at co-operations of just this kind between the waking state in which the suggestion, say, of some functional change, is planned and the sleeping state in which that change is carried out, — with benefit persisting anew into waking life. The hypnotic trance, which is a developed sleep, thus accomplishes for the ordinary man what ordinary sleep accomplishes for the man of genius.

The coming chapters on Sleep and Hypnotism will illustrate this point more fully. But I may here anticipate my discussion of dreams by quoting one instance where dreams, self-suggested by waking will, formed, as one may say, an integral element in distinguished genius.

The late Robert Louis Stevenson, being in many ways a typical man of genius, was in no way more markedly gifted with that integrat- ing faculty — that increased power over all strata of the personality — which I have ascribed to genius, than in his relation to his dreams (see " A Chapter on Dreams" in his volume Ac7'oss the Plains^. Seldom has the essential analogy between dreams and inspiration been exhibited in such a striking way. His dreams had always (he tells us) been of great vividness, and often of markedly recurrent type. But the point of interest is that, when he began to write stories for publication, the " little people who managed man's internal theatre " understood the change as well as he.

When he lay down to prepare himself for sleep, he no longer sought amusement, but printable and profitable tales ; and after he had dozed off in his box-seat, his little people continued their evolutions with the same mercantile designs. . . . For the most part, whether

awake or asleep, he is simply occupied — he or his little people — in consciously making stories for the market. . . .

The more I think of it, the more I am moved to press upon the world my question : " Who are the Little People ? " They are near connections of the dreamer's, beyond doubt ; they share in his financial worries and have an eye to the bank-book ; they share plainly in his training ; . . . they have plainly learned like him to build the scheme of a considerate story and to arrange emotion in progressive order ; only I think they have more talent ; and one thing is beyond doubt, — they can tell him a story piece by piece, like a serial, and keep him all the while in ignorance of where they aim.

That part [of my work] which is done while I am sleeping is the Brownies' part beyond contention; but that which is done when I am up and about is by no means necessarily mine, since all goes to show the Brownies have a hand in it even then.

Slight and imperfect as the above statistics and observations admittedly are, they seem to me to point in a more useful direction than do some of the facts collected by that modern group of anthropologists who hold that genius is in itself a kind of nervous malady, a disturbance of mental balance, akin to criminality or even to madness. I must here pause and briefly consider the evidence advanced in support of a thesis almost directly contradictory of my own.

315. Professor Lombroso especially, in his popular if somewhat super- ficial book on the Man of Genius, has gathered together many anecdotes of the follies and frailties of eminent men. Striking, however, though his collection is, there are many reasons for caution in drawing from it the deductions which he suggests. In the first place (and this the author himself to a great extent admits) the distinguished men with whom he

deals do not and cannot form any true psychological class. They are merely a somewhat random selection from a much larger number of persons whose acts or writings have made them well known in the ancient or in the modern world. Many of them succeeded by means of qualities as remote as possible from those elsewhere in the book assumed as characteristic of genius ; rose in their professions, for instance, by mere hard work and worldly wisdom, or were brought into prominence by political accidents. Were any charge of degeneracy or " nervosity " made out against all these eminent men as a body, it would merely seem to prove the paradox that degeneracy makes for success. But in truth many of the cases alleged admit of a much simpler explanation. There are in most of us some traits of human nature which we are not very anxious to reveal. If the great world looks at us too closely these traits tend to come out. The case is the same with those who are born great as with those who achieve greatness. Lombroso's chronique scandaleuse of poets and painters might be well matched by the chronique sca7idaleuse of princes and peers. The Memoires de St. Sinio7i, for instance, would amply suffice to prove the thesis that a trace of the blood royal — or even a place at court — in itself implied a neurotic heredity. But it is scarcely worth while to go to history for what any valet de chambi-e will maintain of any hero. What you have to prove is rather that the average man is any less degenerate than his betters. And this is not easy ; for we must reckon in our account abnormalities of defect as well as of exaggeration ; bluntness and opacities must be set against irritabilities and illusions ; and hardly a good easy man among us but might be analysed into half neuropath and half Philistine, if it would serve a theory.

316. Yet while thus demurring at many points both to Professor Lombroso's statistics themselves and to the conclusions based upon them, I recognise that there are underlying facts of great importance which give to his view such plausibility as it possesses. It is certainly not true, as I hold, either that the human race in general is nervously

degenerating, or that nervous degeneration tends to a maximum in its most eminent merp- bers. But it can be plausibly maintained that the proportion of nervous to other disorders tends to increase. And it is certain that not nervous degeneration but nervous change or development is now proceeding among civilised peoples more rapidly than ever before, and that this self- adaptation to wider environments must inevitably be accompanied in the more marked cases by something of nervous instability. And it is true also that from one point of view these changes might form matter for regret ; and that in order to discern what I take to be their true meaning we have to regard the problem of human evolution from a somewhat unfamiliar standpoint.

The thesis which I have called plausible only, — the increased modern importance of nervous in comparison with other disorders — is quite un- trustworthy unless in the first place we remember that such increase is

probably relative only, other types of disease having positively declined, as their common causes — hunger, filth, and exposure — have become rarer among civilised men. Moreover, our standard of health and sanity becomes constantly higher. Savages and rude populations probably suffer from nervous instabilities as often as we, but they notice it less intelligently, and care less about it. The second proposition, that nervous development is now proceeding more rapidly than ever before, is I think proved by the great general advance in all achievements needing rapid and precise nervous adjustment. The perpetual " record-breaking " in athletics, which we take in this age as a matter of course, is far more of a nervous than of a muscular affair, and the standard of modern capacity for every kind of work of brain and hand (I do not say the standard of industrial probity, or of imaginative elevation), rises as steadily as the standard of the machinery with which we supplement our bodily powers.

317. I pass on to the second point mentioned just above. The nervous system itself is probably tending in each generation to become more complex and more delicately ramified. As is usual when any part of an organism is undergoing rapid evolutive changes, this nervous progress is accompanied with some instability. Those individuals in whom the hereditary or the acquired change is the most rapid are likely also to suffer most from this perturbation which masks evolution — this occasional appearance of what may be termed " nervous sports " of a useless or even injurious type. Such are the fancies and fanaticisms, the bizarre likes and dislikes, the excessive or aberrant sensibilities, which have been observed in some of the eminent men whom Lombroso discusses. Their truest analogue, as we shall presently see more fully, lies in the oddities or morbidities of sentiment or sensation which so often accompany the development of the human organism into its full potencies, or precede the crowning effort by which a fresh organism is introduced into the world.

Such at least is my view ; but the full acceptance of this view must depend upon some very remote and very speculative considerations bear- ing upon the nature and purport of the whole existence and evolution of man. Yet however remote and speculative the thesis which I defend may be, it is not one whit remoter or more speculative than the view which, faute de tnieux, is often tacitly assumed by scientific writers. My sup- posed opponent and I are like two children who have looked through a keyhole at the first few moves in a game of chess, — of whose rules we are entirely ignorant. My companion urges that since we have only seen pawns moved, it is probable that the game is played with the pawns alone ; and that the major pieces seen confusedly behind the pawns are only a kind of fringe or ornament of the board. I reply that those pieces stand on the board like the pawns ; and that since they are larger and more varied than the pawns, it is probable that they are meant to play some even more important role in the game as it develops. We agree that we must wait and see whether the pieces are moved ; and I now

maintain that I have seen a piece moved, although my companion has not noticed it.

The chessboard in this parable is the Cosmos ; the pawns are those human faculties which make for the preservation and development on this planet of the individual and the race ; the pieces are faculties which may either be the mere by-products of terrene evolution, or on the other hand may form an essential part of the faculty with which the human germ or the human spirit is originally equipped, for the purpose of self-development in a cosmical, as opposed to a merely planetary, environment.

318. I know not where to find what I may call the planetary scheme of man's evolution set forth at length. Perhaps one of its supporters might argue somewhat as follows : " The basis from which we start must be the existence of the material universe. This universe has certain laws, pre- sumably antecedent to living matter, and to which living matter, however it may have come to exist in the universe, must inevitably conform. Living creatures, if life is to persist, must eat and must propagate ; and the germ from which they sprang must have involved the faculties neces- sary for thus persisting. That germ developed along various lines into various animals ; and the higher animals prove their superiority by out- living and dominating the lower. The main set and tendency of man's faculties points to a more and more complete dominion over the material world. But the way in which faculties develop is largely by the occur- rence of sports, — of unpredictable varieties. Some of these, although they may not tend to increase man's power over the material world, tend to his pleasure in other ways, and are fostered by him. And, apart from actual sports, the brain is such a complex affair, and the inter-connections of faculty are so subtle, that the mere development of those useful faculties which lie in the direct track of evolution tends also to the formation of by-products, — instincts, appetites, and powers, which tend to persist and grow, and which gradually come to fill a large part of

human consciousness. Religion, Art, spiritual love, &c., are such by-products; their existence proves that the brain is a complex thing ; but it does not prove that any spiritual world exists which can satisfy their cravings."

These arguments of course receive many answers from theological and philosophical standpoints. It is urged in various ways that the qualities here described as by-products are at once too fundamental and too elevated to be thus regarded as the mere incidental concomitants of faculties of far lower range.

Arguments of this type, however, for the most part ignore altogether the evolutionary scheme put forward on the other side, and rest upon considerations which in this work I am myself precluded from urging. I must now try to show that the evolutionary scheme itself, when more closely considered, points to a wider than planetary scope.

319. The weak point in the materialistic synthesis, briefly given above, is of course the superficial way in vvliich it is forced to treat the appearance

of life on the planet. In our absolute ignorance of the source from whence life came, we have no ground for assuming that it was a purely planetary product, or that its unknown potentialities are concerned with purely planetary ends. It would be as rash for the biologist to assume that life on earth can only point to generations of further life on earth as it would have been for some cosmic geologist to assume — before the appearance of life on earth — that geological forces must needs constitute all the activity which could take place on this planet.

Since the germ of life appeared on earth, its history has been a history not only of gradual self-adaptation to a known environment,

but of gradual discovery of an environment, always there, but unknown. What we call its primitive simple irritability was in fact a dim pansesthesia ; a potential faculty, as yet unconscious of all the stimuli to which it had not yet learnt to respond. As these powers of sensation and of response have developed, they have gradually revealed to the living germ environments of which at first it could have no conception.

It is probable, to begin with, that the only environment which the vast majority of our ancestors knew was simply hot water. For the greater part of the time during which life has existed on earth it would have been thought chimerical to suggest that we could live in anything else. It was a great day for us when an ancestor crawled up out of the slowly-cooling sea ; — or say rather when a previously unsuspected capacity for directly breathing air gradually revealed the fact that we had for long been breathing air in the water ; — and that we were living in the midst of a vastly extended environment, — the atmosphere of the earth. It was a great day again when another ancestor felt on his pigment-spot the solar ray ; — or say rather when a previously unsuspected capacity for perceiving light revealed the fact that we had for long been acted upon by light as well as by heat ; and that we were living in the midst of a vastly extended environment, — namely, the illumined Universe that stretches to the Milky Way. It was a great day when the first skate (if skate he were) felt an unknown virtue go out from him towards some worm or mudfish ; — or say rather when a previously unsuspected capacity for electrical excitation demonstrated the fact that we had long been acted upon by electricity as well as by heat and by light ; and that we were living in an inconceivable and limitless environment, — namely, an ether charged with infinite energy, overpassing and interpenetrating alike the last gulf of darkness and the extremest star. All this, — phrased perhaps in some other fashion, — all men admit as true. May we not then suppose that there are yet other environments, other interpretations, which a further awakening of faculty still subliminal is yet fated by its own nascent response to discover? Will it be alien to the past history of evolution if I add : It

was a great day when the first thought or feeling flashed into some mind of beast or man from a mind distant from his own? — when a previously unsuspected capacity of telepathic percipience revealed the fact

that we had long been acted upon by telepathic as well as by sensory stimuli ; and that we were living in an inconceivable and limitless environ- ment, — a thought-world or spiritual universe charged with infinite life, and interpenetrating and overpassing all human spirits, — up to what some have called World-Soul, and some God?

This, as I conceive, is the scheme of Evolution, so far as we can as yet guess it. This is the progress of the game of chess, from the play of pawns to the play of pieces ; and in telepathy, as I take it, we have seen a piece already moved.

320. It is not, however, with the more advanced moves in this game that I am at present concerned. I am dealing not with supernormal sensitivities, but with genius, — defined as the co-operation of the submerged with the emergent self, — as the integration of subliminal with suprahminal faculty within the limits of the range of faculties which all men admit and know. Yet it seemed needful to look for a moment somewhat further, in order to show the true position of genius in the evolutionary scale, in which it forms by no means either an extreme term or an accidental deviation. For it will be easily understood that one of the corollaries from the con- ception of a constantly widening and deepening perception of an environ- ment infinite in infinite ways, will be that the faculties which befit the material environment have absolutely no primacy, unless it be of the merely chronological kind, over those faculties which science has often called by-products, because they have no manifest tendency to aid their possessor in the struggle for existence in a material world.

The higher gifts of genius — poetry, the plastic arts, music, philosophy, pure mathe- matics — all of these are precisely as much in the central stream of evolution — are perceptions of new truth and powers of new action just as decisively predestined for the race of man — as the aboriginal Australian's faculty for throwing a boomerang or for swarming up a tree for grubs. There is, then, about those loftier interests nothing exotic, nothing accidental ; they are an intrinsic part of that ever-evolving response to our surroundings which forms not only the planetary but the cosmic history of all our race.

What inconsistencies, what absurdities, underlie that assumption that evolution means nothing more than the survival of animals fittest to conquer enemies and to overrun the earth. On that bare hypothesis the genus ho7no is impossible to explain. No one really attempts to explain him except on the tacit supposition that Nature somehow intended to evolve intelligence — somehow needed to evolve joy ; was not satisfied with such an earth-over-runner as the rabbit, or such an invincible conqueror as the influenza microbe. But how much intelligence, what kind of joy Nature aimed at — is this to be left to be settled by the instinct of Phojnme sensuel moyen ? or ought we not rather to ask of the best specimens of our race what it is that they live for? — whether they labour for the meat that perisheth, or for Love and Wisdom ? To more and more among mankind

the need of food is supplied with as little conscious effort as the need of air ; yet these are often the very men through whom evolution is going on most unmistakably — who are becoming the typical figures of the swiftly- changing race.

321. Once more. If this point of view be steadily maintained, we shall gain further light on some of those strangenesses and irregularities of genius which have led to its paradoxical juxtaposition with insanity as

a divergence from the accepted human type. The distinctive characteristic of genius is the large infusion of the subliminal in its mental output ; and one character- istic of the subliminal in my view is that it is in closer relation than the supraliminal to the spiritual world, and is thus nearer to the primitive source and extra-terrene initiation of life. And earthly Life itself — embodied as it is in psycho-physically individualised forms — is, on the theory advanced in these pages, a product or characteristic of the etherial or metetherial and not of the gross material world. Thence in some unknown fashion it came ; there in some unknown fashion it subsists even throughout its earthly manifestation ; thither in some unknown fashion it must after earthly death return. If indeed the inspirations of genius spring from a source one step nearer to primitive reality than is that specialised consensus of faculties which natural selection has lifted above the threshold for the purposes of working-day existence, then surely we need not wonder if the mind and frame of man should not always suffice for smooth and complete amalgamation ; if some prefiguration of faculties adapted to a later stage of being should mar the symmetry of the life of earth. An often-quoted analogy has here a closer application than is often apprehended. The grub comes from the egg laid by a winged insect, and a winged insect it must itself become ; but meantime it must for the sake of its own nurture and preservation acquire certain larval characters — characters sometimes so complex that the observer may be excused for mistaking that larva for a perfect insect destined for no further change save death. Such larval characters, acquired to meet the risks of a tem- porary environment, I seem to see in man's earthly strength and glory. I see the human analogues of the poisonous tufts which choke the captor — the attitudes of mimicry which suggest an absent sting — the " death's head " coloration which disconcerts a stronger foe.

But meantime the adaptation to aerial life is going on ; something of the imago or perfect insect is preformed within the grub ; and in some species, even before they sink into their transitional slumber, the rudi- ments of wings still helpless protrude awkwardly beneath the larval skin. Those who call Shelley, for instance, " a beautiful but ineffectual

angel beating his wings in the void," may adopt, if they choose, this homelier but exacter parallel. Shelley's special gifts were no more by-products of Shelley's digestive system than the wings are by-products of the grub.

Or at any rate this new use of a well-worn simile may serve to suggest that for a long time yet it must be on the future as much as on the past, VOL. I. G

on what is now in process of evolution as much as on what has already been evolved, that the attention of psychologists should be fixed. We are watching the emergence of unguessed potentialities from the primal germ. The mind is no walled plot which a diagram will figure ; it is a landscape with lines which stretch out of view, and an ever-changing horizon.

322. And thus there may really be something at times incommensti7-abk between the inspirations of genius and the results of conscious logical thought. Just as the calculating boy solves his problems by methods which differ from the methods of the trained mathematician, so in artistic matters also that " something of strangeness " which is in " all excellent beauty," may be the expression of a real difference between subliminal and supraliminal modes of perception. I cannot help thinking that such a difference is perceptible in subliminal relations to speech ; that the sub- liminal self will sometimes surpass conscious effort, if it is treating speech as a branch of Art, in Poetry ; — or else in some sense will fall short of conscious effort, when it is merely using words as an unavoidable medium to express ideas which common speech was hardly designed to convey.

Thus, on the one hand, when in presence of one of the great verbal achievements of the race — say the Agajtiemnon of ^schylus — it is hard to resist the obscure impression that some form of intelligence

other than supraliminal reason or conscious selection has been at work. The result less resembles the perfection of rational choice among known data than the imperfect presentation of some scheme based on perceptions which we cannot entirely follow.

But, on the other hand, even though words may thus be used by genius with something of the mysterious remoteness of music itself, it seems to me that our subliminal mentation is less closely bound to the faculty of speech than is our supraliminal. There is a phrase in common use which involves perhaps more of psychological significance than has yet been brought out. Of all which we can call genius, or which we can ally with genius — of art, of love, of religious emotion — it is common to hear men say that they transcend the scope of speech.

Now, to many persons this seems a mere vague sentimental ex-pression. They hold, perhaps, that language — in however inward and abbreviated a form — is the absolutely ne-cessary instrument of all definite thinking. Or even if they do not insist upon this view a priori, they con- sider that just as at the opera, ce qui ne vaut pas la peine d'etre dit, on le chante, so in a more general way the assertion that an idea is not ex- pressible in words, can but mean that it in some way falls short of the standard implied in articulate speech.

From the point of view of this work no such presumption can be formed. On the contrary, the relation to language of the subliminal self is a question which obviously stands in need of special inquiry.

323. Let us consider the position of speech among human modes of

self-expression. The whole person of one human being is more or less expressive to others of his kind. In repose it tells of action and emotion in the past ; in movement it shows action and emotion as

now going forward. Gesture — the way in which the body is held — is even now used along with speech as the most general term for communication.

Now, if we are thus communicating by the movement of our muscles, we shall naturally seek out such groups of muscles as we can move the most rapidly and delicately. There are four such groups, namely : the muscles (i) of the eye and orbit; (2) of the mouth and throat; (3) of the fingers, and (4) of the toes.

Three of these groups we all of us use. With the muscles of the eye and orbit we express emotion; with the muscles of mouth and throat we express both emotion and definite ideas ; with the fingers we write ; and the experience moreover of such men as are born without fingers has shown us that the toes can be trained to nearly equal efficiency ; as with certain handless copyists of pictures famihar for many years now in Con- tinental galleries.

Now among many ways of self-expression which can be educed from these groups of muscles, taken singly or together, one great system has dominated the rest. Above all things men have needed definite sound to carry the message to a distance in space, and fixed record in order to preserve it in time. Spoken language has become an absolute necessity for any intellectual life much above the level of brutes ; and written language — a symbolic and summarised gesture — has become an absolute necessity for anything which we can call civilisation. The constant use of throat and fingers for verbalisation has relegated to the background all other forms of gesture.

There is, however, no a priori ground for supposing that language will have the power to express all the thoughts and emotions of man. It may indeed be maintained that the inevitable course of its development tends to exhibit more and more clearly its inherent limitations. " Every language," it has been said, " begins as poetry and ends as algebra." To use the terms employed in this work, every language begins as a subliminal uprush and ends as a supraliminal

artifice. Organic instincts impel to primitive ejaculation ; unconscious laws of mind shape early grammar. But even in our own day— and we are still in the earth's infancy— this naivete of language is fast disappearing. The needs of science and of commerce have become dominant. Science has dehberately created for herself an arbitrary system of signs ; — either actual arrangements of letters and numerals, or technical vocabularies, constructed on elaborate plans. Commerce is endeavouring to reach the same algebraical pitch, with book- keeping, telegraphic codes, pidgin English, Volapuk and the like.

Of course, the development of language is not left entirely to the counting-house and the laboratory. In other directions a spiritualisation of human speech is being pushed on, and our vocabulary, based as it is on

concrete objects and direct sensations, is refined for the expression of philosophical thought. But this is as though one were to try to chip flint arrow-heads into razors ; nor can we wonder if our supraliminal manipula- tion leaves us with an instrument less and less capable of expressing the growing complexity of our whole psychical being.

324. What then, we may ask, is the attitude and habit of the subliminal self likely to be with regard to language ? Is it not probable that other forms of symbolism may retain a greater proportional importance among those submerged mental operations which have not been systematised for the convenience of communication with other men ?

I think that an inteUigent study of visual and motor automatism will afford us sufficient proof that symbolism, at any rate pictorial symbolism, becomes increasingly important as we get at the contents of those hidden strata. Telepathic messages, especially, which form,

as we shall see, the special prerogative or characteristic of subliminal communication, seem to be conveyed by vague impression or by inward or externalised picture oftener than by articulate speech. And I may so far anticipate later dis- cussion of automatic writings (whether self-inspired or telepathic), as to point out a curious linguistic quality which almost all such writings share. The " messages " of a number of automatists, taken at random, will be sure to resemble each other much more closely than do the supraliminal writings of the same persons. Quite apart from their general correspondence in ideas — which belongs to another branch of our subject — there is among the automatic writings of quite independent automatists a remarkable corre- spondence of literary style. There is a certain quality which reminds one of a translation, or of the compositions of a person writing in a language which he is not accustomed to talk. These characteristics appear at once in automatic script, even of the incoherent kind ; they per- sist when there is no longer any dream-like incoherence ; they are equally marked, even when, as often happens, the automatic script surpasses in intelligence, and even in its own kind of eloquence, the products of the waking or supraliminal mind.

And side by side and intercurrent with these written messages come those strange meaningless arabesques which have been baptized as " spirit- drawings " — though they rarely show any clear trace of the operation of an external intelligence. Instances of this form of automatism are described in a book called Spirit Drawings : a Personal Narrative, by W. M. Wil- kinson, some account of which is given in Appendix 811 A (Vol. II.). These complex and fanciful compositions — often absolutely automatic — appear to me like a stammering or rudimentary symbolism ; as though the subliminal intelligence were striving to express itself through a vehicle perhaps more congenial to its habits than articulate language.

325. Returning, then, from these illustrations drawn from actual auto- matism to our proper subject oi genius, — that happy mixture of subliminal with supraliminal faculty — we may ask ourselves in what kind of subliminal

uprush this hidden habit of wider symbolism, of self-communion beyond the limits of speech, will be likely to manifest itself above the conscious threshold.

The obvious answer to this question lies in the one word Art. The inspiration of Art of all kinds consists in the invention of precisely such a wider symbolism as has been above adumbrated. I am not speaking, of course, of symbolism of a forced and mechanical kind — symbolism de- signed and elaborated as such — but rather of that pre- existent but hidden concordance between visible and invisible things, between matter and thought, between thought and emotion, which the plastic arts, and music, and poetry, do each in their own special field discover and manifest for human wisdom and joy.

In using these words, I must repeat, I am far from adopting the formulae of any special school. The symbolism of which I speak implies nothing of mysticism. Nor indeed, in my view, can there be any real gulf or deep division between so-called realistic and idealistic schools. All that exists is continuous ; nor can Art symbolise any one aspect of the universe with- out also implicitly symbolising aspects which lie beyond.

326. And thus in the Arts we have symbolism at every stage of trans- parency and obscurity ; from symbolisms which merely summarise speech to symbolisms which transcend it. Sometimes, as with Music, it is worse than useless to press for too close an interpretation. Music marches, and will march for ever, through an ideal and unimaginable world. Her melody may be a mighty symbolism, but it is a symbolism to which man has lost the key. Poetry's material, on the other hand, is the very language which she would fain transcend. But her utterance must be subliminal and symbolic, if it is to be poetry indeed ; it must rise (as has been already hinted) from a realm profounder than

deliberate speech ; it must come charged, as Tennyson has it, with that " charm in words, a charm no words can give."

This branch, indeed, of internal audition, — that which involves complexity rather than intensity of imagined sounds, — offers, so to say, the richest opportunities for subliminal manifestation, — the readiest vent-holes for the uprush of the hidden fire. The sounds that rise within our waking consciousness from a source beyond the will do not confine themselves to the mere shaping of scattered sentences, — the airy syllabling of phrases that tend to nought. There is an inward consonance, an obscure concent, which forms the groundwork of Poetry, the fount of Song, — the cradle from whence those " sphere-born harmonious sisters. Voice and Verse," issue in preformed divinity into the common day. This is true not only for Song, strictly so termed, but also for Poetry unaccompanied by music ; that is to say, for interrelations of rhythm and articulation taken apart from interrelations of pitch, definite time-intervals, or timbre. For the true poet — as Goethe has somewhere said — the melody of his coming poem floats as a self-created and impalpable entity within him, before

words have shaped themselves or thought itself is born. Io mi son un, said a greater even than Goethe, —

" Io mi son un, che quando Amore spira, noto, ed in quel modo Che detta dentro, vo significando."

And here a reflection may be made which, while it clears up (as seems to me) an old confusion, will also well illustrate the latent capacities of the subliminal consciousness ; its power to convey potent and intimate messages through mechanism of the slenderest kind. We know that as we advance from sounds non-human to human sounds, from sounds non- vocal to sounds which the human throat can produce, our conception of any given sound increasingly needs,

to make it complete, a motor as well as an auditory representation within us. Our grasp, say, of the word London is imperfect if we cannot articulate the word with our mind's voice as well as hear it with our mind's ear.

In all definite inward audition there is, then, probably a motor element as well as a sensory. And I hold that one difference between imagined poetry and imagined music or song lies in the fact that imagined verbal rhythm may be almost wholly motor, while imagined tunes must be largely sensory as well. To those, then, who are perplexed at the fact that many poets have lacked musical ear it may be answered that the mental imagery of such poets may have been mainly motile ; — may have consisted in a delicate imagination of such laryngeal movements as are concerned in the utterance of melodious speech. I believe that with careful self-observa- tion many men " with an ear for verse " will recognise that the essential part of poetic excitation has lain in scarcely perceptible changes of tension in the muscles of the throat. The rhythmical modulations, indeed, have their birth beyond the will ; but it is about that physical centre of imagined utterance that the emotional stress will gather and the inexplicable promptings throng ; through that motor channel the reverberating tremors rise and fall ; — and flood the flats of common consciousness as with the earthquake-wave of an unfathomed sea.

And there is yet another and even stranger form of inward audition. There exists among men a mighty complex of conceptions which lie apart from — some say beyond — articulate speech and reasoned thought. There is a march and uprising through ideal spaces which some hold as the only true ascent ; there is an architecture which some count as alone abiding, —

" seeing it is built

Of music, therefore never built at all,

And, therefore, built for ever."

Whether considered in regard to its development in the race, or to its activity in the individual. Music resembles not so much a product of terrene needs and of natural selection as a subliminal capacity attaining to

an accidental manifestation independently of the requirements or of the external stimuli of the supraliminal self. We know the difficulty of explaining its rise on any current theory of the evolution of human faculty. We know that it is like something discovered, not like something manu- factured ; — like wine found in a walled-up cellar, rather than like furniture made in the workshop above. And the subjective sensations of the musician himself accord with this view of the essentially subliminal character of the gift with which he deals. In no direction is "genius" or " inspiration " more essential to true success. It is not from careful poring over the mutual relations of musical notes that the masterpieces of melody have been born. They have come as they came to Mozart — whose often-quoted words I need not cite again — in an uprush of unsum- moned audition, of unpremeditated and self-revealing joy. They have come, as to Browning's Abt Vogler, with a sense of irrecoverable com- mingling of depths of soul and heights of heaven.'^ Translating the phrases of poetry into such terms as we here employ, we may say that we have reached a point where the subliminal uprush is felt by the supra-liminal personality to be deeper, truer, more permanent than the products of voluntary thought.

Here, too, we must dwell for a moment upon another and higher kind of internal visualisation. I have spoken of the arithmetical prodigy as possessing a kind of internal blackboard, on which he inscribes with ease and permanence his imaginary memoranda. But blackboards are not the only surfaces on which inscriptions can be made. There are other men — prodigies of a different order — whose internal

tabula is not of blackened wood, but of canvas or of marble ; whose inscriptions are not rows of Arabic numerals, but living lines of colour, or curves of breathing stone. Even the most realistic art is something more than transcript and calculation ; and for art's higher imaginative achievements there must needs be moments of inward ideahsation when visible beauty seems but the token and symbol of beauty unrevealed ; when Praxiteles must *' draw from his own heart the archetype of the Eros that he made " ; when Tintoret must feel with Heraclitus that " whatsoever we see waking is but deadness, and whatsoever sleeping, is but dream."

327. But when we reach this point we have begun (as I say) to transcend the special province to which, in Chapter I., I assigned the title o{ genius. I there pointed out that the influence of the subliminal on the supra- liminal might conveniently be divided under three main heads. When

1 More definite than most of the descriptions of this type in musical literature are the following words of Schumann {Robert Schumann's Early Letters, p. 268): "The piano is getting too limited for me. It is most extraordinary how I write almost every- thing in canon, and then only detect the imitation afterwards, — and often find inversions, rhythms in contrary motion, &c." And again, p. 271 : "I do not realise all this while I am composing; it only conies to me afterwards ; you who are at the top of the tree will understand what I mean."

the subliminal mentation co-operates with and supplements the supra-liminal, without changing the apparent phase of personality, we have genius. When subliminal operations change the apparent phase of personality from the state of waking in the direction of trance, we have hypnotism. When the subliminal mentation forces itself up

through the supraliminal, without amalgamation, as in crystal-vision, automatic writing, &c., we have sensory or motor autotnatism. In accordance with this definition, the content of the inspirations of genius is supposed to be of the same general type as the content of ordinary thought. We have regarded genius as crystallising fluid ideas ; or, if you will, as concen- trating and throwing upwards in its clear fountain a maze of subterranean streams. But we have not regarded it as modifying, in such operation, the ordinary alert wakefulness of the thinker, nor as providing him with any fresh knowledge, obtainable by supernormal methods alone.

It is plain, however, that such distinctions as those which I have drawn between genius, trance, automatism, cannot possibly be rigid or absolute. They are distinctions made for convenience between different phases of what must really be a continuous process — namely, the influence of the Self below the threshold upon the Self above it. Between each of these definite phases all kinds of connections and intermediate stages must surely exist.

Connections between trance and automatism, indeed, are obvious enough. The difficulty has rather lain in their clear separation. Trance, v/hen habitual, is pretty sure to lead to automatic speech or writing. Automatism, when prolonged, is similarly apt to induce a state of trance.

The hnks between Genius and these cognate states are of a less con- spicuous kind. They do, however, exist in such variety as to confirm in marked fashion the analogies suggested above.

328. And first, as to the connection between genius and automatism, one may say that just as anger is a brief madness, so the flash of Genius is essentially a brief automatism.

Wordsworth's moments of inspiration, when, as he says,

" Some lovely image in the song rose up Full-formed, like Venus rising from the sea,"

were in effect moments of automatic utterance ; albeit of utterance held fast in immediate co-operation with the simultaneous workings of the supraliminal self. Such a sudden poetic creation, like the calculating boy's announcement of the product of two numbers, resembles the sudden rush of planchette or pencil, in haste to scrawl some long-wished-for word. Now extend this momentary automatism a little further. We come then to what is called the faculty of improvisation. How much is meant by this term? Is the extempore oration, "the unpremeditated lay," in truth a subliminal product? or have we to do merely with the rapid exercise of ordinary powers?

In the first place, it is clear that much of what is called improvisation is a matter of memory. The so-called secondary automatism which enables the pianist to play a known piece without conscious attention passes easily into improvisations which the player himself may genuinely accept as original ; but which really consist of remembered fragments united by conventional links of connection. Thus also the orator, " think- ing on his legs," trusts himself at first to the automatic repetition of a few stock phrases, but gradually finds that long periods flow unforeseen and unremembered from his tongue.

We thus get beyond the range of stereotyped synergies, of habituations of particular groups of nerve-centres to common action. There is some adaptability and invention ; some new paths are traversed ; adjustments are made for which no mere recurrence to old precedents will suffice.

The problem here resembles that well-known difficulty of explaining what goes on during the restoration or " substitution " of function after an injury to the brain. In that case, the brain-elements which remain un- injured slowly assume functions which they apparently never exercised before, — rearranging paths of cerebral communication in

order to get the old efficiency out of the damaged and diminished brain-material. This recovery is not rapid like an extemporisation, but gradual, like a healing or re-growth, and it therefore does not suggest an intelligent control so much as a physiological process, like the re-budding on a certain preordained pattern of the severed claw of a crab. Of course this restoration of brain-functions is inexplicable, as all growth is at present inexplicable. We may call it indeed with some reason the highest process of human growth. So viewed, it forms a kind of middle term between ordinary growth of bone or muscle, always on a predetermined plan, and that sudden creation of new cerebral connections or pathways which is implied in an inspira- tion of genius. Such a juxtaposition need not weaken my claim that the inspirations of genius represent a co-operant stream of submerged menta- tion, fully as developed in its own way as the mentation of which we are conscious above the threshold. The nature and degree of subliminal faculty must of course be judged by its highest manifestations. And this analogy between the hidden operations of genius and oi growth would rather support me in regarding organic growth also as controlled by something of intelligence or memory, which under fitting conditions — as in the hypnotic trance — may be induced to co-operate with the waking will.

329. The talent of improvisation, which suggested these analogies, will sometimes act much more persistently than in the case of the orator or the musician. There is reason to believe (both from internal style and from actual statements) that it plays a large part in imaginative literature even of the more commonplace kind. And in one instance at least the itnprovising diathesis, so to term it, has given birth to a mass of literature which formed for a generation one of the most potent emotional elements in European thought. One needs to know George Sand's life and writings

well before one can venture to discriminate in her self-revelations between the ingeniously false and the naively, transparently true. My own belief is that, except in certain cases where she had an urgent motive for false- hood in self-defence, she is almost as veracious an introspective psycho- logist as Wordsworth himself. Various passages from her life-history, one or two of which represent I believe actual fact, are corroborated, or at least not contradicted, by the statements of other persons familiar with her methods of working. If taken as accurate, they reveal an unusual vigour and fertility of literary outflow going on in an almost dream-like con- dition ; a condition midway between the actual inventive dreams of R. L. Stevenson and the conscious labour of an ordinary man's com- position. Or another parallel would be the day-dreaming habit ; which, as is well known, has led in some morbid cases to a bewildering confusion between the actual and the imaginary life.

George Sand's career was not without moral faults ; but they were the faults, not of a morbid, but of a prepotent organisation ; and they be- longed, moreover, almost wholly to her early life. Throughout long years of healthy maturity and age she formed a striking example of the com- bination of enormous imaginative productiveness with inward tranquillity and meditative calm. What George Sand felt in the act of composition was a continuous and effortless flow of ideas, sometimes with and some- times without an apparent externalisation of the characters who spoke in her romances. Turning now to another author, as sane and almost as potent as George Sand herself, we find a phenomenon which would have suggested to us actual insanity if observed in a mind less robust and efficient. If the allusions to the apparent independence of Dickens's characters which are scattered through his letters be read with our related facts in view, it will no longer be thought that they are intended as a mystification. Mrs. Gamp, his greatest creation, spoke to him, he tells us (generally in church), as with an inward monitory voice.

330. And note further that as scientific introspection develops we are likely to receive fuller accounts of these concurrent mental processes,

these partial externalisations of the creatures of the romancer's brain. One such account, both definite and elaborate, has been published by M. Binet in L'Ann^e Psychologique for 1894, and I summarise it here.^

M. de Curel, a French dramatist of distinction, while apparently quite unaware of the phenomena described either by Dickens or by Stevenson, does nevertheless carry the waking experiences of the one to a point where they closely approach the dream-experiences of the other. M. de Curel's personages, after a period of painful incubation, seem to assume an inde- pendent type ; they carry on their conversations independently of his will, nor need he even keep his attention fixed on them. The process of invention thus continues without conscious fatigue. We are here reminded

1 U Annie Psychologique, i. 1894, p. 124, F. de Curel, par A. Binet.

of certain performances under hypnotic suggestion, where mental or bodily feats, as play-acting, are accomplished without effort or exhaustion.

M. de Curel is an ingenious and refined, if not a widely popular dramatist. His work is of a sufficiently high class to give real interest to his careful and serious analysis of his methods, or rather his experiences while working.

He begins in an ordinary way, or with even more than the usual degree of difficulty and distress in getting into his subject. Then gradually he begins to feel the creation of a number of quasi-personalities within him ; — the characters of his play, who speak to him ; — exactly as Dickens used to describe Mrs. Gamp as speaking to him in church. These personages are not clearly visible, but they seem to move round him in a scene — say a house and garden — which he also dimly perceives, somewhat as we perceive the scene

of a dream. He now no longer has the feeling of composition, of creation, but merely of literary revision ; the personages speak and act for themselves, and even if he is interrupted while writing, or when he is asleep at night, the play continues to compose itself in his head. Sometimes while out shooting, &c., and not thinking of the play, he hears sentences rising within him which belong to a part of this play which he has not yet reached. He believes that subliminally the piece has been worked out to that further point already. M. de Curel calls these minor duplications Df personality a bourgeonnement or budding of his primary personality ; — into which they gradually, though not without some painful struggle, re-enter after the play is finished.

It will be seen that this account, — contributed as serious evidence, as M. Binet's long article shows, — is thoroughly concordant with several other cases already known to us. It comes midway between Stevenson's dreams and the hysteric's ide'es fixes.

M. de Curel's insistent ideas are self-suggested. Just that power of crystallising round a nucleus which, when hysterically started, makes the idee obsedante, — makes, when supraliminally started and well directed, the living personage of the play.

331. I have thus far endeavoured to show that Genius represents not only the crystallisation of ideas already existing in floating form in the supra- liminal intelligence, but also an independent, although concurrent, stream of mentation, spreading often to wider range, although still concerned with matters in themselves cognisable by the normal intelHgence.

Let us proceed to push the inquiry a step further. It has been claimed in this work for subliminal uprushes generally that they often contain knowledge which no ordinary method of research could acquire. Is this supernormal knowledge — we ought now to ask — ever represented in the uprushes to which we give the name of Genius?

What is the relation, in short, of the man of Genius to the sensitive?

If the man of Genius be, as I have urged, on the whole the corapletest type of humanity, and if the sensitive's special gift be in itself one of the

most advanced forms of human faculty, ought not the inspirations of genius to bring with them flashes of supernormal knowledge as intimate as those which the sensitive — perhaps in other respects a commonplace per- son — from time to time is privileged to receive ?

Some remarkable instances of this kind undoubtedly do exist. The most conspicuous and most important of all cannot, from motives of reverence, be here discussed. Nor will I dwell upon other founders of religions, or on certain traditional saints or sages. But among historical characters of the first mark the names of Socrates and of Joan of Arc are enough to cite. I shall try in a later chapter to show that the monitions of the Daemon of Socrates, — the subhminal self of a man of transcendent genius, — have in all probability been described to us with literal truth : and did in fact convey to that great philosopher precisely the kind of telaesthetic or precognitive information which forms the sensitive's privilege to-day. We have thus in Socrates the ideal unification of human powers.

It must, however, be admitted that such complete unification is not the general rule for men of genius ; that their inspirations generally stop short of telepathy or of telsesthesia. I think we may explain this limitation some- what as follows. The man of genius is what he is by virtue of possessing a readier communication than most men possess between his supraliminal and his subliminal self. From his subliminal self, he can only draw what it already possesses ; and we must not assume as a matter of course that the subliminal region of any one of us possesses that particular sensitivity — that specific transparency — which can receive and register definite facts from the unseen. That

may be a gift which stands as much alone — in independence of other gifts or faculties — in the subliminal region, as, say, a perfect musical ear in the supraliminal. The man of genius may draw much from those hidden wells of being without seeing reflected therein any actual physical scene in the universe beyond his ordinary ken.

And yet neither must we hastily assume that because the man of genius gets no definite impression of a world beyond our senses he does not therefore get any true impression, which is all his own.

I believe, on the contrary, that true, though vague, impressions of a world beyond the range of sense are actually received — I do not say by all men of genius, but by men of genius of certain types.

332. Certain very important types .of genius, indeed, — those, for instance, concerned with numbers, forms, and sounds, — do not seem habitually to tend towards the apprehension of deeper aspects of the cosmic mystery. Or perhaps I ought rather to say that the mathematician, on the one hand, is unlikely to give expression to any such supernormal intimations, while the pai7iier and the musician, on the other hand, com- mand acts of expression so subtly and obscurely suggestive, that it is hard for the mere onlooker to infer what the artist's own spiritual attitude may in fact have been. Deeply interesting, therefore, as such discussions may be — discussions as to what was the inward experience of a Raphael or a

Beethoven — the content of that experience must at present be too un- certain for any psychological analysis, such as we wish to make here, of its veritable truth, — of its trustworthiness as actual insight into a spiritual world.

It would seem, then, that for any valid appreciation of what I may call the vague supernormal content of moments of inspiration, we shall

have to examine a very limited group of men of genius. Chiefly, perhaps, of the philosopher and the poet must we needs feel that if any genius reaches out into an interpenetrating spiritual world, theirs must do so ; that they ought to have some message corroborating, even though but in vague general fashion, the results to which sensitives have been led by a plainer, if a narrower, way.

Even among this small class, however, our choice of instructive examples is still further limited. Few philosophers have been men of genius in the sense in which we are using the word in the present chapter ; and few poets have spoken with enough of weight and sincerity to make their testimony to subjective moods worth quoting in serious argument. Yet it must be mainly in the works of poets of pronounced subjective type — rather than in epos or drama — that passages to us instructive are iikely to be found,

333. I shall not attempt an anthology of such passages. We all know that their general tone supports, as far as it goes, the thesis here advanced : — namely, that moments of poetical inspiration are apt to be moments also of some sense of insight or entrance into a supernal world. Most poets have been Platonists ; their influence tends to swell that ancient stream of idealistic thought which lies at the root of all civilised religions.

For our present purposes, however, one single poet — almost one single poem — will practically suffice. In whatever rank Wordsworth may be placed as an artist in language, there can be no doubt as to his con- scientious veracity as an introspective psychologist. "The Prelude, or •Growth of a Poet's Mind," has been regarded by some critics as a tedious and egotistical poem. But whether or not it is suited to give wide poetic pleasure, its value as a " human document " is, for our present purposes, I venture to say, unique. In Goethe indeed, in Browning, in Tennyson above all, we find introspective passages of extreme interest and beauty. But no one save Wordsworth — not even Goethe — has treated his own faculties so seriously or on so ample a scale. The " Prelude " is a deliberate,

persistent attempt to tell the truth, the whole truth, and nothing but the truth, about exactly those emotions and intuitions which differen- tiate the poet from common men. And it must be added, as a judgment established above the ebb and flow of popular criticism, that Wordsworth had a valid right to deal thus with himself as a kind of typical poet. Whether recognised coldly or enthusiastically, his position is secure.

It must be remembered, too, that Wordsworth was not only particularly

anxious to tell the truth about himself, but particularly capable of doing so. His self-esteem never took the form of making him wish to appear other than he was. As he genuinely was, so did he clearly see himself; and although both his experience and his appreciativeness had serious limitations, yet, from a psychological point of view, his limitations were rather advantages. What can we want more than this kind of sworn and unbiassed deposition as to the growth and content of a mind which in sheer force of what we call original genius — as distinguished from subtlety, acquirement, universality, and so forth — has hardly ever been surpassed ? Here was a great motor force in the world of mind ; how was that force worked from inside?

Let us begin with the strictly limited inquiry from which we started, and let us consider merely the description given by this one poet of the apparent contetit of moments of profound inspiration. We find Words- worth insisting, in the first place, upon the distinctive character of this subliminal uprush.

He speaks of the " haze within," which becomes

" A tempest, a redundant energy Vexing its own creation."

Of " imagination " he says (Book VI.) : —

" That awful Power rose from the mind's abyss, Like an unfathomed vapour that enwraps, At once, some lonely traveller. I was lost ; Halted without an effort to break through ; But to my conscious soul I now can say — ' I recognise thy glory ; ' in such strength Of usurpation, when the light of sense Goes out, but with a flash that has revealed The invisible world, doth greatness make abode."

This passage expresses in the language of poetry, the very relations between the supraliminal and the subliminal on which I have in this chapter dwelt.

The influence rises from no discoverable source ; for a moment it may startle or bewilder the conscious mind ; then it is recognised as a source of knowledge, arriving through inner vision ; while the action of the senses is suspended in a kind of momentary trance. The knowledge gained, however, is simply a perception of "the invisible world " ; there is no claim to any more definite revelation.

Concordant with this passage are other descriptions of " these fleeting moods of shadowy exultation " ; they bear an unmistakable, though hardly a translatable message. Of childish hours the poet says (Book I.) : —

" Even then I felt Gleams like the flashing of a shield ; the earth And common face of Nature spake to me Rememberable things."

I II

And since it is mainly by inward vision that these rememberable things are in truth discerned, there is a growing fusion between subjective and objective ; between that which is generated in the seer himself and that of which the visible universe conveys the half-caught intimation (Book II.) :—

" An auxiliar light Came from my mind, which on the setting sun Bestowed new splendour."

Or at a still further stage (Book II.) : —

" Bodily eyes Were utterly forgotten, and what I saw Appeared like something in myself, a dream, A prospect in the mind."

Thus it fares, Wordsworth repeats in a later passage (Book XIV.), with minds sustained by recognition of transcendent power : —

" In a world of life they live, By sensible impressions not enthralled, But by their quickening impulse made more prompt To hold fit converse with the spiritual world."

334. Vague though these passages (and others like them) may be, they nevertheless carry more conviction than do the more definite visions of the saints and illumines of various creeds. The sane simplicity of Wordsworth has been subject to less of prepossession ; he, if any man, has kept his mind, as Bacon advised, concentric to the universe ; and there is nothing in his revelation which any other revelation can invalidate or contradict.

A vague but genuine consciousness of the spiritual environment ; that (it seems) is the degree of revelation which artistic or philosophic genius is capable, of conferring. Subliminal uprushes, in other words, so far as they are intellectual, tend to become telcesthetic. They bring with them indefinite intimations of what I hold to be the great truth that the human spirit is essentially capable of a deeper than sensorial perception, of a direct knowledge of facts of the universe outside the range of any specialised organ or of any planetary view.

335. But this conclusion points the way to a speculation more important still. Telsesthesia is not the only spiritual law, nor are subliminal up- rushes affairs of the intellect alone. Beyond and above man's innate power of world-wide perception, there exists also that universal link of spirit with spirit which in its minor earthly manifestations we call tele- pathy. Our submerged faculty — the subliminal uprushes of genius — can expand in that direction as well as in the direction of telsesthesia. The emotional content, indeed, of those uprushes is even profounder and more important than the intellectual ; — in proportion as Love and Religion are profounder and more important than Science or Art.

That primary passion, I repeat, which binds life to life, which links us both to life near and visible and to life imagined but unseen ; — that is no mere organic, no mere planetary impulse, but the inward aspect of the telepathic law. Love and religion are thus continuous ; — they represent different phases of one all-pervading mutual gravitation of souls. The flesh does not conjoin, but dissever ; although through its very severance it suggests a shadow of the union which it cannot bestow. We have to do here neither with a corporeal nor with a purely human emotion. Love is the energy of integration which makes a Cosmos of the Sum of Things.

But here there is something of controversy to traverse before a revived Platonic conception of love can hope to be treated by the physiologist as more than a pedantic jest. And naturally so ; since there is no emotion subliminal over so wide a range of origin, — fed so obscurely by "all thoughts, all passions, all delights," — and consequently so mysterious even to the percipient himself. At one end of its scale love is based upon an instinct as primitive as the need of nutrition ; even if at the other end it becomes, as Plato has it, the ip/xrjvcvov /cat SiaTropOfxcvov, " the Interpreter and Mediator

between God and Man." The controversy as to the planetary or cosmical scope of the passion of Love is in fact central to our whole subject.

336. It will give clearness to the question in dispute if I quote here a strong expression of each view in turn. For the physiological or materia- list conception of the passion of love, — where love's subliminal element is held to be of the organic type, — set forth in no light or cynical spirit, but with the moral earnestness of a modern Lucretius, I can turn to no better authority than Professor Pierre Janet. The passage which follows is no mere boutade or paradox ; it is a kind of culminating expression of the theory which regards the supraliminal man as the normal man, and distrusts all deep disturbance of his accustomed psychical routine.

It is commonly said that love is a passion to which man is always liable, and which may surprise him at any moment of his life from 15 to 75. This does not seem to me accurate; and a man is not throughout all his life and at every moment susceptible of falling in love (de devem'r ainouretix). When a man is in good physical and moral health, when he has easy and complete command of all his ideas, he may expose himself to circumstances the most capable of giving rise to a passion, but he will not feel it. His desires will be reasonable and obedient to his will, leading the man only so far as he wishes to go, and disappearing when he wishes to be rid of them. On the other hand if a man is morally below the mark (^inalade an mo?- al), — if in consequence of physical fatigue or excessive intellectual work, or of violent shocks and pro- longed sorrow, he is exhausted, melancholy, distracted, timid, incapable of controlHng his ideas, — in a word, depressed, — then he will fall in love, or receive the germ of some kind of passion, on the first and most trivial occasion. . . . The least thing is then enough ; the sight of some face, a gesture, a word, which previously would have left us altogether indifferent, strikes us, and

becomes the starting point of a long amorous malady. Or more than this, an object which had made no impression on us. at a moment when our mind was healthier and not capable of inoculation, may have left in us some insignificant memory which reappears in a moment of morbid receptivity. That is enough ; the germ is sown in a favourable soil ; it will develop itself and grow.

There is at first, as in every virulent malady, a period of incubation ; the new idea passes and repasses in the vague reveries of the enfeebled conscious- ness ; then seems for a few days to have disappeared and to leave the mind to recover from its passing trouble. But the idea has done its work below the surface ; it has become strong enough to shake the body ; and to provoke movements whose origin lies outside the primary consciousness. What is the surprise of a sensible man when he finds himself piteously returning beneath the windows of his charmer, whither his wandering feet have taken him without his knowledge ; — or when in the midst of his daily work he hears his lips murmuring perpetually the well-known name ! . . . Such is passion in its reality ; not as idealised by fantastic description, but reduced to its essential psychological characteristics. {V Atitotnatisme Psychologique, p. 466.)

337. On the other side I will appeal to Plato himself, giving a brief sketch merely of one of the leading passages {^Symposium, 192-212) where the Platonic conception of love is set forth.^

Plato begins by recognising, as fully as pessimist or cynic could do, the absolute inadequacy of what is called on earth the satisfaction of this profound desire. Lovers who love aright will feel that no physical nearness can content them, but what will content them they cannot say. " Their soul," says Plato, " is manifestly desiring something else ; and what it is she cannot tell, only she darkly prophesies thereof and guesses it from afar. But if Hephaestus with his forging fire were to stand beside that pair and say : ' Is this what ye desire — to be

wholly one ? to be together by night and day? — for I am ready to melt you together and to make you grow in one, so that from two ye shall become one only, and in this life shall be undivided, and dying shall die together, and in the underworld shall be a single soul ; ' — there is no lover who would not eagerly accept the offer, and acknowledge it as the expression of the unknown yearning and the fulfilment of the ancient need." And through the mouth of Diotima, Plato insists that it is an unfailing sign of true love that its desires are for ever-, nay, that love may be even defined as the desire of the everlasting possession of the good. And in all love's acts he finds the impress of man's craving for immortality, — for immortality whose only visible image for us on earth is the birth of children to us as we ourselves decay, — so that when the slow self-renewal of our own everchanging bodies

1 In the passage which follows some use has been made of Jowett's translation. It is noticeable that this utterance, unsurpassed among the utterances of antiquity, has been placed by Plato in the mouth of a woman — the prophetess Diotima — with the express intention, as I think, of generalising it, and of raising it above the region of sexual passion. There is nothing else in antiquity resembling the position thus ascribed to Diotima in reference to Socrates, — the woman being represented as capable of raising the highest and of illumining the wisest soul.

has worn out and ceased, we may be renewed in brighter, younger bodies which we desire to be born to us from whomsoever we find most fair. "And then," says Plato, rising, as ever, from visible to invisible things, " if active bodies have so strong a yearning that an endless series of lovely images of themselves may constitute, as it

were, an earthly immortality for them when they have worn away, how greatly must creative souls desire that partnership and close communion with other souls as fair as they may bring to birth a brood of lofty thoughts, poems, statutes, institutions, laws, — the fiitting progeny of the soul ?

" And he who in his youth hath the need of these things in him, and grows to be a godlike man, wanders about in search of a noble and well- nurtured soul ; and finding it, and in presence of that beauty which he forgets not night or day, brings forth the beautiful which he conceived long ago ; and the twain together tend that which he hath brought forth, and are bound by a far closer bond than that of earthly children, since the children which are born to them are fairer and more immortal far. Who would not choose to have Homer's offspring rather than any sons or daughters of men ? Who would not choose the offspring which Lycurgus left behind him, to be the very salvation of Lacedaemon and of Greece? or the children of Solon, whom we call Father of our Laws? or of other men like these, whether Greeks or barbarians, who by great deeds that they have done have become the begetters of every kind of virtue ? — ay, and to these men's children have temples been set up, and never to any other progeny of man. ..."

" He, then, who to this end would strive aright, must begin in youth to seek fair forms, and should learn first to love one fair form only, and therein to engender noble thoughts. And then he will perceive that the beauty of one fair form is to the beauty of another near akin ; and that if it be Beauty's self he seek, it were madness not to account the beauty of all forms as one same thing ; and considering this, he will be the lover of all lovely shapes, and will abate his passion for one shape alone, despising and deeming it but a little thing. And this will lead him on to see that the beauty of the soul is far more precious than any beauty of outward form, so that if he find a fair soul, though it be in a body which hath but little charm, he will be constant thereunto, and bring to birth such thoughts as teach and strengthen, till he lead that soul on to see the beauty of actions and of laws, and

how all beauty is in truth akin, and the body's beauty is but a little matter ; and from actions he will lead him on to sciences, that he may see how sciences are fair ; and looking on the abundance of beauty may no longer be as the slave or bondman of one beauty or of one law ; but setting sail into the ocean of beauty, and creating and beholding many fair and glorious thoughts and images in a philosophy without stint or stay, he may thus at last wax strong and grow, and may perceive that there is one science only, the science of infinite beauty.

" For he who hath thus far had intelligence of love, and hath beheld all

fair things in order and aright,- — he drawing near to the ena of things lovable shall behold a Being marvellously fair ; for whose sake in truth it is that all the previous labours have been undergone : One who is from everlasting, and neither is born nor perisheth, nor can wax nor wane, nor hath change or turning or alteration of foul and fair ; nor can that beauty be imagined after the fashion of face or hands or bodily parts and members, nor in any form of speech or knowledge, nor as dwelling in aught but in itself; neither in beast nor man nor earth nor heaven nor any other creature ; but Beauty only and alone and separate and eternal, which, albeit all other fair things partake thereof and grow and perish, itself without change or increase or diminution endures for everlasting. And whoso being led on and upward by human loves begins to see that Beauty, he is not far, I say, from reaching the end of all. And surely then, O Socrates (said that guest from Mantinea), man's life is worth the living, when he beholds that Primal Fair ; which when thou seest it shall not seem to thee to be made after the fashion of gold or raiment or those forms of earth, — whom now beholding thou art stricken dumb, and fain, if it were possible, without thought of meat or drink, wouldst look and love for ever. What would it be then, were it granted to any man to

see Very Beauty clear ; — incorruptible and undefiled, not mingled with colour or flesh of man, or with aught that can consume away, but single and divine? Could man's hfe, in that vision and beatitude, be poor or low? or deemest thou not (said she), that then alone it will be possible for this man, discerning spiritual beauty with those eyes by which it is spiritually discerned, to beget no shadows of virtue, since that is no shadow to which he clings, but virtue in very truth, since he hath the very Truth in his embrace ? and begetting and rearing Virtue as his child, he must needs become the friend of God ; and if there be any man who is immortal, that man is he."

338. Between the aspects of love here expressed in extreme terms, — the planetary aspect, if I may so term it, and the cosmical, — the choice is momentous. I do not indeed say that in our estimate of love is involved our estimate of Religion ; for Religion should mean the sane response of the spirit to all that is known of Cosmic Law. But Religion in the sense in which it is often used, — our emotional and ethical attitude towards Life Unseen ; — this is in reality too closely parallel to Platonic Love to allow the psychologist who denies reality in the one to assume reality in the other. For the Platonic lover the image of the Beloved one, — no longer a matter of conscious summons and imagination, — has become the in- dwelling and instinctive impulse to noble thought and deed. Even such to a Francis or to a Theresa is the image of the Divinity whom they adore ; and if they claim that sometimes in moments of crisis they feel a sway, a guidance, a cojnmunicatio idiomatum with the Divine, we may point in reply to the humbler, but more tangible, evidence which assures us that even between souls still inhabiting and souls who have quitted the

flesh there may exist a telepathic intercommunication and an impalpable confluence from afar.

339. Brief as this survey has been, it has served to indicate that the psychical type to which we have applied the name of genius may be recognised in every region of thought and emotion. In each direction a man's everyday self may be more or less permeable to subliminal impulses. The man who is in but small degree thus permeable, who acts uniformly on supraliminal considerations, — on ratiocination, as he will say, and not on impulse, — this man is likely to be safe in prudent mediocrity. He subsists upon a part of human nature which has already been thoroughly trained and prepared for this world's work. The man, on the other hand, who is more readily permeable to subliminal uprushes, takes the chance of wider possibilities, and moves through life on a more uncertain way. Nature rears such men from seed and not from cuttings ; she does not simply reproduce the common conformation, but gives a chance to what- ever of untried potency may lurk within the germ.

But how much may there be which is thus hidden and undeveloped? Within what hmits of variation may we expect these psychical "sports " to find their play? To help in deciding this question we must go back once more to our simplest and, so to say, diagrammatic examples of genius.

340. If I have dwelt at some length on arithmetical prodigies, this is not, of course, because I regard this gift of subliminal computation as a high form of genius, but because the definiteness of the achievements presents some vague and illusive problems in a comparatively manageable form. Thus it is easier in the case of a Mangiamele than in the case of a Dante to ask oneself with exactness which is the least improbable of the con- ceivable answers — all of them largely conjectural — to the question, " Whence did the child get his genius? " — a question which the evolutionist, although he cannot solve it, must not ignore.

It appears to me that the answers which have been implicitly or explicitly given to such a question are reducible under four main heads. I shall cite these in the order in which they push the required

answer further and further back. But the reader must remember that there is absolutely no difference m point of the jnystery involved between one reply and another. All have to deal with the same ultimately inexplicable facts, and the most Lamarckian of answers is in reality as mystical as the most Platonic.

(I) First, then, I place what I have called the Lamarckian reply, — ac- cording to which the eminent capacity of the individual under discussion was inherited from the acquired capacities of self-improving ancestors. To this we must here answer that even assuming acquired characteristics to be inheritable, there were as a rule no such acquired capacities for our prodigies to inherit. Mangiamele the father, the rough Sicilian peasant, who did not teach his son his letters ; Mondeux the father, the wood- cutter of Tours, who did not teach his son the numerals, — these were not

men who had developed their mathematical gifts as the Lamarckian giraffe developed the bones of his neck. The only case where heredity could be pleaded is that of the younger (not of the elder) Bidder — unless we count under this head the p>'e-?mtal suggestion which Mr. Blyth believes to have been efficacious in his own and his brother's case.

(2) Next comes the reply which I suppose would now be commonly given, and which, to avoid the ambiguities of the word Darwinian, I will call \)!\Q protoplasmic solution. Mangiamele's gift, in this view, was a sport or by-product occurring in the course of evolution, — a new quality derived from old qualities not obviously resembling it. It was one of those favourable spontaneous variations of which natural selection has often been able to take advantage; and whose occasional unpredictable occur- rence has raised our race to its present level. Now the cause of such sports, I need not say, Darwin

expressly leaves unexplained. All that he says is that to sport in this way is characteristic of living matter. Sudden differentiation in unpredictable directions must, in short, be a latent capacity of protoplasm ; and the explanation of Mangiamele's gift is virtually referred to the nature of the stock of protoplasm with which his earliest ancestors started operations.

This answer has the logical advantage over the Lamarckian answer (which, of course, at bottom is protoplasmic also), that, being hardly more than a mere restatement of the facts, it cannot help being true so far as it goes. But it does not supply, and was not propounded by Darwin as supplying an explanation of the ultimate source of faculty, but only of certain incidents in its terrene development.

(3) In direct contrast to these terrene explanations comes the pre-terrene explanation of Plato. A man learns geometrical truths easily, Plato said, because in reality he is only remembering them. He is remembering them because he learnt them originally in the ideal world, before his incarnation " in this body, which is our tomb." One wishes that Plato had had the facts now before us to work up into a dialogue, '•' Dase or Inspiration." If he thought his hypothesis of reminiscence necessary in order to explain the mental effort of an intelligent adult mastering such starding novelties as are now contained in the first books of Euclid — what would he have said of Pascal, who Tral? liw aOvpe fxeydXa epya, sported with cosmic laws in childish play ; of Gauss flinging down his slate with the answer alone written upon it — "Da liegt es ! " — the moment that the master had dictated the question which was to occupy the class for an hour ; or above all, as I say, of the crass and stolid Dase, as it were an idiot supported from the Prytaneum, to declare secrets which the gods had hid from men?

(4) Lastly, the view which I am here suggesting is in some sort a renewal of the old Platonic " reminiscence," in the light of that fuller knowledge which is common property to-day. I hold, of course, that in

the protoplasm or primary basis of all organic life there must have been

an inherent adaptability to the manifestation of all faculties which organic life has in fact manifested. I hold, of course, that sports or variations occur, which are at present unpredictable, and which reveal in occasional offspring faculties which their parents showed no signs of possessing. But I differ from those who hold that the faculty itself thus manifested is now for the first time initiated in that stock by some chance combination of hereditary elements. I hold that it is not initiated, but only revealed ; that the " sport " has not called a new faculty into being, but has merely raised an existing faculty above the threshold of supraliminal consciousness.

This view, if pushed back far enough, is no doubt inconsistent with the way in which evolution .is generally conceived. For it denies that all human faculties must have been evoked by terrene experience. It assumes a subliminal self, with unknown faculties, originated in some unknown way, and not merely by contact with the needs which the terrene organism has had to meet. It thus seems at first sight to be introducing a new mystery, and to be introducing it in a gratuitous way.

To this I reply in the first place that so far as the origin of man's known powers is concerned, no fresh mystery is in fact introduced. All human powers, to put the thing broadly, have somehow or other to be got into protoplasm and then got out again. You have to explain first how they became implicit in the earliest and lowest living thing, and then how they have become thus far explicit in the latest and highest. All the faculties of that highest being, I repeat, existed virtualiy in the lowest, and in so far as the admitted faculties are concerned the difference between my view and the ordinary view

may be said to be little more than a difference as to the sense which that word virtually is here to assume.

341. The real difference between the two views appears when the facul- ties which I have called unknown come to be considered. If they are held to be real, my view is certainly the better able to embrace them. I hold that telepathy and telsesthesia do in fact exist — telepathy, a communication between incarnate mind and incarnate mind, and perhaps between incarnate minds and minds unembodied ; telassthesia, a knowledge of things terrene which overpasses the limits of ordinary perception, and which perhaps also achieves an insight into some other than terrene world. And these faculties, I say, cannot have been acquired by natural selection, for the preservation of the race, during the process of terrene evolution ; they were (as we may phrase it) the products of extra-terrene evolution. And if they were so, man's other powers may well have been so also. The specialised forms of terrene perception were not real novelties in the universe, but imperfect adaptations of protoplasm to the manifestation of the indwelling general perceptive power. The mathematical faculty, for instance (we may, per- haps, say with Plato), pre-existed. When Dase solved all those sums in his head, his power of solving them was not a fresh development in his ancestral stock, but depended on the accidental adaptation of his organism to the manifestation of the indwelling computative power. I do not indeed

venture to follow Plato in his ontogenetic argument — his claim that the individual coniputator has had already an individual training in com- putation. I do not say that Dase himself learnt or divined the multipli- cation-table in some ideal world. I only say that Dase and all the rest of us are the spawn or output of some unseen world in which the multipli- cation-table is, so to speak, in the air. Dase trailed it after

him, as the poet says of the clouds of glory, when he " descended into generation " in a humble position at Hamburg.

In him and in his ancestors were many faculties which were called out by the struggle for existence, and became supraliminal. But there were many faculties also which were not thus called out, and which consequently remained subliminal. To these faculties, as a rule, his supraliminal self could get no access. But by some chance of evolution — some sport — a vent-hole was opened at this one point between the different strata of his being, and a subliminal uprush carried his computative faculty into the open day.

Two things, of course, are assumed in this argument for which Science offers no guarantee. I assume in the man a soul which can draw strength and grace from a spiritual Universe, and conversely I assume in the Universe a Spirit accessible and responsive to the soul of man. These are familiar postulates. Every religion has claimed them in turn ; although every religion in turn has so narrowed their application as grievously to narrow the evidence available for their support. But that which religions have claimed for their Founders or for their Saints — and what is sanctity but the genius of the ethical realm? — Psychology must claim for every form of spiritual indrawing, every form of spiritual response ; for sleeping vision, for hypnotic rejuvenation, for sensory and motor automatisms, for trance, for ecstasy. The philosopher who has cried with Marcus Aurelius " Either Providence or atoms ! " — who has declared that without this basis in the Unseen, " the moral Cosmos would be reduced to a Chaos " ; — should he not welcome even the humblest line of research which fain would gather from every unsolved problem some hint as to the spiritual law unknown which in time may give the solution of all ?

342. We know not in what directions — directions how definitely pre-determined — even physical organisms can vary from the common type. We know not what amount of energy any given plant or animal can absorb and incorporate from earth and air and sun. Still less can

we predict or limit the possible variations of the soul, the fulness which it may receive from the World-Soul, its possible heritage of grace and truth. But in genius we can watch at each stage the processes of this celestial nurture. We can imagine the outlook of joyous trustfulness; we can almost seem, with Wordsworth, to remember the child's soul entering into the Kingdom of Heaven. Childhood is genius without capacity ; it makes for most of us our best memory of inspiration, and our truest outlook upon the real, which is the ideal, world.

343. From a greater distance we can watch the inward stir of mighty thought, the same for ^schylus, for Newton, for Virgil ; — a stir indepen- dent of worldly agitation ; like the swing and libration of the tide-wave across the ocean, which takes no note of billow or of storm.

Nay, we can see against the sun " the eagle soaring above the tomb of Plato," and in Paul, as in Plotinus, we can catch that sense of self-fulfil- ment in self-absorption, of rapture, of deliverance, which the highest minds have bequeathed to us as the heritage of their highest hours.

These our spiritual ancestors are no eccentrics nor degenerates ; they have made for us the sanest and most fruitful experiment yet made by man ; they have endeavoured to exalt the human race in a way in which it can in truth be exalted ; they have drawn on forces which exist, and on a Soul which answers ; they have dwelt on those things " by dwelling on which it is," as Plato has it, " that even God is divine."

CHAPTER IV

SLEEP

oAySt'a 8' aTravres atcra Xvatirovov fxeTavt(rcrovTaL reXeurai'.

Koi <rwju,a /xev TravTwv tTrerai ^avaro) TrepicrOcvei,

^oibv 8' €Tt AftTierai aiwvos etSwAov * to yap ecrrt fJLOVOv

£/c Oiwv' ewSci Se TrpacrcrdvTwv /xeXewv, arap evoovreao'iv iv TroAAots ov^ipois

B^iKvvcn TcpTTTcov itpepTTOKTav T^aAcTToiv re Kpucnv.

— Pindar.

400. The preceding chapters have carried us two steps upon our way. In Chapter II. we gained some insight into the structure of human person- ality by analysing some of the accidents to which it is subject ; — the insistent ideas, the hysterical instabilities, the splits and alternations which seem to destroy that inward unity to the sense of which we instinctively cling. In the third chapter we viewed this personality in its normal waking state, and considered how that norm should be defined, and in what manner certain fortunate persons had extended the grasp of that inward concentration, and had integrated the personality still further by utilising uprushes of subliminal faculty to supplement or to crystallise the products of supraliminal thought.

The review of these two chapters indicates clearly enough what my next step must be. It is obvious that in my review of phases or alterna- tions of personality I have left out of sight the most constant, the most important alternation of all. I have thus far said nothing of s/eep. Yet fhaf change of personality, at least, has been borne in on

every one's notice ; — not, certainly, as a morbid curiosity, but as an essential part of life.

Sleep must assuredly now be studied, and from two points of view.

Regarding sleep as an alternating phase of personality, we must consider what are its special characteristics and faculties. Regarding it as an integral factor in our earthly existence, and on an equal footing with the waking state, we must consider how the faculties of sleep, as of waking, can be improved and concentrated in the course of the physical and psychical evolution of man. Such improvement or concentration, how- ever, presupposes a comprehension of the true nature of sleep which we are by no means entitled to take for granted.

401. First, then, let us consider the specific characteristics of sleep.

The definition of sleep is an acknowledged crux in physiology. And I would point out that the increased experience of hypnotic sleep which recent years have afforded has made this difficulty even more striking than before. A physiological explanation must needs assume that some special bodily condition, — such, for instance, as the clogging of the brain by waste-products, — is at least the usual antecedent of sound sleep. But it is certain, on the other hand, that with a large percentage of persons pro- found and prolonged sleep can be induced, in any bodily condition, by simple suggestion. Hypnosis, indeed (as Wetterstrand and others have shown) may be prolonged, with actual benefit to the sleeper, far beyond the point which the spontaneous sleep of a healthy subject ever reaches. A good subject can be awakened and thrown into hypnosis again almost at pleasure, and independently of any state either of nutrition or of fatigue. Such sleep belongs to those phenomena which we may call nervous if we

will, but which we can observe or influence from the psychological side alone.

402. We can hardly hope, from the ordinary data, to arrive at a definition of sleep more satisfactory than others have reached. We must defer that attempt until we have collected something more than the ordinary evidence as to what occurs or does not occur during the abeyance of waking life. One point, however, is plain at once. We cannot treat sleep, — as it has generally been treated, — in its purely negative aspect. We cannot be content merely to dwell, with the common text-books, on the mere absence of waking faculties ; — on the diminution of external perception, the absence of controlling inteUigence. We must treat sleep positively, so far as we can, as a definite phase of our personality, co-ordinate with the waking phase. Each phase, as I believe, has been differentiated alike from a primitive indifference ; — from a condition of lowly organisms which merited the name neither of sleep nor of waking. Nay, if there were to be a contest as to which state should be deemed primary and which secondary, sleep might put forward its claim to be regarded as the more primitive phase. It is sleep rather than vigilance which pre- natal and infantile life suggest ; and even for us adults, however much we may associate ourselves in thought with the waking state alone, that state has at least thus much of secondary and adventitious that it is maintained for short periods only, which we cannot artificially lengthen, being plainly unable to sustain itself without frequent recourse to that fuller influx of vitality which slumber brings.

Out of slumber proceeds each fresh arousal and initiation of waking activities. What other activities may in slumber be aroused and initiated the evidence to be set forth in this chapter should help us to say. To some extent at least the abeyance of the supraliminal life must be the liberation of the subliminal. To some extent the obscuration of the noon- day glare of man's waking consciousness must reveal the far-reaching faint corona of his unsuspected and impalpable powers.

403. Entering, then, upon a review of sleeping faculty, thus inevitably imperfect, we may best begin from the red end of our spectrum of con- sciousness ; — the red end, which represents the deepest power which waking effort can exert upon our physical organism.

Our survey of the efficacy of sleep, indeed, must make its beginning beyond that limit. For assuredly in sleep some agency is at work which far surpasses waking efficacy in this respect. It is a fully admitted, although an absolutely unexplained fact, that the regenerative quality of healthy sleep is something sui generis, which no completeness of waking quies- cence can rival or approach. A few moments of sleep — a mere blur across the field of consciousness — will sometimes bring a renovation which hours of lying down in darkness and silence would not yield. A mere bowing of the head on the breast, if consciousness ceases for a second or two, may change a man's outlook on the world. At such moments, — and many persons, like myself, can fully vouch for their reality, — one feels that what has occurred in one's organism, — alteration of blood-pressure, or whatever it be, — has been in some sense discontinuous ; that there has been a break in the inward regime, amounting to much more than a mere brief ignoring of stimuli from without. The break of consciousness is associated in some way with a potent physiological change. That is to say, even in the case of a moment of ordinary sleep we already note the appearance of that special recuperative energy which is familiar in longer periods of sleep, and which, as we shall presently see, reaches a still higher level in hyp- notic trance.

404. This recuperative power, then, lies just beyond the red end of our spectrum of waking faculty. In that obscure region we note only added power ; an increased control over organic functions at the founda- tion of bodily life. But when we pass on within the limits of our spectrum of waking consciousness ; — when we come to control

over voluntary muscles, or to sensory capacity, we find that our comparison between sleeping and waking faculty is no longer a simple one. On the one hand, there is of course a general blank and abeyance of control over the realm of waking energies ; — or in partial sleep a mere fantastic parody of those energies in incoherent dream. On the other hand, we find that sleep is capable of strange developments, — and that night can sometimes suddenly outdo the most complex achievements of day.

Take first the degree of control over the voluntary muscles. In ordinary sleep this is neither possessed nor desired ; in nightmare its loss is exaggerated, in quasi- hysterical fashion, into an appalling fear ; while in somnambulism, — a kind of new personality developed ad hoc, — the sleeper (as we shall see later on) walks on perilous ridges with steady feet. I have already said that morbid somnambulism bears to sound sleep a relation something like that which hysteria bears to normal life. But between the healthy somnambuHst and the subject of nightmare we find from another point of view a contrast resembling that between the man of genius and the

hysteric. The somnambuhst, like the man of genius, brings into play resources which are beyond ordinary reach. On the other hand, just as in many hysterics certain ordinary powers of movement have lapsed below voluntary control, so also the dreamer who dimly wishes to move a con- strained limb is often unable to send thither a sufficient current of motor energy to effect the desired change of position. That nightmare inability to move, which we thus feel in dream, — " when neither he that fleeth can flee, nor he that pursueth pursue," — that sensation which both Homer and Virgil have selected as the type of paralysing bewilderment,^ — this is just the aboulia of the hysteric ; — the condition when it takes a man half-an- hour to put

on his hat, or when a woman sits all the morning looking at her knitting, but unable to add a stitch.

"Somnambulism," however, is too vague and undefined a term for our present discussion. It will only be by a comparison with hypnotism, in the next chapter, that we can hope to get some clearer notion of " sleep-waking " states.

405. Let us pass on to consider enteticephalic sensory faculty, — " mind's eye " faculty, — as shown in sleep or dream. Here too we shall find the same rule to prevail as with motor faculty. That is to say, on the whole the sensory faculty is of course dimmed and inhibited by sleep ; but there are nevertheless indications of a power subsisting as vividly as ever, or with even added acuteness.

There seems, of course, at first sight, something of paradox in expect- ing hypersesthesia from somnolence ; — vivid sensation from a condition usually described as a progressive dulling or subsidence of one sense after another. And, naturally, it will be in the generation of internal rather than in the perception of external imagery that we may expect to find the closed eye active, —

opSiVTa XafiTTpov iv (TKorto voaixoovT ocppvv.

There is in fact a phenomenon, by no means uncommon, and very conspicuous, which, like many other human phenomena whose interest is really scientific rather than therapeutic, remained unnoticed by science until a very recent date. Baillarger in France and Griesinger in Germany (both about 1845) were among the first to call attention to the vivid images which rise before the internal vision of many persons, between sleep and waking. M. Alfred Maury, the well-known Greek scholar and antiquary, gave to these images a few years later the title of illusions hypnagogiques, and published a remarkable series of observations upon himself. Mr. Galton has further treated of them in his Inquiry into Human Faculty ; and cases will be found in Phantasms of the Living, vol. i. pp. 390, 473, &;c.

These visions may be hypnopotnpic as well as hypnagogic ; — may appear, that is to say, at the moment when slumber is departing as well as at the

1 Iliad, xxii. 199 ; ^>ieid, xii. 908.

moment when it is coming on ; — and in either case they are closely related to dreams; the "hypnagogic illusions " or pictures being sometimes re- peated in dream (as with Maury), and the hypnopompic pictures consist- ing generally in the persistence of some dream-image into the first moments of waking. In either case they testify to an intensified power of inward visualisation at a very significant moment ; — a moment which is actually or virtually one of sleep, but which yet admits of definite com- parison with adjacent moments of waking. We may call the condition one of cerebral or " mind's eye " hypersesthesia, — an exalted sensibiUty of special brain-centres in response to those unknown internal stimuli which are always giving rise to similar but fainter inward visions even in broadly waking hours.

For those who are already good visualisers such phenomena as these, though striking enough, present no quite unique experience. For bad visualisers, on the other hand, the vividness of these hypnagogic pictures may be absolutely a revelation. For myself, I may say that were it not for an occasional flash of this kind between sleep and waking, I should be unable to conceive what good visualisation really is. The dim, blurred, unstable images which are all that my waking will can summon up are every now and then replaced in a moment of somnolence by a picture — say of a wet hedge in the sun — which seems, to my hurried glance, to be absolutely as clear and brilliant as the object itself could be. The difference is like that between an instantaneous photograph (and in natural colours !) and a

dim dissolving view cast by a magic lantern on the point of going out. Many men must have had this experience ; and must have been struck with the unguessed reserve of faculty which for a moment was thus revealed.

406. Equally remarkable are the hypnopompic pictures, as I have termed them ; those, namely, which accompany the departure of sleep. For it often happens (as in the cases cited by Gurney in Phantasms of the Living) that a figure which has formed part of a dream continues to be seen as a hallucination for some moments after waking ; — a strong testimony to the vividness of dream-visualisation. The generation of a hallucinatory figure (however useless an achievement) marks probably the highest point which man's visualising faculty ever reaches ; and it is note- worthy that with most persons this point should be attained in dream alone. Sometimes, it may be, this prolongation of hallucination may best be described as an after-image, sometimes as the result of a " suggestion " inspired by the dream. In these hypnopompic cases the vivid visualisation seems to originate in sleep ; while in illusions hypnagogiques the vividness belongs to an intermediate phase.

407. The degree of acuteness of all the senses in dream is a subject for direct observation, and even — for persons who can at all control their dreams — for direct experiment. I have elsewhere described ' some efforts

1 S.P.R. Proceedings, vol. iv. p. 241.

of my own to test my own power of visualisation in dream ; with the result, as I must confess, that I have not found it superior to my very low waking capacity. Some correspondents, however, report a considerable apparent accession of sensory power in dream. An impressive dream, dreamt by Mrs. A. W. Verrall, of Cambridge, and

at once carefully re- corded, had for its theme an intensification of each sense in turn. Mrs. Verrall has poor musical perceptions, and when told in her dream that the sense of sound was next to be exalted, she anticipated little pleasure. The sensation came, however, as something entirely new, — as " very harmony, which I had only heard till then in echoes, — in the rhythm of verse, or in the sighing of the wind among the pine-trees. My hearing was purified, not by the fulfilment of desire, but by the creation of desire, which in its very birth attained fruition." (See Dr. Hodgson's experience in 407 A.) Others speak of the increased vividness of dramatic conception, or of what has been called in a hypnotic subject " objectivation of types." "In each of these dreams," writes one lady, "I v/as a man; — in one of them a low brute, in the other a dipsomaniac. I never had the slightest conception of how such persons felt or thought until these experiences." Another correspondent speaks of dreaming two disconnected dreams, — one emotional and one geometrical, — simultaneously, and of consequent sense of confusion and fatigue.

408. The " Chapter on Dreams," in R. L. Stevenson's volume, Across the Plains (already referred to in Section 314), contains a description cf the most successful dream-experiments thus far recorded. By self-suggestion before sleep Stevenson could secure a visual and dramatic intensity of dream-representation which furnished him with the motives for some of his most striking romances. His account, written with admirable psychological insight, is indispensable to students of this subject. I am mentioning these well-known phenomena, as the reader will understand, with a some- what novel purpose — to show, namely, that the internal sensory perceptions or imaginative faculty of sleep may exceed that of vigilance in something the same way as the recuperative agency of sleep surpasses the vis medicatrix of waking hours.

409. I pass on to a less frequent phenomenon, which shows us at once intense imagination during sleep, and a lasting imprint left by these imaginations upon the waking organism ;' — an unintended self-

suggestion which we may compare with Stevenson's voluntary self-suggestion men- tioned just above.

The permanent result of a dream, I say, is sometimes such as to show that the dream has not been a mere superficial confusion of past waking experiences, but has had an unexplained potency of its own, — drawn, like the potency of hypnotic suggestion, from some depth in our being which the waking self cannot reach. Two main classes of this kind are con- spicuous enough to be easily recognised — those, namely, where the dream has led to a " conversion " or marked religious change, and those where it

has been the starting-point of an " insistent idea " or of a fit of actual insanity.^ The dreams which convert, reform, change character and creed, have of course a prima facie claim to be considered as something other than ordinary dreams ; and their discussion may be deferred till a later stage of our inquiry. Those, on the other hand, which suddenly generate an insistent idea of an irrational type are closely and obviously analogous to post-hypnotic self-suggestions, which the self that inspired them cannot be induced to countermand. Such is the dream related by M. Taine,^ where a gendarme, impressed by an execution at which he has assisted, dreams that he himself is to be guillotined, and is afterwards so influenced by the dream that he attempts suicide. Several cases of this kind have been collected by Dr. Faure ; ^ and Dr. Tissi^, in his interesting little work, Les Reves, has added some striking instances from his own observation. I quote, in 409 A, one of M. Faure's cases as a sample, showing that in an apparently healthy subject an apparently causeless dream may leave traces quite as persistent as any hypnotic suggestion could implant from without. The dream is in fact a self-suggestion of the most potent kind. The case of Dr. Holbrook (409 B) seems to belong to the same category.

410. A still more striking illustration may be drawn from the following incident in the story of Dr. Krafft-Ebing's patient,* lima S., the genuineness of whose stigmata seems proved by that physician's care in observation, and by the painfulness of certain experiments performed upon her by students as practical jokes and against her will : —

May 6th, 1888. — The patient is disturbed to-day. She complains to the sister of severe pain under the left breast, thinks that the professor has burnt her in the night, and begs the sister to obtain a retreat for her in a convent, where she will be secure against such attacks. The sister's refusal causes a hystero-epileptic attack. [At length, in the hypnotic trance] the patient gives the following explanation of the origin of the pain : " Last night an old man came to me; he looked like a priest and came in company with a Sister of Charity, on whose collet there was a large golden B. I was afraid of her. The old man was amiable and friendly. He dipped a" pen in the sister's pocket, and with it wrote a W and B on my skin under the left breast. Once he dipped his pen badly and made a blot in the middle of the figure. This spot and the B pain me severely, but the W does not. The man explained the W as meaning that I should go to the M church and confess at the W confessional."

After this account the patient cried out and said, " There stands the man again. Now he has chains on his hands."

When the patient woke into ordinary life she was suffering pain in the place indicated, where there were " superficial losses of substance, penetrating

1 See Dr. Fere in Brain for January 1887.

2 De r Intelligence, vol. i. p. 119.

3 Archives de Medecine, vol. i. 1876, p. 554.

* An Experimental Study in Hypnotism, by Dr. R. von Krafft-Ebing, translated by Dr. C. G. Chaddock, p. 91.

to the corium, which have a resemblance to a reversed W and B," with " a hypersmic raised spot between the two." Nowhere in this peculiar neurotrophic alteration of the skin, which is identical with those previously produced experi- mentally, are there traces of inflammation. The pain and the memory of the dream were removed by the doctor's suggestion ; but the dream self-suggestion to confess at the M church persisted ; and the patient, without knowing why, did actually go and confess to the priest of her vision.

In this last case we have a dream playing the part of a powerful post-hypnotic suggestion. The meaning of this vague term " suggestion " we shall have to discuss in a later chapter. It is enough to notice here the great power of a subliminal suggestion which can make an impression so much stronger not only than the usual evanescent touch of dream, but than the actual experiences of waking day.

411. But this case may also serve to lead us on to further reflections as to the connection between dream-memory and hypnotic memory, a connec- tion which points, as we shall presently see, towards the existence of some subliminal continuity of memory, lying deeper down than the evocable memory of common life — the stock of conscious reminiscences on which we can draw at will.

With regard to memory, as with regard to sensation, we seem in waking life to be dealing with a selection made for purposes of earthly use. From the pre-conscious unselective memory which depends on the mere organi- sation of living matter, it is the task of consciousness, as it dawns in each higher organism, to make its own appropriate selection and to develop into distinctness certain helpful lines of reminiscence. The question of self-preservation, — What

must I needs be aware of in order to escape my foes ? — involves the question. What must I needs remember in order to act upon the facts of which I am aware ? The selected currents of memory follow the selected avenues of sensation ; what by disuse I lose the power of noticing at the time, I also lose the power of recalling afterwards.

For simpler organisms this rule may perhaps suffice. Man needs a more complex formula. For it may happen, as we have already seen, that two or more phases of personality in one man may each select from the mass of potential reminiscences a special group of memories of its own. These special groups, moreover, may bear to one another all kinds of relations ; one may include another, or they may alternate and may be apparently co- exclusive.

From these dissociations and alternations of memory there will be many lessons to learn. The lesson which here presents itself is not the least important. What is the relation of the sleeping state to these dis- sociated, these parallel or concentric memories ? Is it the case that when one memory includes another it is the waking memory — as one might expect from that state's apparently superior vividness — which shows itself the deeper, the more comprehensive record? Or can it be that other states — sleep and its congeners — less finished and effective though they be

for life's common purposes, may yet show by this test of comparative memory that they embrace and underhe that speciaUsed vigilance which we commonly take for the whole of our intellectual being?

412. The answer of actual experience to these questions is unexpec- tedly direct and clear. In every recorded instance — so far at least as my memory serves me, where there has been any unification between alternating states, so as to make comparison possible — it is the memory furthest from waking life whose span is the widest,

whose grasp of the organism's up- stored impressions is the most profound. Inexplicable as this phenomenon has been to observers who have encountered it without the needed key, the independent observations of hundreds of physicians and hypnotists have united in affirming its reality. The commonest instance, of course, is fur- nished by the ordinary hypnotic trance. The degree of intelligence, indeed, which finds its way to expression in that trance or slumber varies greatly in different subjects and at different times. But whensoever there is enough of alertness to admit of our forming a judgment, we find that in the hypnotic state there is a considerable memory — though not necessarily a complete or a reasoned memory — of the waking state ; whereas with most subjects in the waking state — unless some special command be im- posed upon the hypnotic self — there is no memory whatever of the hypnotic state. In many hysterical conditions also the same general rule subsists ; namely, that the further we get from the surface the wider is the expanse of memory which we encounter.

If all this be true, there are several points on which we may form ex- pectations definite enough to suggest inquiry. Ordinary sleep is roughly intermediate between waking Hfe and deep hypnotic trance ; and it seems a priori probable that its memory will have links of almost equal strength with the memory which belongs to waking life and the memory which belongs to the hypnotic trance. And this is in fact the case ; the fragments of dream-memory are interlinked with both these other chains. Thus, for example, without any suggestion to that effect, acts accomplished in the hypnotic trance may be remembered in dream ; and remembered under the illusion which was thrown round them by the hypnotiser. Thus Dr. Auguste Voisin suggested to a hypnotised subject to stab a patient — really a stuffed figure — in the neighbouring bed.^ The subject did so ; and of course knew nothing of it on waking. But three days afterwards he re- turned to the hospital complaining that his dreams were haunted by the figure of a woman, who accused him of having stabbed and killed her. Appropriate suggestion laid this ghost of a doll.

Conversely, dreams forgotten in waking life may be remembered in the hypnotic trance. Thus Dr. Tissie's patient, Albert, dreamt that he was about to set out on one of his somnambulic " fugues," or aimless journeys, and when hypnotised mentioned to the physician this dream, which in his

■^ Revtte de V Hypnotisme , June 1891, p. 302. VOL. I. I

waking state he had forgotten.^ The probable truth of this statement was shown by the fact that he did actually set out on the journey thus dreamt of, and that his journeys were usually preceded and incited by remembered dreams.

I need not dwell on the existence, but at the same time the incom- pleteness, of our dream-memory of waking life ; nor on the occasional formation of a separate chain of memory, constructed from successive and cohering dreams. It should be added that we do not really know how far our memory in dream of waking life may have extended ; since we can only infer this from our notoriously imperfect waking memory of past dreams.

413. A cognate anticipation to which our theory will point will be that dream-memory will occasionally be found to fill up gaps in waking memory, other than those due to hypnotic trance ; such so-called " ec- mnesic" periods, for instance, as sometimes succeed a violent shock to the system, and may even embrace some space of time a? iterior to the shock. These periods themselves resemble prolonged and unremembered dreams. Such accidents, however, are so rare, and such dream-memory so hard to detect, that I mention the point mainly for the sake of theoretical com- pleteness ; and must think myself fortunate in being able to cite a case of M. Charcot's which affords an interesting confirmation of the sug- gested view. ^

A certain Madame D., a healthy and sensible woman of thirty-four, was subjected, on August 28th, 1891, to a terrible shock. Some scoundrel who has not been identified entered her cottage and told her brusquely that her husband was dead, and that his corpse was being brought home. This was absolutely false; but the news threw her into a state of profound agitation; and when some indiscreet friend, seeing the husband approach, cried out Le voild / the poor woman, supposing that the corpse was thus announced, fell into a pro- longed hysterical attack. After two days of raving she came to herself ; — but had lost the memory of all events since July 14th ; i. e. since a date six weeks before the shock. This kind of retroactive ecmnesia — inexplicable as it is — is known to occur sometimes after a physical concussion. In Madame D.'s case the shock had been wholly a mental one ; yet the forgetfulness continued, and had spread overall the period up to M. Charcot's lecture on the case, December 22nd, 1891. Madame D. was then possessed of full recollection of her life up to July 14th, 1891 ; but she could recall no event whatever which had occurred since that date. She endeavoured to continue her domestic duties ; but if she wished to recollect anything she had to write it down instantly in a note-book to which she constantly referred. For instance, she was bitten by a dog believed to be mad. She instantly made a written note of the fact ; but except

1 Les Khies, p. 135. This remarkable patient afforded examples of many forms of communication of memory between different states of personality. See pp. 192-200 for a conspectus of these complex recollections.

"^ Revue de Mideciue, February 1S92. A full account and discussion of the case of Madame D. is contained in Dr. P. Janet's Nhjroses et Idies fixes, vol. i. pp. 116 et scq.

when actually referring to her note-book she retained no recollection whatever of the bite or of her subsequent treatment in M. Pasteur's laboratory.

Here, surely, was a case where it might have seemed that there had been some absolute evanescence, absolute abolition of whatsoever traces or tendencies may be held to constitute memory.

But one fact was observed which threw a decisive light upon this puzzling case. The patients in the two beds adjoining Madame D.'s were told to observe her at night. They reported that she was in the habit of talking in her sleep ; and that in the fragments of dreams thus revealed she made frequent allusions to the mad dog's bite, and to other events which had occurred during her ecmnesic period. This hint, of course, was enough for M. Charcot. Classing her ecmnesia as a kind of prolongation of a hystero-epileptic attack, he hypnotised the patient, and found that in the hypnotic trance her memory for the ecmnesic period was absolutely intact. Post-hypnotic suggestions to remember the lost days are now slowly restoring the poor woman to the possession of her whole past.

The fact which interests us here is the accidentally discovered persist- ence in dream of memories which had vanished from the supraliminal consciousness. This shows that in dream Madame D. had got down — not merely to a stratum of confusion, — but to a state so far deeper than the waking state that the memories of which shock or hysteria had robbed the waking state were there found to be uninjured. This well- observed case may here stand as representative of the gap-filling dream-memory which I ventured to anticipate. Other cases will be noticeable when spontaneous somnambulism comes under review, — in its complex relations with common dreams, hypnotism, hysteria, and even epilepsy.

414. I pass on to the still more novel and curious questions involved in the apparent existence of a dream-memory which, while accompanying the memory of ordinary life, seems also to have a

wider purview, and to indicate that the record of external events which is kept within us is far fuller than we know.

Let us consider what stages such a memory may show. I. It may include events once known to the waking self, but now definitely forgotten.

IL It may include facts which have fallen within the sensory field, but which have never been supraliminally " apperceived " or cognised in any way. And thus also it may indicate that from this wider range of remembered facts &s:&2iXi\-inferences have been drawn ; — which inferences may be retrospective, prospective, or, if I may use a word of Pope's with a new meaning, circumspective, — that is to say, relating not to the past or to the future, but to the present condition of matters beyond the range of ordinary perception. It is plain that inferences of this kind (if they exist) will be liable to be mistaken for direct retrocognition,. direct premonition, direct clairvoyance ; while yet they need not actually prove anything more than a perception on the part of the subliminal self more far-reaching, —

a memory more stable, — than is the perception or the memory of the supraliminal self which we know.

These hyper mnesic dreams, then, may afford a means of drawing our lines of evidence more exactly ; of relegating some marvellous narratives to a realm of lesser marvel, and at the same time of realising more clearly what it is in the most advanced cases which ordinary theories are really powerless to explain.

415. As to the Jirs^ of the above-mentioned categories no one will raise any doubt. It is a familiar fact — or a fact only sufficiently unfamiliar to be noted with slight surprise — that we occasionally recover in sleep a memory which has wholly dropped out of waking

consciousness. As an example, we may take the dream of M. Delbceufs, discussed in his interesting book, Le So77imeil et les Reves. In that dream the name of the " Asplenium Ruta Muralis " figured as a familiar phrase. On waking, he puzzled himself in vain to think where he could have learnt that botanical appellation. Long afterwards he discovered the name " Asple- nium Ruta Muraria" in his own handwriting, — in a little collection of flowers and ferns to which he had added their designations, under the dictation of a botanical friend.

In this and similar cases the original piece of knowledge had at the time made a definite impress on the mind, — had come well within the span of apprehension of the supraliminal consciousness. Its reappearance after however long an interval is a fact to which there are already plenty of parallels. But the conclusion to which the cases about to be cited seem to me to point is one of a much stranger character. I think that there is evidence to show that many facts or pictures which have never even for a moment come within the apprehension of the supraliminal consciousness are nevertheless retained by the subliminal memory, and are occasionally presented in dreams with what seems a definite purpose.-^

The same point, as we shall hereafter see, is illustrated by the pheno- mena of crystal-vision. Miss Goodrich-Freer,^ for example, saw in the crystal the announcement of the death of a friend ; — a piece of news which certainly had never been apprehended by her ordinary conscious self. On referring to the Times, it was found that an announcement of the death of some one of the same unusual name was contained in a sheet with which she had screened her face from the fire ; — so that the words may have fallen within her range of vision, although they had not reached what we broadly call her waking mind.

This instance was of value from the strong probability that the news could never have been supraliminally known at all ; — since it was too important to have been merely glanced at and forgotten.

416. I quote another case which raises a somewhat curious point as

1 See cases given in Appendix 415.

2 Frocgedings S.P.R., vol. v. p. 507.

to the relation of what I may call the subliminal gaze to defects of ordinary vision.

From Proceedings S.P.R., vol. viii. p. 389 ; related by Mr. Herbert J. Lewis, 19 Park Place, Cardiff.

In September 1880, I lost the landing order of a large steamer containing a cargo of iron ore, which had arrived in the port of Cardiff. She had to commence discharging at six o'clock the next morning. I received the landing order at four o'clock in the afternoon, and when I arrived at the office at six I found that I had lost it. During all the evening I was doing my utmost to find the oiScials of the Custom House to get a permit, as the loss was of the greatest importance, preventing the ship from discharging. I came home in a great degree of trouble about the matter, as I feared that I should lose my situation in consequence.

That night I dreamed that I saw the lost landing order lying in a crack in the wall under a desk in the Long Room of the Custom House.

At five the next morning I went down to the Custom House and got the keeper to get up and open it. I went to the spot of which I had dreamed, and found the paper in the very place. The ship was not ready to discharge at her proper time, and I went on board at seven and delivered the landing order, saving her from all delay. Herbert J. Lewis.

I can certify to the truth of the above statement.

Thomas Lewis (Herbert Lewis's father),

July \/^th, 1884. H. Wallis.

[Mr. E. J. Newell, of the George and Abbotsford Hotel, Melrose, adds the following corroborative note : —]

August 14th, 1884.

I made some inquiries about Mr. Herbert Lewis's dream before I left Cardiff. He had been searching throughout the room in which the order was found. His theory as to how the order got in the place in which it was found is that it was probably put there by some one (perhaps with malicious intent), as he does not see how it could have fallen so.

The fact that Mr. H. Lewis is exceedingly short-sighted adds to the probability of the thing which you suggest, that the dream was simply an unconscious act of memory in sleep. On the other hand he does not believe it was there when he searched. E. J. Newell.

Can there have been a momentary unnoticed spasm of the ciliary muscle, with the result of extending the range of vision? It may sufifice here to quote — that my suggestion may not seem too fantastic — a few lines from a personal observation of a somnambule by Dr. Dufay.-^

" It is eight o'clock : several workwomen are busy around a table, on which a lamp is placed. Mdlle. R. L. directs and shares in the work, chatting cheerfully meantime. Suddenly a noise is heard ; it is her head which has fallen sharply on the edge of the table. This is the beginning

^ Revue Scientifique, y^ serie, xxxii. p. 167.

of the access. She picks herself up in a few seconds, pulls off her spectacles with disgust, and continues the work which she had begun ; — having no further need of the concave glasses which a pronounced myopia renders needful to her in ordinary life ; — and even placing herself so that her work is less exposed to the light of the lamp." Similarly, and yet differently, Miss Goodrich-Freer has had an experience where the title of a book quite unknown to her, which she had vainly endeavoured to read where it lay at some distance from her, presented itself in the crystal. In such a case we can hardly suppose any such spasmodic alteration in ocular conditions as may perhaps occur in trance.

417. In the cases which I have thus far quoted the dream-self has presented a significant scene, — has chosen, so to say, from its gallery of photographs the special picture which the waking mind desired, — but has not needed to draw any more complex inference from the facts presumably at its disposal. I have now to deal with a small group of dreams which reason as well as remember ; — if indeed in some of them there be not something more than mere reasoning on facts already in some way acquired, — something which overpasses the scheme prescribed for the present chapter.

In the first place we cannot doubt that definite data already known may sometimes be treated in somnambulism or ordinary dream with more than waking intelligence. Such are the cases of mathematical problems solved in somnambulism, or of the skeletal arrangement discovered by Agassiz in common sleep for scattered bones which had bafifled his waking skill. I give in Appendices some striking cases. The first case is of old date, but it was reported by the dreamer about a month after its occurrence to Dr. Davey, a physician well known in his day, and was sent by him to Dr. Elliotson, who printed it in the Zoist, where it is published as a case of clairvoyance. But the

needed data had passed before the waking eyes, although it was left for dream to interpret them fruitfully. Professor Lamberton's case is about the best of the dream-solutions of mathematical problems which I have seen recorded. And Professor Hilprecht's second case carries dream- intelligence to its highest point. Professor Romaine Newbold (who records these cases) is well versed in the analysis of evidence making for supernormal powers, and his explana- tion of the vision as the result of " processes of associative reasoning analogous to those of the upper consciousness " must, I think, be taken as correct. But had the incident occurred in a less critical age of the world, — in any generation, one may say, but this, — how majestic a proof would the phantasmal Babylonian's message be held to have afforded of his veritable co-operation with the modern savant in the reconstruction of his remote past !

418. I repeat that with this case of Professor Hilprecht's we seem to have reached the utmost intensity of sleep-faculty within the limits of our ordinary spectrum. In almost every region of that spectrum we

have found that the sleeper's faculty, under its narrow conditions, shows scattered signs of at least a potential equality with the faculty of waking hours.

We have already seen this as regards muscular movements, as regards inward vision and audition, and as regards memory ; and these last records complete the series by showing us the achievement in sleep of intellectual work of the severest order. Coleridge's Kubla Khan had long ago shown the world that a great poet might owe his masterpiece to the obscuration of waking sense.^ And the very imperfection of Kubla Khan — the memory truncated by an interruption — may again remind us how partial must ever be our waking knowledge of the achievements of sleep.

May I not, then, claim a real analogy between certain of the achievements oi sleep and the achievements oi genius ? In both there is the same triumphant spontaneity, the same sense of drawing no longer upon the narrow and brief endurance of nerves and brain, but upon some unknown source exempt from those limitations.

Thus far, indeed, the sleep-faculties which we have been considering, however strangely intensified, have belonged to the same class as the normal faculties of waking life. We have now to consider whether we can detect in sleep any manifestation of supernormal faculty — any experience which seems to suggest that man is a cosmical spirit as well as a terrestrial organism, and is in some way in relation with a spiritual as well as with a material world. It will seem, in this view, to be natural that this commerce with a spiritual environment should be more perceptible in sleep than in waking. The dogma which my point of view thus renders probable is perhaps, as a mere matter of history, the dogma of all dogmas which has been most universally believed by mankind.

" Quod semper, quod ubique, quod ab omnibus " — for how many narrow theological propositions have we not heard this proud claim — that they have been believed everywhere, and by everybody, and in every age? Yet what can approach the antiquity, the ubiquity, the unanimity of man's belief in the wanderings of the spirit in dream? In the Stone Age, the sceptic would have been rash indeed who ventured to contradict it. And though I grant that this "palaeolithic psychology" has gone out of fashion for the last few centuries, I do not think that (in view of the telsesthetic evidence now collected) we can any longer dismiss as a mere bizarrerie of dream-imagery the constant recurrence of the idea of visiting in sleep some distant scene, — with the acquisition thereby of new facts not otherwise accessible.

419. Starting, then, not from savage authority, but from the evidential scrutiny of modern facts, we shall find, I think, that there are coincidences of dream with truth which neither pure chance nor any

subconscious mentation of an ordinary kind will adequately explain. We shall find that there is a perception of concealed material objects or of distant scenes,

1 Caedmon's poem was traditionally said to have come to him in like fashion.

and also a perception of or communion with the thoughts and emotions of other minds. Both these phenomena have been noted sporadically in many ages and countries, and were observed with serious attention especially by the early French mesmerists. The first group of phenomena was called clairvoyance or luciditi, and the second commufiication de pensees, or in English, thought-transference . These terms are scarcely comprehensive enough to satisfy a more systematic study. The distant perception is not optical, nor is it confined even to the apparent sense of sight alone. It extends to all the senses, and includes also impressions hardly referable to any special sense. Similarly the communication between distant persons is not a transference of thought alone, but of emotion, of motor impulses, and of many impressions not easy to define. I ventured in 1882 to suggest the wider terms telcesthesia, sensation at a distance, and telepathy, fellow- feeling at a distance, and shall use these words in the present work. But I am far from assuming that these terms correspond with definite and clearly separated groups of phenomena, or comprise the whole field of supernormal faculty. On the contrary, I think it probable that the facts of the metetherial world are far more complex than the facts of the material world ; and that the ways in which spirits perceive and communicate, apart from fleshly organisms, are subtler and more varied than any per- ception or communication which we know. Just as each organism is in fact a system of forces, influencing and influenced by similar systems of forces in known and unknown ways, so also must we regard human

spirits as interacting systems of forces, yet more complex, and yet further beyond our ken. Specially manifest is this when we have to deal with pretnonitions, of which a few instances are given in this chapter, which seem even further away from our ordinary processes of perception than the phenomena of telepathy or telaesthesia.

It follows from what has been said that there is no one logical order in which to arrange these supernormal phenomena. They do not spring one from another in traceable sequence ; rather they are emergent and scattered manifestations of some deeper and more comprehensive law. The distinction suggested above between telepathy and telsesthesia — be- tween supernormal knowledge apparently acquired through another mind, and supernormal knowledge apparently acquired directly, and without an- other mind's intervention — even this distinction, I say, cannot be made fun- damental. We cannot really tell in what cases, and to what extent, some external mind has aided the percipient's perception of the distant scene. We do not even know whether in any supernormal perception one mind alone can be concerned.

420. I have hinted above at another line of demarcation which the dreamer's own sensations suggest, — the distinction between active psychical excursion or invasion and the passive reception of psychical invasion from without. But even here, as was also hinted, a clear line of division is hard to draw. For whether we are dealing with dream- perceptions of distant

material scenes, or of distant living persons, or of discamate spirits, it is often impossible for the dreamer himself to say either from what point he is him- self observing, or where the scene of the vision is laid. Where is he when he is taking part in a scene which is still in the future ? and in what way does his apparent presence in the future

scene differ from his apparent presence in an actually existing, although distant, scene ; — in the midst of which his own phantasmal presence may perhaps be discerned by some one of the actors ? Our answers to such questions — imperfect at the best — must be deferred until we have before us not dreams alone, but that whole range of sensory Automatisms which bears throughout such perplexing relations to our current notions of Space and Time.

For the present I must confine myself to a brief sketch of some of the main types of supernormal dreams, arranged in a kind of ascending order. I shall begin with such dreams as primarily suggest a kind of heighten- ing or extension of the dreamer's own innate perceptive powers, as exer- cised on the world around him. And I shall end with dreams which suggest his entrance into a spiritual world, where commerce with incarnate or dis- carnate spirits is subject no longer to the conditions of earthly thought.

421. I begin, then, with some dreams which seem to carry perceptive faculty beyond the point at which (as in Mr. Lewis's dream of the landing order. Section 416) some unusual form of common vision can be plausibly suggested in explanation. In the first of these cases (Mr. Squires's) , given in full in 421 A, a young man sees in a dream the place where his friend's watch has fallen in a lonely field. In another case (Mr. Watts's, 421 B) there is a vision of a broken statue, whose injury seems to have been known to no other mind than the dreamer's ; — so that we cannot here invoke — as we still might invoke in Mr. Squires's case — some subliminal knowledge of another man's as possibly suggesting the dream. And similarly in other cases cited in the Appendix, — while telepathy from the living or the dead may be theoretically conceivable, — the simplest hypothesis is that which goes no further than telsesthetic perception by the dreamer's own sub- liminal self,

422. I will next refer to certain cases where the sleeper by clairvoyant vision discerns a scene of direct interest to a mind other than his own ; — as the danger or death of some near friend. Sometimes there is

a flash of vision, which seems to represent correctly the critical scene. Sometimes there is what seems like a longer gaze, accompanied, perhaps, by some sense of communion with the invaded person. And in some few cases — the most interesting of all — the circumstances of a death seem to be symbolically shown to a dreamer, as though by the deceased person, or by some intelligence connected with him (see Section 427) .

One of the best instances of the flash of vision is Canon Warburton's, which I quote from Phantasms of the Living, vol. i. p. 338 — a case whose remoteness is rendered less of a drawback than usual by the character of the narrator and the simplicity and definiteness of the fact attested.

The following is his account : —

The Close, Winchester, _/«/y i6th, 1883.

Somewhere about the year 1848 I went up from Oxford to stay a day or two with my brother, Acton Warburton, then a barrister, living at 10 Fish Street, Lincoln's Inn. When I got to his chambers I found a note on the table apolo- gising for his absence, and saying that he had gone to a dance somewhere in the West End, and intended to be home soon after i o'clock. Instead of going to bed, I dozed in an armchair, but started up wide awake exactly at i, ejacu- lating " By Jove ! he's down ! " and seeing him coming out of a drawing-room into a brightly illuminated landing, catching his foot in the edge of the top stair, and falling headlong, just saving himself by his elbows and hands. (The house was one which I had never seen, nor did I know where it was.) Thinking very little of the matter, I fell a-doze again for half-an-hour, and was awakened by my brother suddenly coming in and saying, " Oh, there you are ! I have just had as narrow an escape

of breaking my neck as I ever had in my life. Coming out of the ballroom, I caught my foot, and tumbled full length down the stairs."

That is all. It may have been " only a dream," but I always thought it must have been something more. W. Warburton.

In a second letter Canon Warburton adds : —

July 20th, 1883.

My brother was hurrying home from his dance, with some little self-reproach in his mind for not having been at his chambers to receive his guest, so the chances are that he was thinking of me. The whole scene was vividly present to me at the moment, but I did not note particulars any more than one would in real life. The general impression was of a narrow landing brilliantly illumi- nated, and I remember verifying the correctness of this by questions at the time.

This is my sole experience of the kind.

[The last words are in answer to the question whether he had had similar vivid visions which had not corresponded with any real event.]

The impression here produced is as though a jerk were given to some delicate link connecting the two brothers. The brother suffering the crisis thinks vividly of the other ; and one can of course explain the incident, as we did on its first publication, as the endangered man's projection of the scene upon his brother's mind. The passive dozing brother, on the other hand, feels as though he were suddenly present in the scene, — say in response to some sudden call from the brother in danger, — and I am here bringing into relief that aspect of the incident, on account of its analogy with cases soon to be quoted. But the main lesson no doubt may be that no hard and fast line can be drawn between the two explanations. I quote another case, that of Mrs. West, in 422 A.

423. I next quote a case investigated by Edmund Gurney shortly before his death, and printed in S.F.R. Journal, vol. iii. pp. 265, 266.

From Mr. R. V. BoYLE, 3 Stanhope Terrace, W.

July Tpth, 1884.

In India, early on the morning of November 2nd, 1868 (which would be about 10 to II P.M. of November ist in England), I had so clear and striking

a dream or vision (repeated a second time after a short waking interval) that, on rising as usual between 6 and 7 o'clock, I felt impelled at once to write an entry in my diary, which is now before me.

At the time referred to my wife and I were in Simla, in the Himalayas, the summer seat of the Governor-General, and my father-in-law and mother-in-law were living in Brighton. We had not heard of or from either of them for weeks, nor had I been recently speaking or thinking of them, for there was no reason for anxiety regarding them.^

It seemed in my dream that I stood at the open door of a bedroom in a house in Brighton, and that before me, by candlelight, I saw my father-in-law lying pale upon his bed, while my mother-in-lav/ passed silently across the room in attendance on him. The vision soon passed away, and I slept on for some time. On waking, however, the nature of the impression left upon me unmistakably was that my father-in-law was dead. I at once noted down the dream, after which I broke the news of vt^hat I felt to be a revelation to my wife, when we thought over again and again all that could bear upon the matter, without being able to assign any reason for my being so strongly and thoroughly impressed. The telegraph from England to Simla had been

open for some time, but now there was an interruption, which lasted for about a fortnight longer, and on the 17th (fifteen days after my dream) I was neither unprepared nor surprised to receive a telegram from England, saying that my father-in-law had died in Brighton on November ist. Subsequent letters showed that the death occurred on the night of the ist.

Dreams, as a rule, leave little impression on me, and the one above re- ferred to is the only one I ever thought of making a note of, or of looking expectantly for its fulfilment.

I may mention that at a much earlier period of my life I was sitting occupied in a room of a house, from which I could not see the approach to the hall door, when suddenly my thoughts were arrested, and I turned away from my papers, feeling that a person whom I had not been thinking of, nor had seen for years, was at that moment within a few steps of the house, noiselessly, but rapidly, approaching. I listened intently for a knock, which instantly followed. I did not move from my seat, feeling satisfied that what did follow would follow, viz., that a servant immediately afterwards announced the heretofore invisible, but unaccountably sudden, expected visitor. These occurrences I have often thought over, without being able in any way to satisfactorily account for them ; they stand out in relief upon a memory but lightly charged with, though not insensible to, such things. R. Vicary Boyle.

[Mrs. Boyle writes as follows : —]

dth August 1887.

I well remember my husband telling me one morning, early in November, 1868, when at Simla, in India, that he had had a striking dream (repeated) in which my father, then at Brighton, seemed to be dying. We were both deeply impressed and then anxiously awaited

news from home. A telegram first reached us, in about a fortnight, which was afterwards confirmed by letters,

1 It is right, however, to say that my wife's father had gone to Brighton some months before on account of his health, though he was not more delicate than his elder brother, who is (1884) still living.

telling of my father's death having occurred on the same night when my husband had the dream. Eleonore A. Boyle.

[Gurney adds : —] The following entries were copied by me from Mr. Boyle's diary : —

the night of- " Nov. 2. Dreamed of E.'s F[ather] early this morning. Written before dressing.

"Nov. 17. Got telegram from L[ouis] H[ack] this morning of his father's death on ist Nov. inst."

The following obituary notice of the decease of Mr. Boyle's father-in-law occurred in the Times for 4th November 1868: —

" On 1st Nov., at Brighton, William Hack, late of Dieppe, aged 72."

On September 17th, 1887, I received from Mr. Boyle a copy (made by Miss P. Hack, niece of the deceased) of an entry made by his mother (sister-in-law of deceased) in her journal, on Sunday, November ist, 1868, which shows the hour of death. In this entry, after some details of the last hours, occur the words : " At a few minutes after 2 o'clock [p.m.] he ceased to breathe."

Mr. Boyle informed me that he is a " particularly sound sleeper, and very rarely dreams." This dream was a very unique and impressive

experience, apart from the coincidence.

There was a regular correspondence between Mrs. Boyle and her mother, but for several mails the letters had contained no mention of her father, on whose account absolutely no anxiety was felt. E. G.

It will be seen that in this case there is an entry made before the death was known in Mr. Boyle's diary. The vision, which recurred twice, was of a simple kind ; and here again might be interpreted as an impression from the mind of the wife who had been watching beside the dying man, transferred some nine hours later to the sleeping son-in-law. So far as the wife's conscious thought turned to others at that time, it would probably turn to her daughter rather than to her son-in-law. Mr. Boyle's other experience indicates a psychical sensibility which might deflect the message from Mrs. Boyle to himself; although even on that view his special proximity to Mrs. Boyle may have been a necessary factor in his percipience.

424. The single dream which a man has noted down in all his life stands evidentially in almost as good a position as a single waking hallucination. Compare the single dream noted down in all his life by Mr. (now Sir Edward) Hamilton, y"<?7<!r«^/ S.P.R., vol. iii. p. 267, which may fitly be quoted here in illustration, although perhaps not precisely of the same type. It suggests rather the projection of the suffering brother's

1 These three words were added above the line after the subsequent receipt of the letter. But there must apparently have been some misunderstanding ; as the evidence which follows seems conclusive as to the hour of the death.

conception of himself, especially if he were writing to the brother at home at the time.

Park Lane Chambers, Park Lane, W., April 6th, 1888.

On Tuesday morning, March 20th, 1888, I woke up with the impression of a very vivid dream. I had dreamt tliat my brother, who had long been in Australia, and of whom I had heard nothing for several months, had come home ; that after an absence of twelve years and a half he was very little altered in appearance, but that he had something wrong with one of his arms ; it looked horribly red near the wrist, his hand being bent back.

When I got up that morning the dream recurred constantly to my thoughts, and I at last determined to take a note of it, notwithstanding my natural prejudices against attaching any importance to dreams, to which, indeed, I am not much subject. Accordingly, in the course of the day, I made in my little Letts's Diary a mark thus : X, with my brother's name after it.

On the following Monday morning, the 26th March, I received a letter from my brother, which bore the date of the 21st March, and which had been posted at Naples (where the Orient steamers touch), informing me that he was on his way home, and that he hoped to reach London on or about the 30th March, and adding that he was suffering from a very severe attack of gout in the left arm.

The next day I related to some one this curious incident, and I commented on the extraordinary coincidence of facts with the dream with all but one detail, and that was, that the arm which I had seen in my dream did not look as if it were merely affected with gout : the appearance it had presented to me was more like extremely bad eczema.

My brother duly reached England on the 29th, having disembarked at Plymouth, owing to the painful condition of his arm. It turned out that the doctor on board ship had mistaken the case; it was not gout, but a case of blood-poisoning, resulting in a very bad carbuncle or abscess over the wrist joint.

Since my brother's return, I have endeavoured to ascertain from him the exact hour at which he wrote to me on March 21st. He is not certain whether the letter to me was written before noon or after noon of that day. He remembers writing four short letters in the course of that day — two before luncheon and two after luncheon. Had the note addressed to me been written in the forenoon, it might nearly have coincided in time with my dream, if allowance be made for the difference of time between Greenwich and Naples ; for, having no recollection of the dream when I woke, according to custom, at an early hour on the morning of the 21st, I presume I must have dreamt it very little before eight o'clock, the hour at which I am called.

I may add that, notwithstanding an absence of twelve years and a half, my brother has altered very little in appearance ; and that I have not to my knowledge ever noted a dream before in my life. E. W. Hamilton.

[Gurney adds : —]

April i2ik, 1888. I have seen the diary with the entry (X, Clem.) under Tuesday, March 2oth, 1888, though, as Mr. Hamilton says, " it was early the next morning that

I had the dream ; for I generally consider all that appertains to bed relates to the day on which one gets into it."

I have seen the letter, signed Clement E. Hamilton, and dated Naples, March 21st, 1888, which says, "Am suffering from very severe attack of gout in left arm." — E. G.

Somewhat similar again, is a case which I give in 424 A, where a little boy of four years old absent from his home, with his father, becomes aware, while asleep, of the unexpected fact that " there is a little

baby in bed with mamma." "What makes you think that?" asked the father, to whom, probably, rather than to little Hughie, the mother might have wished to send this information. " Because I saw it laying beside her in the bed," was the ungrammatical, but decisive reply.

Next I quote in 424 B, a case where a wife between sleeping and waking sees her husband carried wounded off the field of battle, and hears his voice saying, "Take this ring off my finger and send it to my wife."

A third case which I also give (in 424 C), exemplifies the communication of an emotional distress from a lady to her distant husband, who was waked by hearing her call him on the night after she had heard of a dangerous accident to her nephew.

425. And here I feel bound to introduce some samples of a certain class of dreams, — more interesting, perhaps, and certainly more perplexing than any others ; — but belonging to a category of phenomena which at present I can make no attempt to explain. I mean precognitive dreams ; — pictures or visions in which future events are foretold or depicted, gene- rally with more or less of symbolism, — and generally also in a mode so remote from the previsions of our earthly sagacity that we shall find our- selves driven, in a later discussion, to speak in vague terms of glimpses into a cosmic picture-gallery ; — or of scenic representations composed and offered to us by intelligences higher and more distant than any spirit whom we have known. I give in the text a thoroughly characteristic example ; — characteristic alike in its definiteness, its purposelessness, its isolated uninteUigibility ; — and others are quoted in Appendices.

(From Proceedings S.P.R., vol. xi. p. 505.)

From Mr. Alfred Cooper, of 9 Henrietta Street, Cavendish Square, W.

[This account was orally confirmed by him to Mr. E. Gurney, June 6th, 1888. It is written by Mr. Cooper, but attested also by the Duchess of

Hamilton.]

A fortnight before the death of the late Earl of L , in 1882, I called

upon the Duke of Hamilton, in Hill Street, to see him professionally. After I had finished seeing him we went into the drawing-room, where the Duchess was, and the Duke said to me, " Oh, Cooper; how is the Earl.? "

The Duchess said, " What Earl ? " and on my answering " Lord L ," she

replied, " That is very odd. I have had a most extraordinary vision. I went to bed, but after being in bed a short time, I was not exactly asleep, but

thought I saw a scene as if from a play before me. The actors in it were Lord

L , in a chair, as if in a fit, with a man standing over him with a red beard.

He was by the side of a bath, over which bath a red lamp was distinctly shown."

I then said, " I am attending Lord L at present ; there is very little the

matter with him ; he is not going to die ; he will be all right very soon."

Well, he got better for a week and was nearly well, but at the end of six or seven days after this I was called to see him suddenly. He had inflammation of both lungs.

I called in Sir William Jenner, but in six days he was a dead man. There were two male nurses attending on him ; one had been taken ill. But when I saw the other the dream of the Duchess was exactly represented. He was standing near a bath over the Earl and, strange to say, his beard was red. There was the bath with the red lamp over it. It is rather rare to find a bath with a red lamp over it, and this brought the story to my mind.

The vision seen by the Duchess was told two weeks before the death of Lord L . It is a most remarkable thing.

This account, written in 1888, has been revised by the [late] Duke of Man- chester, father of the Duchess of Hamilton, who heard the vision from his daughter on the morning after she had seen it.

(Signed) Mary Hamilton. Alfred Cooper.

Her Grace had been reading and had just blown out the candle. Her Grace has had many dreams which have come true years after.

Alfred Cooper.

[The Duchess only knew Lord L by sight, and had not heard that he

was ill. She knew she was not asleep, for she opened her eyes to get rid of the vision and, shutting them, saw the same thing again.]

An independent and concordant account has been given to me (F. W. H. M.) orally by a gentleman to whom the Duchess related the dream on the morning after its occurrence.

426. Dr. Bruce's narrative, which I next give in 426 A, written by an intelligent man, while the facts were yet fresh, seems to me of high importance. If we accept the rest of his story, we must, I think, suppose that the sense of spiritual presence with which the incident began was more than a mere subjective fancy. Shall we refer it to the murdered man's sister; — with whom the dreamer seemed

afterwards to be in tele- pathic relation ? Or shall we interpret it as a kind of summons from the dying man, drawing on, as it were, his friend's spirit to witness the actual murder and the subsequent scene? The fact that another friend, in another locality apparently, had a vision of similar nature, tells somewhat in favour of the supposition that the decedent's spirit was operative in both cases ; since we very seldom — if ever — find an agent producing an impression in two separate places at once — or nearly so — except at or just after the moment of death.

In this view, the incident resembles a scene passing in a spiritual

world. The dying man summons his brother-in-law; the brother-in-law visits the scene of murder, and there spiritually communicates with his wife, the sister, who is corporeally in that scene, and then sees further details of the scene, which he does not understand, and which are not explained to him.

Fantastic though this explanation seems, it is not easy to hit on a simpler one which will cover the facts as stated. Could we accept it, we should have a kind of transition between two groups of cases, which although apparently so different may form parts of a continuous series. I mean the cases where the dreamer visits a distant scene, and the cases where another spirit visits the dreamer.

427. Taking, then, Dr. Bruce's case to bridge the interval between these two groups, I go on to a case which properly belongs to the

second, though it still has much in common with the/n-/, I shall quote Mrs. Storie's narra- tive at full length in the text ; because the case is, in my judgment, both evidentially very strong, and also in the naivete of its confusion, extremely suggestive of the way in which these psychical communications are made. Mrs. Storie, who is now dead, was, by the testimony of Edmund Gurney, Professor Sidgwick, and others, a witness eminently deserving of trust ; and, besides a corroboration from her husband of the manifestation of a troubled dream, before the event was known, we have the actual notes written down by her, as she informed us, the day, or the day after, the news of the fatal accident arrived, solely for her own use, and unmistak- ably reflecting the incoherent impressiveness of the broken vision. These notes form the narrative given in Phantastns of the Living (vol. i. p. 370) which I reproduce here. The fact that the deceased brother was a tivin of Mrs. Storie's adds interest to the case, since one clue (a vague one as yet) to the causes directing and determining telepathic communications lies in what seems their exceptional frequency between twins ; — the closest of all relations.

HoBART Town, July 1874.

On the evening of the i8th July, I felt unusually nervous. This seemed to begin [with the occurrence of a small domestic annoyance] about half- past 8 o'clock. When I went to my room I even felt as if some one was there. I fancied, as I stepped into bed, that some one in thought tried to stop me. At 2 o'clock I woke from the following dream. It seemed like in dissolv- ing views. In a twinkle of light I saw a railway, and the puff of the engine. I thought, " What's going on up there ? Travelling ? I wonder if any of us are travelling and I dreaming of it." Some one unseen by me answered, "No; something quite different — something wrong." " I don't like to look at these things," I said. Then I saw behind and above my head William's upper half reclining, eyes and mouth half shut ; his chest moved forward convulsively, and he raised his right arm. Then he bent forward, saying, " I suppose I should move out of this." Then I saw him lying, eyes shut, on the ground, flat. The chimney of an engine at his head. I

called in excitement, " That will strike him ! " The *' some one " answered " Yes — well, here's what it was " ; and im- mediately I saw William sitting in the open air — faint moonlight — on a raised

place sideways. He raised his right arm, shuddered, and said, " I can't go on, or back, No. " Then he seemed lying flat. I cried out, " Oh ! Oh ! " and others seemed to echo, " Oh ! Oh ! " He seemed then upon his elbow, saying, " Now it comes." Then as if struggling to rise, turned twice round quickly, saying, " Is it the train ? the train, the train" his right shoulder reverberating as if struck from behind. He fell back like fainting ; his eyes rolled. A large dark object came between us like panelling of wood, and rather in the dark something rolled over, and like an arm was thrown up, and the whole thing went away with a swish. Close beside me on the ground there seemed a long dark object. I called out, "They've left something behind; it's like a man." It then raised its shoulders and head, and fell down again. The same some one answered, " Yes, sadly."" [.? " Yes," sadly.] After a moment I seemed called on to look up, and said, " Is that thing not away yet ? " Answered, " No." And in front, in light, there was a railway compartment in which sat Rev. Mr. Johnstone, of Echuca. I said, " What's he doing there ? " Answered, " He's there." A railway porter went up

to the window asking, " Have you seen any of ." I caught no more, but I

thought he referred to the thi?ig left behind. Mr. Johnstone seemed to answer "No"; and the man went quickly away — I thought to look for it. After all this the some one said close to me, " Now I'm going." I started, and at once saw (■ a tall dark figure at my head)

I William's back at my side. > He put his right hand (in grief) over his face, and the other almost touching my shoulder, he crossed in front,

looking stern and solemn. There was a flash from the eyes, and I caught a glimpse of a fine pale face Hke ushering him along, and indistinctly another. I felt frightened, and called out, " Is he angry ? " " Oh, no." " Is he going away ? " Answered, " Yes," by the same some one, and I woke with a loud sigh, which woke my husband, who said, " What is it ? " I told him I had been dreaming " something unpleasant " — named a " railway," and dismissed it all from my mind as a dream. As I fell asleep again I fancied the " some one " said, " It's all gone," and another answered, " I'll come and remind her."

The news reached me one week afterwards. The accident had happened to my brother on the same night about half-past 9 o'clock. Rev. Mr. Johnstone and his wife were actually in the train which struck him. He was walking along the line, which is raised two feet on a level country. He seemed to have gone 16 miles — must have been tired and sat down to take off his boot, which was beside him, dozed off and was very likely roused by the sound of the train ; 76 sheep-trucks had passed without touching him, but some wooden projection, likely the step, had touched the right side of his head, bruised his right shoulder, and killed him instantaneously. The night was very dark. I believe now that the some one was (from something in the way he spoke) William himself. The face with him was white as alabaster, and something like this [a small sketch pasted on] in profile. There were many other thoughts or words seemed to pass, but they are too many to write down here.

The voice of the " some one " unseen seemed always above the figure of William which I saw. And when I was shown the compartment of the carriage with Mr. Johnstone, the some one seemed on a line between me and it — above me.

[In an account-book of Mrs. Storie's, on a page headed July 1874, we find the i8th day marked, and the words, "Dear Willie died," and "Dreamed, dreamed of it all," appended.

The first letter, from the Rev. J. C. Johnstone to the Rev. John Storie,
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announcing the news of the accident, is lost. The following are extracts from his second and third letters on the subject : —]

EcHUCA, \oth August 1874.

The place where Hunter was killed is on an open plain, and there was consequently plenty of room for him to escape the train had he been conscious ; but I think Meldrum's theory is the correct one, that he had sat down to adjust some bandages on his leg and had thoughtlessly gone off to sleep. There is only one line of rails, and the ground is raised about 2 feet — the ground on which the rails rest. He had probably sat down on the edge, and lain down backwards so as to be within reach of some part of the train. It was not known at the time that an accident had occurred. Mrs. Johnstone and myself were in the train. Meldrum says he was not very much crushed. The top of the skull was struck off, and some ribs were broken under the armpit on one side. His body was found on the Sunday morning by a herd-boy from the adjoining station.

August 2()th, 1S74.

The exact time at which the train struck poor Hunter must have been about 9.55 P.M., and his death must have been instantaneous.

[The above corresponds with the account of the inquest in the Riverine Herald ior July 22nd. The Melbourne Argus also describes the accident as having taken place on the night of Saturday, the i8th.

The following remarks are taken from notes made by Professor Sidgwick, during an interview with Mrs. Storie, in April 1884, and by

Mrs. Sidgwick after another interview in September 1885 : —]

Mrs. Storie cannot regard the experience exactly as a dream, though she woke up from it. She is sure that it did not grow more definite in recollection afterwards. She never had a series of scenes in a dream at any other time ; and she has never had anything like a hallucination. They were introduced by a voice in a whisper, not recognised as her brother's. He had sat on the bank as he appeared in the dream. The engine she saw behind him had a chimney of peculiar shape, such as she had not at that time seen; and she remembers that Mr. Storie thought her foohsh about insisting on the chimney — unlike (he said) any which existed ; but he informed her when he came back from Victoria, where her brother was, that engines of this kind had just been introduced there. She had no reason to think that any conversation between the porter and the clergyman actually occurred. The persons who seemed to lead her brother away were not recognised by her, and she only saw the face of one of them.

Mr. Storie confirms his wife having said to him at the time of the dream, "What is that light?" Before writing the account first quoted, she had just mentioned the dream to her husband, but had not described it. She desired not to think of it, and also was unwilling to worry him about it because of his Sunday's work. This last point, it will be observed, is a confirmation of the fact that the dream took place on the Saturday night; and "it came out clearly" (Mrs. Sidgwick says) "that her recollection about the Saturday night was an independent recollection, and not read back after the accident was known." The strongly nervous state that preceded the dream was quite unique in Mrs. S.'s experience. But as it appeared that, according to her recollection, it commenced at least an hour before the accident took place, it must be regarded as of no importance evidentially. The feeling of a presence in the room was also quite unique.

" Here," says Gumey, " the difificulty of referring the true elements of the dream to the agent's mind [is very great]. For Mr. Hunter was asleep ; and even if we can conceive that the image of the advancing engine may have had some place in his mind, the presence of Mr. John- stone could not have been perceived by him. But it is possible, of course, to regard this last item of correspondence as accidental, even though the dream was telepathic. It will be observed that the dream followed the accident by about four hours ; such defertnent is, I think, a strong point in favour of telepathic, as opposed to independent, clairvoyance."

I propose as an alternative explanation, — for reasons which I endeavour to justify in later chapters, — that the deceased brother, aided by some other dimly discerned spirit, was endeavouring to present to Mrs. Storie a series of pictures representing his death — as realised after his death. I add this last clause, because one of the marked points in the dream was the presence in the train of Mr. Johnstone of Echuca — a fact which (as Gurney remarks) the dying man could not possibly know.

I have dwelt on these two cases of Dr. Bruce and Mrs. Storie, because the reader will, 1 think, come to feel, as our evidence unrolls itself, that he has here complex experiences which are confirmed at various points by simpler experiences, in such a way as to make these stories seem a con- fused but an intimate transcript of what other narratives show in hints and glimpses alone.

428. In Mrs. Storie's case the whole experience, as we have seen, presented itself as a dream ; yet as a dream of quite unusual type, like a series of pictures presented to the sleeper who was still conscious that she was lying in bed. In other cases the " pyschical invasion " of the spirit either of a living or of a deceased person seems to set up a variety of sleep-waking states — both in agent and percipient. In one bizarre narrative (that of Mr. Pike) which I give in

428 A, a man dreaming that he has returned home is heard in his home calling for hot water — and has himself a singular sense of "bilocation " between the railway carriage and his bedroom. The case of Mrs. Manning (428 B) is closely similar, except that Mrs. Manning is not, like Mr. Pike, looking forward in her dream to the immediate future, but is reviving with singular spontaneous force the life of the childish past. In each case the dream has set the dreamer at a different point of time and place in his career, — with such vividness that others also seem to perceive him at that imaginary point.

Somewhat similar is a narrative of Mr. Newnham's (428 C), but in that instance he himself seems not only to be transported to his fiance'e's close neighbourhood, but actually to touch her (as she also feels herself touched by him) at a special moment (of going upstairs to bed) which he could not have hit upon precisely by mere calculation. This case tells strongly for " pyschical invasion " — a conception which we shall have to discuss more fully in a later chapter. In another Appendix (428 D) I give a singular

story of a kind of encounter in dreamland, apparently more or less remem- bered by both persons.

An invasion of this type coming upon a sleeping person is apt to induce some change in the sleeper's state, which, even if he regards it as a complete awakening, is generally shown not to be so in fact by the dream- like character of his own recorded feelings and utterances. Gurney called these " Borderland Cases," and the whole collection in Phantasms of the Living will repay perusal. I introduce one such case here in my text as being at once very perplexing, and, I think, very strongly attested. I knew Mr. and Mrs. T., who certainly were seriously anxious for com- plete accuracy, and who had (as the narrative shows) made a brief memorandum and consulted various

persons on the incident at the time. (I may add that November i8th, 1863, was a Wednesday, so that Mr. T. returned three days after the vision.) I quote the case from Phantasms of the Living, vol. i. p. 425, with Edmund Gurney' s comments. The account was written by Mrs. T. in 1883.

On November i8th, 1863, I was living near Adelaide, and not long recovered from a severe illness at the birth of an infant, who was then five months old. My husband had also suffered from neuralgia, and had gone to stay with friends at the seaside for the benefit of bathing. One night during his absence the child woke me about midnight ; having hushed him off to sleep, I said, " Now, sir, I hope you will let me rest ! " I lay down, and instantly became conscious of two figures standing at the door of my room. One, M. N. [these are not the real initials], whom I recognised at once, was that of a former lover, whose mis- conduct and neglect had compelled me to renounce him. Of this I am sure, that if ever I saw him in my life, it was then. I was not in the least frightened ; but said to myself, as it were, " You never used to wear that kind of waistcoat." The door close to which he stood was in a deep recess close to the fireplace, for there was no grate ; we burnt logs only. In that recess stood a man in a tweed suit. I saw the whole figure distinctly, but not the face, and for this reason : on the edge of the mantelshelf always stood a morocco leather medicine chest, which concealed the face from me. (On this being stated to our friends, the Singletons, they asked to go into the room and judge for themselves. They expressed themselves satisfied that would be the case to any one on the bed where I was.) I had an impression that this other was a cousin of M. N.'s, who had been the means of leading him astray while in the North of England. I never saw him in my life; he died in India.

M. N. was in deep mourning ; he had a look of unutterable sorrow upon his face, and was deadly pale. He never opened his lips, but I read his heart as if it were an open book, and it said, " My father is

dead, and I have come into his property." I answered, " How much you have grown like your father ! " Then in a moment, without appearing to walk, he stood at the foot of the child's cot, and I saw distinctly the blueness of his eyes as he gazed on my boy, and then raised them to Heaven as if in prayer.

All vanished. I looked round and remarked a trivial circumstance, viz., that the brass handles of my chest of drawers had been rubbed very bright. Not till then was I conscious of having seen a spirit, but a feeling of awe (not fear) came over me, and I prayed to be kept from harm, although there was no

reason to dread it. I slept tranquilly, and in the morning I went across to the parsonage and told the clergyman's wife what I had seen. She, of course, thought it was merely a dream. But no — if it were a dream should I not have seen him as I had known him, a young man of twenty-two, without beard or whiskers? But there was all the difference that sixteen years would make in a man's aspect.

On Saturday my husband returned, and my brother having ridden out to see us on Sunday afternoon, I told them both my vision as we sat together on the verandah. They treated it so lightly that I determined to write it down in my diary and see if the news were verified. And from that diary I am now quoting. Also I mentioned it to at least twelve or fourteen other people, and bid them await the result.

And surely enough, at the end of several weeks, my sister-in-law wrote that

M. N.'s father died at C Common on November i8th, 1863, which exactly

tallied with the date of the vision. He left ^45,000 to be divided between his son and daughter, but the son has never been found.

Many people in Adelaide heard the story before the confirmation came, and I wrote and told M. N.'s mother. She was much distressed about it, fearing he was unhappy. She is now dead. My husband was profoundly struck when he saw my diary corresponding exactly to the news in the letter I had that moment received in his presence.

Gumey adds the following note and comments : —

Mr. T. has confirmed to us the accuracy of this narrative, and Mrs. T. has shown to one of us a memorandum of the appearance of two figures, under date November iSth, in her diary of the year 1863, and a newspaper obituary con- firms this as the date of the death. We learn from a gentleman who is a near relative of M. N.'s, that M. N., though long lost sight of, was afterwards heard of, and outlived his father.

If we regard this vision as telepathic, the agent can apparently only have been the dying man ; and the case would then seem to be an extreme instance of the very rare tj^pe where the agent's personality does not appear, but some idea or picture in his mind is reproduced in the percipient's mind with a force that leads to an actual percept. For, as the narrator herself suggests, had she bodied forth the idea of M. N. from her own unaided resources, she would almost certainly have pictured him with the aspect that had been familiar to her. But though we have to draw on the father's mind for the unfamiliar features, we must not forget the possibilities of agency below the threshold of consciousness. And it is at least worth suggesting that the percipient's mind brought its own affinities to bear — exercised, so to speak, a selective influence; and that thus it was rather owing to her special interest in the son than to the conscious occupation of his father's mind with him, that the telepathic impulse manifested itself to her in this particular form. As for the appearance of the second figure, it may possibly have been also telepathically produced; but I

prefer to lay stress on it simply as one of the numerous in- dications that these waking percepts are really dream-creations, not objective presences.

I should not now take it for granted that the agent here " can apparently only have been the dying man." I think it possible, in the Hght of our now somewhat fuller knowledge, that M. N.'s spirit was aware of his

father's death, — even though possibly M. N.'s supraHminal self may not have heard of it ; — so that the invading presence in this case may have been the discarded lover himself, — dreaming on his own account at a dis- tance from Mrs. T, The second figure I regard as having been an object in M. N.'s dream; — symbolical of his own alienation from Mrs. T. All this sounds fanciful; but I may remark here (as often elsewhere), that I think that we gain little by attempting to enforce our own ideas of simpli- city upon narratives of this bizarre type.

429. These cases of invasion by the spirits of living persons pass on into cases of invasion by the dying, of which several instances are given in the next Appendix, the impression being generally that of the presence of the visitant in the percipient's surroundings. Sometimes the phantasm is seen as nearly as can be ascertained at the time of death. But there is no perceptible break in the series at this point. Some appear shortly after death (e.g. in the cases of Mr. Wingfield, 429 C, Mrs. Green, 429 D, and Mr. Dignowity, 429 E), before the death is known to the percipient. Finally, there are cases, of which I give one (429 F), when the appearance takes place some time after death, but presents features unknown to the percipient.

430. We have now briefly reviewed certain phenomena of sleep from a standpoint somewhat differing from that which is commonly taken.

We have not (as is usual) fixed our attention primarily on the negative charac- teristics of sleep, or the extent to which it lacks the capacities of waking hours. On the contrary, we have regarded sleep as an independent phase of personality, existing with as good a right as the waking phase, and dowered with imperfectly expressed faculties of its own. In investigating those faculties we have been in no wise deterred by the fact of the apparent uselessness of some of them for our waking ends. Useless is a pre- scientific, even an anti-scientific term, which has perhaps proved a greater stumbling-block to research in psychology than in any other science. In science the use of phenomena is to prove laws, and the more bizarre and trivial the phenomena, the greater the chance of their directing us to some law which has been overlooked till now. In reviewing the phenomena of sleep, then, we found in the first place that it possesses a specific recu- perative energy which the commonly accepted data of physiology and psychology cannot explain. We saw that in sleep there may be an in- creased co-ordination or centralisation of muscular control, and also an increased vividness of entencephalic perception, indicating a more inti- mate appreciation of intra-peripheral changes than is manifest in waking Ufe. In accordance with this view, we found that the dreaming self may undergo sensory and emotional experiences apparently more intense than those of vigilance, and may produce thereby lasting effects upon the waking body and mind. Similarly again, we saw that that specific impress on body and mind which we term memory, may in sleeping or hypnotic states be both wider in range and fuller in content than the evocable

memory of the waking day. Nay, not memory only, but power of infer- ence, of argument, may be thus intensified, as is shown by the solution in sleep of problems which have baffled waking effort.

All these are fragmentary indications, — useless for practical purposes if you will, — of sleeping faculty exercised on the same order of things as wak- ing faculty, and with comparable or even superior power. But we were bound to push our inquiry further still — we were bound to ask whether the self of sleep showed any faculty of a quite different order from that by which waking consciousness maintains the activity of man. We found that this was so indeed ; that there was evidence that the sleeping spirit was susceptible of relations unfettered by spatial bonds ; of telaesthetic perception of distant scenes ; of telepathic communication with distant persons, or even with spirits of whom we can predicate neither distance nor nearness, since they are released from the prison of the flesh.

431. The inference which all this evidence suggests is entirely in accordance with the hypothesis on which my whole work is based.

I have assumed that man is an organism informed or possessed by a soul. This view obviously involves the hypothesis that we are living a life in two worlds at once ; a planetary life in this material world, to which the organism is intended to react ; and also a cosmic life in that spiritual or metetherial world, which is the native environment of the soul. From that unseen world the energy of the organism needs to be perpetually replenished. That replenishment we cannot understand : we may figure it to ourselves as a protoplasmic process ; — as some relation between protoplasm, ether, and whatever is beyond ether, on which it is at present useless to speculate.

Admitting, for the sake of argument, these vast assumptions, it will be easy to draw the further inference that it may be needful that the soul's attention should be frequently withdrawn from the business of earthly life, so as to pursue with greater intensity what we may call its protoplasmic task, — the maintenance of the fundamental, pervading connection between the organism and the spiritual world. Nay, this profounder condition, as responding to more primitive, more fundamental needs, will itself be more primitive than the waking state. And this is so : sleep is the infant's dominant phase : the pre-natal

state resembles sleep rather than waking ; and so does the whole hfe-condition of our lowly ancestors. And as the sleeping state is the more primitive, so also is it the more generalised, and the more plastic. Out of this dreamy abeyance between two worlds, the needs of the material world are constantly developing some form of alert activity, some faculty which was potential only until search for food and the defence against enemies compelled a closer heed to " the life of rela- tion," lest the relation should become only that of victim to devourer.

We shall thus have two phases of personality developing into separate purposes and in separate directions from a parent stem. The waking personality will develop external sense organs and will fit itself progres-

sively for the life of relation to the external world. It will endeavour to attain an ever completer control over the resources of the personality, and it will culminate in what we term genius when it has unified the sub- liminal as far as possible with the supraliminal in its pursuit of deliberate waking ends.

The sleeping personality will develop in ways less easy to foresee. What, on any theory, will it aim at, beyond the familiar intensification of recuperative power? We can only guess, on my theory, that its develop- ment will show some increasing trace of the soul's less exclusive absorption in the activity of the organism. The soul has withdrawn from the special- ised material surface of things (to use such poor metaphor as we can) into a realm where the nature of the connection between matter and spirit — whether through the intermediacy of the ether or otherwise — is more profoundly discerned. That same withdrawal from the surface vi'hich, while it diminishes power over complex muscular processes, increases

power over profound organic processes, may at the same time increase the soul's power of operating in that spiritual world to which sleep has drawn it nearer.

On this view of sleep, be it observed, there will be nothing to surprise us in the possibility of increasing the proportion of the sleeping to the waking phase of life by hypnotic suggestion. All we can say is that, while the soul must insist on at least the minimum quantity of sleep needful to keep the body alive, we can see no superior limit to the quantity of sleep which it may choose to take, — the quantity of attention, that is, which it may choose to give to the special operations of sleep as compared with those of waking life.

432. At this point we must for the present pause. The suggested hypothesis will indeed cover the actual facts as to sleep adduced in this chapter. But it covers them by virtue of assumptions too vast to be accepted without further confirmation. It must necessarily be our duty in later chapters to trace the development of the sleeping personality in both the directions indicated above ; — in the direction of organic re- cuperation through the hypnotic trance, and in the direction of the soul's independent operation through that form of trance which leads to posses- sion and to ecstasy. We shall begin at once in the next chapter to trace out that great experimental modification of sleep, from which, under the names of mesmerism or of hypnotism, results of such conspicuous practical value have already been won.

CHAPTER V

HYPNOTISM

eiXero Sc poi/3Sov rrj t' avSpdv o^ynara 6eXyei, tSv iOeXetj Tors 8' avre Kai vTrvaJovras iyetpeL.

— Homer.

500. A very complex subject must in this chapter be discussed with as much completeness as brevity will allow. It will be convenient to lay at once before the reader the main divisions under which Hypnotism will be treated here.

(a) In the first place (sections 500-504), I shall endeavour to trace the connection of hypnotism with the subjects of the former chapters, — especially with sleep and hysteria, — and to indicate what kind of advance in faculty may be expected from such experimental developments of sleep- waking states, and of subliminal activity in general, as those to which the broad general title of hypnotism (or hypnotic suggestion) is now commonly given. Hypnotism is too often presented as though it comprised a quite isolated group of phenomena. Until it is more definitely correlated with other phases of personality, it can hardly occupy the place which it merits in any psychological scheme.

(13) The ordinary methods and theories of hypnotism must occupy the second division of this chapter (505-516) . I shall not, indeed, repeat the customary historical survey ; — feeling that the history of hypnotism is a history rather of isolated and scattered reconnaissances than of syste- matic advance upon the unknown. Rather I shall try to analyse the intrinsic nature of the stimuli employed, and to compare them with the results attained. My general conclusion will be one which has now become widely prevalent — namely, that small physiological causes cannot be credited with these profound psychological effects. Faute de mieux, and with some reserves as to telepathic action, I shall assent to the dogma of the Nancy school, — that hypnotic agencies may be simplified into suggestion and self-suggestion.

(y) In the third place, however (517-525), I shall show that these words bring no true solution; — that they are mere names which disguise our ignorance. We do not know either why a subject obeys any suggestion which may be made to him, or how he obeys it. We do not

know this even when the suggestion bears upon some easy, external matter. Still deeper is the mystery when the suggestion is an organic or therapeiitic command ; — when the subject is old (for instance) not to feel an aching tooth. If he cannot stop feeling the ache by his own strong desire, how can he stop feeling it out of deference to a doctor? Unless there be some supernormal influence or effluence — telepathic or mesmeric — from doctor to patient, we cannot credit the doctor with doing more than set in motion some self-suggestive machinery by which the patient cures his toothache himself. Where no such telepathic influence is exercised (and I do not claim that it is often exercised, although I beUeve that it is exercised sometimes), suggestion is merely equivalent to self- suggestion ; — and self-suggestion remains for our solution as an inexplic- able and capricious responsiveness ; — a sudden obedience of subliminal agencies to supraliminal commands, which at certain times will modify both body and mind far more effectively than any exertion of the ordinary will. No serious attempt has yet been made to explain this obedience to control ; and before trying to explain it we must review its range and limits from a psychological as well as from a physiological standpoint. In the meantime I define suggestion as successful appeal to the subliminal self.

(8) My fourth sub-chapter, therefore (526-562), will briefly set forth the main achievements of suggestion ; — including that most

important of all achievements, the suggestive or hypnotic induction of super- normal powers. Even apart from these new powers, which indefinitely extend the significance of the whole inquiry, it will be found that the work of suggestion, even when it seems to be purely inhibitive, is in fact essentially dynamogenic ; — that however capricious or grotesque its effects may be, they are, nevertheless, effects of vitalisation ; — that some energy is added, though in an irregular fashion, to both organic and psychical operations.

(e) In t\\Q fifth place (563-578), our task must be to inquire as to the nature and source of this energy which both telepathic suggestion and self-suggestion imply. Self-suggestion, — which is probably still in its infancy, — has thus far proved successful on a large scale mainly when applied according to one or other of two popular schemes, — the " Miracles of Lourdes," and " Christian Science " or Mind-healing. As to the value of the Lourdes legend I shall give the reader ample opportunity of judging for himself. But as to " Christian Science," I shall endeavour to show that here, at least, beneath a mask of vulgar crudity, certain ancient philosophic conceptions of permanent value are reasserting themselves in the modern world.

(t) Lastly, then (579-583), we are driven — here as elsewhere — to consider how far it may be possible for science to confirm and utilise man's ancient instinct of trust in the unseen. I shall state in answer my belief that that trust has never as yet (save in the very highest of our race)

risen within measurable distance of the actual and provable truth ; that even now the organism of each man is passing and must pass increasingly under the control of his spirit ; and that his spirit indraws from the met- etherial environment an energy limited only by the

intensity of its own appeal. In things physical as well as in things spiritual, " by grace we are saved, through faith."

501. In the course of this study of human personality and human evolution, it is to be hoped that at every stage of our collection and dis- cussion of evidence we may attain a somewhat wider conception of the directions in which that evolution may be looked for, or may even be actively pursued.

Our discussion in Chapter 11. of the ways in which human personality is apt to disintegrate helped us to grasp in Chapter III. the conception of genius as an integration of subliminal faculty with supraliminal, — an utilisa- tion of a greater proportion of man's psychical being in subservience to ends desired by his supraliminal control. Genius, indeed, seems at present attainable rather by fortunate sports of heredity than by any systematic training; but it is, nevertheless, important to realise that a level thus definitely higher than our own has already often been reached in the normal progress of the race.

In Chapter IV. we reviewed the sleeping phase of our personality. Drea^ns introduced us — though incoherently and obscurely — into a strangely widened conception of man's environment and his destiny. They showed him in relation with a world profounder than even genius had apprehended, and on the threshold of powers to which not even genius has aspired.

We were led on, indeed, into a conception of sleep which, whether or not it prove ultimately in any form acceptable by science, is at any rate in deep congruity with the evidence brought forward in this work. Our human life, in this view, exists and energises, at the present moment, both in the material and in the spiritual world. Human per- sonality, as it has developed from lowly ancestors, has become differ- entiated into two phases; one of them mainly adapted to material or planetary, the other to spiritual or cosmic operation. The subliminal self, mainly directing the sleeping phase, is able either to rejuvenate the organism by energy drawn in from the spiritual world ;

— or, on the other hand, temporarily and partially to relax its connection with that organism, in order to expatiate in the exercise of supernormal powers ; — telepathy, telaesthesia, ecstasy.

Such were the suggestions of the evidence as to dream and vision ; such, I may add, will be seen to be the suggestions of spontaneous somnani- buhstn, which has not yet fallen under our discussion. Yet claims so large as these demand corroboration from observation and experiment along many different lines of approach. Some such corroboration we have, in anticipatory fashion, already acquired. Discussing in Chapter II. the

various forms of disintegration of personality, we had frequent glimpses of beneficent subliminal powers. We saw the deepest stratum of the self intervening from time to time with a therapeutic object (in the cases, e.g. of " Leonie III. " or " Ldonore " in 230 A, or Anna Winsor in 237 A), or we caught it in the act of exercising, even if aimlessly or sporadically, some faculty beyond supraliminal reach. And we observed, moreover, that the agency by which these subliminal powers were invoked was generally the hypnotic trance. Of the nature of that trance I then said nothing ; it was manifest only that here was some kind of induced or artificial somnambulism, which seemed to syste- matise that beneficial control of the organism which spontaneous sleep- waking states had exercised in a fitful way. It must plainly be our business to understand ab initio these hypnotic phenomena ; to push as far as may be what seems like an experimental evolution of the sleeping phase of personahty.

502. Let us suppose, then, that we are standing at our present point, but with no more knowledge of hypnotic phenomena than existed in the boyhood of Mesmer. We shall know well enough what, as experimental psychologists, we desire to do ; but we shall have little

notion of how to set about it. We desire to summon at our will, and to subdue to our use, these rarely emergent sleep-waking faculties. On their physical side, we desire to develop their inhibition of pain and their reinforcement of energy ; on their intellectual side, their concentration of attention ; on their emotional side, their sense of freedom, expansion, joy. Above all, we desire to get hold of those supernormal faculties — telepathy and telsesthesia — of which we have caught fitful glimpses in somnambulism and in dream.

Yet to such hopes as these the so-called " experience of ages " (generally a very short and scrappy induction !) will seem altogether to refuse any practical outcome. History, indeed, — with the wonted vague- ness of history, — will offer us a long series of stories of the strange sana- tive suggestion or influence of man on man; — beginning, say with David and Saul, or with David and Abishag, and ending with Valentine Great- rakes, — or with the Stuarts' last touch for the King's evil. But in know- ledge of how actually to set about it, we should still be just on the level of the Seven Sages.-^

And now let the reader note this lesson on the unexhausted possibili- ties of human organisms and human life. Let him take his stand at one of the modern centres of hypnotic practice, — in Professor Bernheim's hospital-ward, or Dr. van Renterghem's clinique ; let him see the hundreds of patients thrown daily into hypnotic trance, in a few moments, and as a matter of course ; and let him then remember that this process, which

1 Long ago Solon had said, apparently of mesmeric cure — Tiv Z\ KaKaTs vovffoKTi KVK(ifjt.tvov apyaX^ais re

now seems as obvious and easy as giving a pill, was absolutely unknown not only to Galen and to Celsus, but to Hunter and to Harvey ; and when at last discovered was commonly denounced as a

fraudulent fiction, almost up to the present day. Nay, if one chances to have watched as a boy some cure effected in Dr. Elliotson's Mesmeric Hospital, before neglect and calumny had closed that too early effort for human good ; — if one has seen popular indifference and professional prejudice check the new heaUng art for a generation ; — is not one likely to have imbibed a deep dis- trust of all a priori negations in the matter of human faculty ; — of all obiter dicta of eminent men on subjects with which they do not happen to be acquainted? Would not one, after such an experience, rather choose (with Darwin) "the fool's experiment" than any immemorial ignorance which has stiffened into an unreasoning incredulity?

503. Mesmer's experiment was almost a " fool's experiment," and Mesmer himself was almost a charlatan. Yet Mesmer and his successors, — working from many different points of view, and following many divergent theories, — have opened an ever-widening way, and have brought us now to a position where we can fairly hope, by experiments made no longer at random, to reproduce and systematise most of those phenomena of spon- taneous somnambulism which once seemed to lie so tantalisingly beyond our grasp.

That promise is great indeed ; yet it is well to begin by considering precisely how far it extends. We must not suppose that we shall at once be subduing to our experiment a central, integrated, reasonable Self. On the contrary (as has already been explained in Chapter Hl., section 304) , it has been characteristic of hysteria and usually also of somnambulism that the spontaneous changes, although subliminal, have been piecemeal changes ; that (to adopt Hughlings- Jackson's well-known phraseology) they have involved not highest-level but middle-level centres ; not those centres which determine highest perception and ideation, but centres which control complex co-ordinated movements, such as the synergies necessary for walking or for sight or for dreamlike unintelligent speech.

This metaphor of higher and lower, although it may sound inappropriate, is still of service when we are dealing with stages of faculty all of them ex hypothesi below the level of the conscious threshold. For our general evidence as to subliminal processes has by this time obliged us to assume that there exists in that submerged region also a gradation of somewhat similar type. We may reach by artifice (that is to say) some subliminal faculty, and yet we may not be reaching any central or con- trolling judgment. We may be reaching centres which exercise over those subliminal faculties only a fragmentary sway ; so that we shall have no reason for surprise if there be something dreamlike, something of bizarrerie or of incoherence, in the manifestation which our experiment evokes. We must be content (at first at any rate) if we can affect the

personality in the same limited way as hysteria and somnambulism have affected it ; but yet can act deliberately and usefully where these have acted hurtfuUy and at random. It is enough to hope that we may inhibit pain, as it is inhibited for the hysteric ; or concentrate attention, as it is concentrated for the somnambulist ; or change the tastes and passions, as these are changed in alternating personalities] or (best of all) recover and fix something of that supernormal faculty of which we have caught fugitive glimpses in vision and dream. Our proof of the origination of any pheno- menon in the deeper strata of our being must lie in the intrinsic nature of the faculty exhibited ; — not in the wisdom of its actual direction. That must often depend on the order given from above the threshold ; just as the magic mill of the fable continues magical, although, for lack of the proper formula to stop it, it be still grinding out superfluous salt at the bottom of the sea.

504. I hope that this brief introduction may be of service in two different ways. In the first place, it may show the reader that

hypnotism, with its bewildering labyrinth of marvels, has yet a legitimate, an essential, almost a predictable place in experimental psychology. It is no longer possible for the philosopher to relegate it to the physician ; — any more than for the physician to relegate it to the quack. It is a discovery which has been achieved almost at random, and which is still used in tentative ignorance ; but it is just the kind of discovery which was to be desired and expected ; and if it had not come to us in one way, it must, sooner or later, have come to us in another. And in the second place, this pre- liminary notion of what might be expected from the experimental control of sleep-waking states should prepare the student for what has seemed to many an observer a strange anomaly — the contrast, namely, between the intrinsic potency of the faculties thus evoked and the absurd ends to which (in public exhibitions especially) they often seem to be directed. We have advanced, so to say, within sight of the great stream of our being, but we must not expect as yet to control more than some eddying back- water or subsidiary channel.

The early history of mesmerism or hypnotism was certain, on these showings, to be but a confused and disjointed story. The achievements of hypnotisers (even when cleared from much needless or exaggerated controversy) are not like a series of parallel advances, all of them arrested by the same obstacle at the same point. Rather they resemble a handful of rapid incursions into an unknown country, each of them more or less successful, but encountering difficulties of various kinds, which no per- sistent effort is made to overcome. That is to say, the inquiry has been mainly the work of a few distinguished men, who have each of them pushed some useful ideas as far as they could, but whose work has not been adequately supported by successors. I should much doubt whether there have been a hundred men in all countries together, at the ordinary level of professional intelligence, who during the century since Mesmer have

treated hypnotism as the serious study of their lives. Some few of the men who have so treated it have been men of great force and strong con- victions ; and it will be found that there has consequently been a series of sudden developments of groups of phenomena, differing much from each other, but corresponding with the special beliefs and desires of the person who headed each movement in turn. I will mention some of the chief examples, so as to show the sporadic nature of the efforts made, and the great variety of the phenomena elicited. Such a review should suggest also that if some of those phenomena have seldom been repeated since the burst of novel interest when they were first observed, this by no means proves that they may not again recur if sufficiently sought for. There has not been as yet experience enough for more than a mere beginning in some few of the many directions in which the problem of the limits of suggestion — of the capacity of the subliminal self — must sooner or later be pushed.

505. The first name, then, that must be mentioned is, of course, that of Mesmer himself. He believed primarily in a sanative effluence, and his method seems to have been a combination of passes, suggestion, and a supposed " metallotherapy " or " magneto-therapy " — the celebrated baquet — which no doubt was merely a form of suggestion. His results, though very imperfectly described, seem to have been pecuhar to himself. The crise which many of his patients underwent sounds like a hysterical attack ; but there can be no doubt that rapid improvement in symptoms often fol- lowed it, or he would not have made so great an impression on savants as well as on the fashionable world of Paris. To Mesmer, then, we owe the first conception of the therapeutic power of a sudden and profound nervous change. To Mesmer, still more markedly, we owe the doctrine of a nervous influence or effluence passing from man to man, — a doctrine which, though it must assume a less exclusive importance than he assigned to it, cannot, in my view, be altogether ignored or denied.

506. The leading figure among his immediate successors, the Marquis de Puys^gur, seems from his writings -^ to have been one of the ablest and most candid men who have practised mesmerism ; and he was one of the very few who have conducted experiments, other than therapeutic, on a large scale. The somnambulic state may almost be said to have been his discovery; and he obtained clairvoyance or telaesthesia in so many in- stances, and recorded them with so much of detail, that it is hard to attri- bute all to mal-observation, or even to telepathy from persons present. Other observers, as Bertrand, a physician of great promise, followed in the same track, and this brief period was perhaps the most fertile in disin- terested experiments that our subject has yet known. Much was then

^ Kecherches Physiologiques sur THonime (Paris, i8it); Memoires pour servi?- <J I'Histoire et h V Etablissement du Magnitisme Animal ; Du Magnetisme Animal con- sidere dans ses Rapparts avec diverses branches de la Physique Ginerale ; &c.

done in Germany also ; and there, too, there is scattered testimony to supernormal powers.^

507. Next came the era of Elliotson in England, and of Esdaile in his hospital at Calcutta. Their method lay in mesmeric passes, EUiotson's object being mostly the direct cure of maladies, Esdaile's a deep anaesthesia, under which he performed hundreds of serious operations. His success in this direction was absolutely unique ; — was certainly (setting aside supernormal phenomena) the most extraordinary performance in mesmeric history. Had not his achievements been matters of official record, the apparent impossibihty of repeating them would probably by this time have been held to have disproved them altogether.

508. The next great step which hypnotism made was actually regarded by Elliotson and his group as a hostile demonstration. When Braid discovered that hypnosis could be induced without passes, the mes- merists felt that their theory of a sanative effluence was dangerously attacked. And this was true ; for that theory has in fact been thrown into the shade, — too completely so, in my opinion, — first by the method used in Braid's earher work of the production of hypnotic phenomena by means of the upward and inward squint, and, secondly, by the much wider and more important discovery of the efficacy of mere suggestion, set forth in his later writings. Braid's hypnotic experience differed much from that of hypnotists before and after him. His early method of the convergent squint produced results which no one else has been able to produce ; and the state which it induced appeared in his view to arrest and dissi- pate even maladies of which neither hypnotist nor patient had thought as capable of cure. But he afterwards abandoned this method in favour of simple verbal suggestion, as he found that what was required was merely to influence the ideas of his patients. He showed further that all so-called phrenological phenomena and the supposed effects of magnets, metals, &c., could be produced equally well by suggestion.^ He also laid stress on the subject's power both of resisting the commands of the operator and of inducing hypnotic effects in himself without the aid of an operator. To my mind the most important novelty brought out by Braid was the possibility of self-hypnotisation by concentration of will. This inlet into human faculty, in some ways the most important of all, has been as yet but slackly followed. But it is along with Braid's group of ideas that I should place those of an able but much inferior investigator. Dr. Fahnestock, although it is not clear that the latter knew of Braid's work. His book, Statuvolism, or Artificial Somnambulisfu (Chicago, 187 1), has

1 See Nasse's Zeitschrift furllypnotisinus, passim.

2 This later work of Braid's has been generally overlooked, and his theories were stated again as new discoveries by recent observers who ignored what he had already accomplished. See Dr. Bramwell's

paper on " James Braid, his Work and Writings," in Proceedings S.P.R., vol. xii. pp. 127-166. This contains a complete list of Braid's writings, and references to his work by other writers.

received less attention than it merits ; — partly perhaps from its barbarous title, partly from the crudities with which it is encumbered, and partly from the fact of its publication at what was at that date a town on the outskirts of civilisation. Fahnestock seems to have obtained by self- suggestion with healthy persons results in some ways surpassing anything since recorded.

There is no reason to doubt these results, except the fact that they have not yet been repeated with equal success ; and my present purpose is to show how little importance can as yet be attached in the history of hypnotic experiment to the mere absence thus far of successful repetition.

509. The next great stage was again strikingly different. It was mainly French ; the impulse was given largely by Professor Charles Richet, whose work has proved singularly free from narrowness or misconception ; but the movement was developed in a special and a very unfortunate direction by Charcot and his school. It is a remarkable fact that although Charcot was perhaps the only man of eminence whose professional reputation has ever been raised by his dealings with hypnotism, most of his work thereon is now seen to have been mistaken and aberrant,— a mere following of a blind alley, from which his disciples are now gradually returning. Charcot's leading phenomena (as with several of his predecessors above mentioned) were of a type which has seldom since been obtained. The once celebrated "three stages " of the grand hypnotisine are hardly anywhere now to be seen. But in this case the reason is not that other hypnotists could not obtain the phenomena if they would ; it

is rather (as I have already indicated) that experience has convinced them that the sequences and symptoms on which Charcot laid stress were merely very elaborate products of the long-continued, and, so to say, endemic suggestions of the Salpetriere (see 509 A) .

610. We come next to the movement which is now on the whole dominant, and to which the greatest number of cures may at present be credited. The school of Nancy — which originated with Li^beault, and which is now gradually merging into a general consensus of hypnotic practice — threw aside more and more decisively the supposed " somatic signs " of Charcot, — the phenomena of neuro-muscular irritability and the like, which he regarded as the requisite proof of hypnosis ; — until Bern- heim boldly affirmed that hypnotic trance was no more than sleep, and that hypnotic suggestion was at once the sole cause of hypnotic respon- siveness and yet v/as undifferentiated from mere ordinary advisory speech. This was unfortunately too good to be true. Not one sleep in a million is really hypnosis ; not one suggestion in a million reaches or influences the subliminal self. If Bernheim's theories, in their extreme form, were true, there would by this time have been no sufferers left to heal.

What Bernheim has done is to cure a number of people without mesmeric passes, and without any special predisposing belief on either side, — beyond a trust in his own power. And this is a most valuable

achievement, especially as showing how much may be dispensed with in hypnotic practice — to how simple elements it may be reduced.

" Hypnotic trance," says Bernheim, in effect, " is ordinary sleep ; hypnotic suggestion is ordinary command. You tell the patient to go to sleep, and he goes to sleep ; you tell him to get well, and he gets well im- mediately." Even thus (one thinks) has one heard the conjuror explain- ing " how it's done," — with little resulting hope of emulating his briUiant performance. An ordinary command does not enable an ordinary man to get rid of his rheumatism, or to detest the previously too acceptable taste of brandy. In suggestion, in short, there must needs be something more than a name ; a profound nervous change must needs be started by some powerful nervous stimulus from without or from within. Before content- ing ourselves with Bernheim's formula, we must consider yet again what change we want to effect, and whether hypnotists have actually used any form of stimulus which was likely to effect it.

511. According to Bernheim we are all naturally suggestible, and what we want to effect through suggestion is increased suggestibility. But let us get rid for the moment of that oracular word. What it seems to mean here is mainly a readier obedience of the organism to what we wish it to do. The sleep or trance with which hypnotism is popularly identified is not essential to our object, for the subliminal modifications are some- times attained without any trace of somnolence. Let us consider, then, whether any known nervous stimuli, either massive or specialised, tend to induce — not mere sleep or catalepsy — but that kind of ready modifiability, — of responsiveness both in visible gesture and in invisible nutritive pro- cesses, — for the sake of which hypnosis is in serious practice induced.

512. Now of the external stimuli which influence the whole nervous system the most conspicuous are narcotic drugs. Opium, alcohol, chloroform, cannabis indica, &c., affect the nerves in so many strange ways that one might hope that they would be of use as hypnotic agents. And some observers have found that slight chloroformisation rendered subjects more suggestible (see Appendices). Janet has cited one case where suggestibility was developed during recovery from delirium tremens. Other hypnotisers (as Bramwell) have found

chloroform fail to render patients hypnotisable ; and alcohol is generally regarded as a positive hindrance to hypnotic susceptibility. More experiment with various narcotics is much needed ; but thus far the scantiness of proof that narcotics help towards hypnosis goes rather against the view that hypnosis is a direct physiological sequence from any form of external stimulus.

The apparent resemblance, indeed, between narcosis and hypnosis diminishes on a closer analysis. A stage may occur both in narcotised and in hypnotised subjects where there is incoherent, dream-like menta- tion ; but in the narcotised subject this is a step towards inhibition of the whole nervous energy — the highest centres being paralysed first ; whereas

in hypnosis the inhibition of suprahminal faculty seems often at least to be merely a necessary preliminary to the liberation of fresh faculty which presently manifests itself from a profounder region of the self.

513. Next take another group of massive effects produced on the nervous system by external stimuli ; — those forms, namely, of trance and cataplexy which are due to sudden shock. With human beings this phenomenon varies from actual death from failure of heart-action, or paralysis, or stupor attonitiis (a recognised form of insanity), any of which may result from a mere alarming sight or unwelcome announcement, down to the cataleptic immobility of a Salpetriere patient, when she hears a sudden stroke on the gong.

Similar phenomena in certain animals, as frogs, beetles, &c., are well known. It is doubtful, however, whether any of these sudden disable- ments should be classed as true hypnoses. It has not, I think, been shown that in any case they have induced any real responsiveness to control, or power of obeying suggestion ; unless it be (as in some Salpetriere cases) a form of suggestion so obvious and habitual that

the obedience thereto may be called part of the actual cataplexy itself. Thus the " wax-like flexibility " of the cataleptic, whose arms remain in the position where you place them, must not be regarded as a readier obedi- ence to control, but rather as a state which involves not a more but a less alert and capable responsiveness ot the organism to either external or internal stimuli.

So with regard to animals — crocodiles, frogs, and the like. I hold theoretically that animals are probably hypnotisable and suggestible ; and the records of Rarey's horse-taming, &c., seem to point in that direction (see also Zoist cases of mesmerisation of animals in 513 B and Dr. Li^beault's experiments with infants in 513 C) . But in the commoner experiments with frogs, where mere passivity is produced, the resemblance seems to extend only to the lethargic stage in human beings (see Dr. Bramwell's discussion of the subject in 513 A), and what relation that lethargy bears to suggestibility is not, I think, really known; although I shall later on suggest some explanation on psychological grounds.

It seems plain, at any rate, that it must be from stimuli applied to men and not to animals, and from stimuli of a special and localised rather than of a massive kind, that we shall have to learn whatever can be learnt as to the genesis of the true hypnotic control.

514. Now there exists a way of inducing hypnosis in some hysterical persons which seems intermediate between massive and localised stimula- tions. It is indeed a local stimulation ; but there seems no reason beyond some deep-seated caprice of the organism why the special tract which is thus sensitive should have become developed in that direction.

I speak of the induction of trance in certain subjects by pressure upon so-called hypnogenous zones. These zones form a curious development of hysterical cliniques. Their starting-point is the well-known phenomenon

of patches of anaesthesia found upon hysterical subjects — the " witch- marks" of our ancestors.

So far as we at present know, the situation of these " marks " is altogether capricious. It does not apparently depend, that is to say, upon any central lesion, in the same way as do the " referred pains," familiar in deep-seated organic complaints, which manifest themselves by superficial patches of tenderness, explicable by the distribution of nerve- trunks. The anaesthetic patches are an example of what I have called the irrational self-suggestions of the hypnotic stratum ; — determined by dream- like fancies rather than necessitated by purely physiological antecedents.

Quite in accordance with this view, we find that under favourable conditions — especially in a hospital of hysterics — these anomalous patches or zones develop and specialise themselves in various ways. Under Dr. Pities at Bordeaux (for example), we have zones hysterogenes, zones hypno- genes, zones hypnofreha trices, &c. ; that is to say, he finds that pressure on certain spots in certain subjects will bring on or will check hysterical accesses, or accesses of what is ranked as hypnotic sleep. There is no doubt that this sleep does in certain subjects follow instantly upon the pressure of certain spots, — constant for each subject, but different for one subject and for another ; — and this without any conscious co-operation, or even foreknowledge, on the patient's part. Stated thus nakedly, this seems the strongest possible instance of the induction of hypnosis by localised stimulus. The reader, however, will at once understand that in my view there is here no simple physiological sequence of cause and effect. I must regard the local pressure as a mere signal — an appeal to the pre- formed capacities of lawlessly acting centres in the hypnotic stratum. A scrap of the self has decided, in dreamlike fashion, that pressure on a certain point of the body's surface shall

produce sleep ; — ^just as it has decided that pressure on that same point or on some other point shall not produce pain. Self-suggestion, and no mere physiological nexus, is responsible for the sleep or the hysterical access which follows the touch. The anaesthetic patches are here a direct, but a capriciously chosen avenue to the subliminal being, and the same random self-suggestiveness which is responsible for frequent determinations that hysterical subjects shall not be hypnotised has in this case decided that they shall be hypnotised, if you go about it in exactly the right way.

515. Next in order among forms of locaUsed stimulus used for inducing hypnosis may be placed monotonous stimulation,— io whatever part of the body it be applied. It was at one time the fashion to attribute almost all hypnotic phenomena to this cause, and Edmund Gurney and I endeavoured to point out the exaggeration.^ Of this presently ; but first let us consider the few cases where the monotonous stimulation has un-

^ This view unfortunately dominates Professor M'Kendrick's article on " Hypnotism ' in the Eticylopadia Britatinica.

doiibtedly been of a kind to affect the organism strongly. The late Dr. Auguste Voisin, of Paris, was perhaps more markedly successful than any ph3'sician in producing hypnosis in extreme cases ; — in maniacal persons especially, whose attention it seemed impossible to fix. He often accom- phshed this by holding their eyes open with the blepharostat, and com- pelling them to gaze, sometimes for hours together, at a brilliant electric light. Exhaustion produces tranquillity and an almost comatose sleep — in which the physician has often managed to give suggestions of great value. This seems practically the only class of cases where a directly physiological antecedent for the sleep can be proved ; and even here the provable effect is rather

the exhaustion of morbid excitability than any direct induction of suggestibility. This dazzling process is generally accompanied with vigorous verbal suggestion ; and it is, of course, quite possible that the patients might have been thrown into hypnosis by that suggestion alone, had their minds been capable at first of sufficient atten- tion to receive it.

Braid's upward and inward squint has an effect of the same deadening kind as the long gazing at a light, and helps in controlling wandering attention ; but Braid himself in later years (as mentioned above) attributed his hypnotic successes wholly to suggestion.

516. From monotonous excitations which, whatever their part in inducing hypnosis, are, at any rate, such as can sensibly affect the organism, I come down to the trivial monotonies of watch-tickings, " passes," &c., v/hich are still by a certain school regarded as capable of producing a profound change in the nervous condition of the person before whose face the hypnotiser's hands are slowly waved for ten or twenty minutes. I regard this as a much exaggerated view. The clock's ticking, for instance, if it is marked at all, is at least as likely to irritate as to soothe ; and the constant experience of life shows that continued monotonous stimuli, say the throbbing of the screw at sea, soon escape notice and produce no hypnotic effect at all. It is true, indeed, that monotonous rocking sends some babies to sleep ; but other babies are merely irritated by the process, and such soporific effect as rocking may possess is probably an effect on spinal centres or on the semicircular canals. It depends less on mere monotony than on massive movement of the whole organism.

I think, then, that there is no real ground for supposing that the trivial degree of monotonous stimulation produced by passes often repeated can induce in any ordinary physiological manner that " profound nervous change " which is recognised as the prerequisite condition of any hypnotic results. I think that passes are effectual generally as mere suggestions, and must prima facie be regarded in that light, as they are, in fact, regarded by many experienced

hypnotisers (as Milne Bramwell) who employ them with good effect. Afterwards, when reason is given for believing in a telepathic influence or impact occasionally transmitted from the operator to the subject at a distance, we shall consider whether passes

may represent some other form of the same influence, operating in close physical contiguity.

517. First, however, let us consider the point which we have now reached. We have successively dismissed various supposed modes of physiologically inducing hypnotic trance. We stand at present in the position of the Nancy school ; — we have found nothing but suggestion which really induces the phenomena.

But on the other hand we cannot possibly regard the word suggestion as any real answer to the important question how the hypnotic responsive- ness is induced, on what conditions it depends.

Does suggestion (asks Dr. Bramwell ^) explain hypnosis and its phenomena?

The answer to this question must, I think, be a distinctly negative one. The success of suggestion depends, not on the suggestion itself, but on condi- tions inherent in the subject. These are (i) willingness to accept and carry out the suggestion, and (2) the power to do so. In the hypnotised subject, except in reference to criminal or improper suggestions, the first condition is generally present. The second varies according to the depth of the hypnosis and the personality of the patient. For instance, I might suggest analgesia, in precisely similar terms, to three subjects and yet obtain quite different results. One might become profoundly analgesic, the second slightly so, and the third not at all. Just in the same way, if three jockeys attempt to make their horses gallop a certain distance in a given time, the

suggestions conveyed by voice, spur, and whip may be similar, and yet the results quite different. One horse, in response to suggestion, may easily cover the required distance in the allotted time. It was both able and willing to perform the feat. The second, in response to somewhat increased suggestion, maj^ nearly do so. It was willing, but had not sufficient staying power. The third, able but unwilling, not only refuses to begin the race, but bolts off in the contrary direction. With this horse we have the exact opposite of the result obtained in the first instance; and yet possibly the amount of suggestion it received largely exceeded that administered to the others. As Mr. Myers has pointed out, the operator directs the con- dition upon which hypnotic phenomena depend, but does not create it. " Pro- fessor Bernheim's command, ' Feel pain no more,' is no more a scientific instruction how not to feel pain, than the prophet's ' Wash in Jordan and be clean' was a pharmacopoeal prescription for leprosy." In hypnosis the essen- tial condition is not the means used to excite the phenomena, but the peculiar state which enables them to be evoked. Suggestion no more explains the phenomena of hypnotism than the crack of a pistol explains a boat race. Both are simply signals, mere points of departure, and nothing more. In Bernheim's hands the word "suggestion " has acquired an entireljMiew signification, and differs only in name from the odyllic force of the mesmerists. It has become mysterious and all-powerful, and is supposed to be capable, not only of evoking and explaining all the phenomena of hypnotism, but also of originating, nay even of being, the condition itself. According to his view, suggestion not only starts the race, but also creates the rowers and builds the boat !

Besides what is here said with obvious truth, it must be remembered

1 "What is Hypnotism .?" By Dr. J. Milne Bramwell. Proceedi7tgs S.P.R., vol. xii. p. 224. •

that many of the results which follow upon suggestion are of a type which no amount of willingness to follow the suggestion could induce, since they lie quite outside the voluntary realm. However disposed a man may be to believe me, however anxious to please me, one does not see how that should enable him, for instance, to govern the morbidly-secreting cells in an eruption of erysipelas. He already fruitlessly wishes them to stop their inflammation ; the mere fact of my expressing the same wish can hardly alter his cellular tissue.

Here, then, we come to an important conclusion which cannot well be denied, yet is seldom looked fully in the face. Suggestion from without must for the most part resolve itself into suggestion from within. Unless there be some telepathic or other supernormal influence at work between hypnotiser and patient (which I shall presently show ground for believing to be sometimes, though not often, the case), the hypnotiser can plainly do nothing by his word of command beyond starting a train of thought which the patient has in most cases started many times for himself with no result ; the difference being that now at last the patient starts it again, and it has a result. But why it thus succeeds on this particular occasion, we simply do not know. We cannot predict when the result will occur ; still less can we bring it about at pleasure.

Nay, we do not even know whether it might not be possible to dispense altogether with suggestion from outside in most of the cases now treated in this way, and merely to teach the patient to make the sugges- tions for himself. If there be no " mesmeric effluence " passing from hypnotiser to patient, the hypnotiser seems little more than a mere objet de luxe ; — a personage provided simply to impress the imagination, who must needs become even absurdly useless so soon as it is understood that he has no other function or power.

518. Self-suggestion, whatever this may really mean, is thus in most cases, whether avowedly or not, at the bottom of the effect produced. It has already been used most successfully, and it will

probably become much commoner than it now is ; — or, I should rather say (since every one no doubt suggests to himself when he is in pain that he would like the pain to cease), I anticipate that self-suggestion, by being in some way better directed, will become more effective, and that the average of volun- tary power over the organism will rise to a far higher level than it at pre- sent reaches. I believe that this is taking place even now ; and that certain schemes of self-suggestion, so to call them, are coming into vogue, where patients in large masses are supplied with effective conceptions, which they thus impress repeatedly upon themselves without the need of a hypnotiser's attendance on each occasion. I shall presently explain that the " Miracles of Lourdes " and the cures effected by " Christian Science " fall, in my view, under this category. We have here suggestions given to a quantity of more or less suitable people en masse, much as a platform hypnotiser gives suggestions to a mixed audience, some of whom may then

be affected without individual attention from himself. The suggestion of the curative power of the Lourdes water, for instance, is thus thrown out, partly in books, partly by oral addresses ; and a certain percentage of persons succeed in so persuading themselves of that curative efficacy that when they bathe in the water they are actually cured.

These schemes of self-suggestion, as I have termed them, constitute one of the most interesting parts of my subject, and will need careful study at a later point. But here it is important to point out that in order to make self-suggestion operative, no strong belief or enthusiasm, such as those schemes imply, is really necessary. No recorded cases of self-suggestion, I think, are more instructive than those published by Dr. Hugh Wingfield in Proceedings S.P.R., vol. v. p. 279. (The paper was printed anony- mously.) Dr. Wingfield was a Demonstrator

in Physiology in the Univer- sity of Cambridge, and his subjects were mainly candidates for the Natural Sciences Tripos. In these cases there was no excitement of any kind, and no previous belief. The phenomena occurred incidentally during a series of experiments on other points, and were a surprise to every one concerned. The results achieved were partly automatic writing and partly phenomena of neuro-muscular excitability ; — stiffening of the arms, and so forth. The passage quoted in 518 D goes far to prove Dr. VVingfield's general thesis (p. 283), "It seems probable that ... all phenomena capable of being produced by the suggestion of the hypnotiser can also be produced by self-suggestion in a self-suggestive subject."

Experiments like these, — confirming with modern care the conclusions reached by Fahnestock (see 518 A) and others at various points in hypnotic history, — seem to me to open a new inlet into human faculty, as surprising in its way as those first wild experiments of Mesmer himself. Who would have supposed that a healthy undergraduate could " by an effort of mind throw his whole body into a state of cataleptic rigidity, so that he could rest with his heels on one chair and head on another, and remain sup- ported in that condition " ? or that other healthy young men could " close their own eyes so that they were unable to open them," and the like? The trivial character of these laboratory experiments makes them physio- logically the more remarkable. There is the very minimum of pre- disposing conditions, of excited expectation, or of external motive prompting to extraordinary effort. And the results are not subjective merely — relief of pain and so on — but are definite neuro-muscular changes, capable of unmistakable test.

Yet, important though these and similar experiments in self- suggestion may be, they do not solve our problem as to the ultimate origin and dis- tribution of the faculty thus displayed. We know no better with self- suggestion than with suggestion from outside ivhy it is that one man succeeds where others fail, or why a man who succeeds once fails in his next attempt. Within the ordinary range of

physiological explanations nothing (I repeat) has as yet been discovered which can guide us to the

true nature or exciting causes of this characteristic responsiveness of hypnosis. If we are to find any light, it must be in some direction which has as yet been little explored.

519. The hint which I have to offer here involves, I hope, something more than a mere change of appellation. I define suggestion as " success- ful appeal to the subliminal self" ; — not necessarily to that self in its most central, most unitary aspect ; but to some one at least of those strata of subliminal faculty which I have in an earlier chapter described.

I do not indeed pretend that my explanation can enable us to reduce hypnotic success to a certainty. I cannot say why the process should be so irregular and capricious ; so that now and then we seem to touch a spring which gives instant access to profound recesses ; then all is closed and inaccessible again. But I can show that this puzzle is part of a wider problem, which meets us in all departments of subliminal operation. In split personalities, in genius, in dreams, in sensory and motor automatisms, we find the same fitfulness, the same apparent caprice. The answer to the problem of the uncertainty of hypnotism must be involved in the answer to all these other problems too. Hypnotic success or failure cannot depend, as some have fancied, on some superficial difference in the kind of suggestion given. It is part and parcel of a wider mystery ; — of the obscure relationships and interdependencies of the supraliminal and the subliminal self.

For light upon such a problem as this we must wait, I believe, until a much later stage of our inquiry, when the possibility of the possession of the organism by a discarnate intelligence comes to be considered.

As has been already observed, the acquisition of a standpoint — even of a somewhat unstable and shifting standpoint — outside the incarnate human personality should enable us, with clearer eyes, to see much which is now too inti- mate, too deeply rooted in us, for our unaided analysis.

520. Leaving perforce this problem for the present unsolved, let us consider other ways in which this conception of subliminal operation may throw light on the actual phenomena of hypnotism; — phenomena at present scattered in bewildering confusion.

In the first place, then, since we have found that it is in the sleeping phase of personality that subliminal faculty is most readily exercised, we shall expect that any evocation of that faculty will involve some kind of development of sleep. Let us here pause and consider the validity of this presumption. The place in our argument is suitable for such an inquiry. We have already discussed the empirical ways in which hypnotism has been induced. We must presently go on to discuss the therapeutic effects which hypnotism brings in its train. It is fitting that we should here briefly review the familiar phenomena of the hypnotic condition itself.

Now the word hypnotism itself implies that some kind of sleep or trance is regarded as its leading characteristic. And although so-called hypnotic suggestions do sometimes take effect in the waking state, our usual test of

the hypnotiser's success lies in the slumber — light or deep — into which his subject is thrown. It is, indeed, a slumber which admits at times of strange wakings and activities ; but it is also manifestly profounder than the sleep which we habitually enjoy.

The true nature of this hypnotic sleep has been a subject of much debate. At first it was regarded as a specific form of trance, brought on by a specific agency — namely, the mesmeric or magnetic effluence, com- municated from the baquet or from the hands or eyes of the mesmerist. Similarly EUiotson and Esdaile continued to treat the mesmeric sleep as a condition siii generis, evoked by the mesmeric effluence in which they also believed.

When, however, it became known that hypnosis could often be induced by mere verbal suggestion or by self-suggestion, under circumstances which precluded the idea of any transmission of effluence, it was found very hard to explain the nature of the characteristic sleep ; — until at last Bernheim and his followers took the bull by the horns, and declared that the sleep was not characteristic ; but that the hypnotic trance was identical with ordinary slumber, — ordinary slumber " rendered by suggestion more sug- gestible." That is to say, out of ordinary sleep, regarded as a definite result of certain physiological conditions, Bernheim nevertheless develops (without further physiological agency of any kind) a psychological con- dition which differs obviously and profoundly from ordinary sleep, and which is even consistent with apparently complete vigilance. This, surely, is a mere abandonment of the real problem.

521. From m.y point of view, on the other hand, the problem here is merely an inevitable part of a problem already faced (albeit not solved) in a wider form. If sleep be the phase of personality specially consecrated to subliminal operation, it follows that any successful appeal to the subliminal self will be likely to induce some form of sleep. And further, if that form of sleep be in fact not an inevitable result of physiological needs, but a response to a psychological appeal, it seems not unlikely that we should be able to communicate with it without interrupting it ; — and should thus be able to guide or supplement subliminal operations, just as in genius the subliminal self guided or supplemented supraliminal operations.

For my part, then, I shall abandon the attempt to force all the varied trances, lethargies, sleep-waking states, to which hypnotism introduces us into the similitude of ordinary sleep. Rather I shall say that in these states we see the subliminal self coming to the surface in ways already familiar to us, and displacing just so much of the supraliminal as may from time to time be needful for the performance of its own work. That work, I say, will be of a character which we know already ; the difference is that what we have seen done spontaneously we now see done in response to our appeal.

522. Armed with this simplifying conception, — simplifying in spite of its frank admission of an underlying mystery, — we shall find no added

difficulty in several points which have been the subjects of eager contro- versy. The sequence of hypnotic phenomena, the question of the stages of hypnotism, is one of these. I have already briefly described how Charcot propounded his three stages — lethargy, catalepsy, somnambulism — as though they formed the inevitable development of a physiological law ; — and how completely this claim has now had to be withdrawn. Other schemes have been drawn out, by Li^beault, &c., but none of them seem to do more than reflect the experience of some one hypnotist's practice. The simplest arrangement is that of Edmund Gurney, who spoke only of an " alert stage " and a " deep stage " of hypnosis (522 B) ; and even here we cannot say that either stage invariably precedes the other. The alert stage, which often came first with Gurney's subjects, comes last in Charcot's scheme ; and it is hardly safe to say more than that hypnotism is apt to show a series of changes from sleep-waking to lethargy and back again, and that the advanced stages show more of subliminal faculty than the earlier ones. There is much significance in an experiment of Dr. Jules Janet, who, by continued "passes," carried

on Wittman, Charcot's leading subject, be- yond her usual somnambulic state into a new lethargic state, and out again from thence into a new sleep-waking state markedly superior to the old (522 A).

523. Gurney held the view that the main distinction of kind between his " alert " and his " deep " stage of hypnosis was to be found in the domain of memory, while memory also afforded the means for distinguish- ing the hypnotic state as a whole from the normal one. As a general rule (though with numerous exceptions), the events of ordinary life are remembered in the trance, while the trance events are forgotten on waking, but tend to recur to the memory on rehypnotisation. But the most interesting part of his observations (see 523 A) consisted in showing alternations of memory in the alert and deep stages of the trance itself; — the ideas impressed in the one sort of state being almost always forgotten in the other, and as invariably again remembered when the former state recurs. On experimenting further, he met with a stage in which there was a distinct third train of memory, independent of the others ; — and this, of course, suggests a further doubt as to there being any fixed number of stages in the trance. The later experiments of Mrs. Sidgwick on the same subject (recorded in 523 B), in which eight or nine distinct trains of memory were found — each recurring when the corresponding stage of depth of the trance was reached — seem to show conclusively that the number may vary almost indefinitely. We have already seen that in cases of alternating personalities the number of personalities similarly varies,^ and the student who now follows or repeats

1 Besides those mentioned in Chapter II. (especially sections 233 to 236), see a remarkable recent case recorded by Dr. Bramwell in Brain, Summer Number, 1900, on the authority of Dr. Albert Wilson, of Leytonstone. In this case there were sixteen different stages or personalities, with distinct memories and different characteristics.

Gurney's experiments, with the increased knowledge of split personalities which recent years have brought, cannot fail to be struck with the analogies between Gurney's artificial light and deep states, — with their separate chains of memory, — and those morbid alternating personalities, with their complex mnemonic cleavages and lacunae, with which we dealt in Chapter II. The hypnotic stages are in fact secondary or alternating personalities of very shallow type, but for that very reason all the better adapted for teaching us from what kinds of subliminal disaggregation the more serious splits in personality take their rise.

524. And beneath and between these awakenings into Hmited, partial alertness lies that profound hypnotic trance which one can best describe as a scientific or purposive rearrangement of the elements of sleep ; — a re- arrangement in which what is helpful is intensified, what is merely hinder- ing or isolating is removed or reduced. A man's ordinary sleep is at once unstable and irresponsive. You can wake him with a pin-prick, but if you talk to him he will not hear or answer you, until you rouse him with the mere noise. That is sleep as the needs of our timorous ancestors determined tliat it should be.

Hypnotic sleep, on the contrary, is at once stable and responsive ; strong in its resistance to such stimuli as it chooses to ignore ; ready in its accessibility to such appeals as it chooses to answer.

Prick or pinch the hypnotised subject, and although some stratum of his personality may be aware, in some fashion, of your act, the sleep will generally remain unbroken. But if you speak to him, — or even speak before him., — then, however profound his apparent lethargy, there is some- thing in him which will hear.^

All this is true even of earlier stages of trance. Deeper still lies the stage of highest interest ; — that sleep-waking in which the subliminal self is at last set free, — is at last able not only to receive but to

respond ; when it begins to tell us the secrets of the sleeping phase of personalit}', be- ginning with directions as to the conduct of the trance or of the cure, and going on to who knows what insight into who knows what world afar?

Without, then, entering into more detail as to the varying forms which hypnosis at dififerent stages may assume, I have here traced its central characteristic ; — the development, namely, of the sleeping phase of per- sonality in such fashion as to allow of some supraliminal guidance of the subliminal self.

1 I am inclined to think that this is alwa3's the case. For a long time the lethargic state was supposed at the Salpctviere to preclude all knowledge of what was going on ; and I have heard Charcot speak before a deeply-entranced subject as if there were no danger of her gathering hints as to what he expected her to do. I believe that his patients did subliminally receive such hints, and work them out in their own hypnotic behaviour. On the other hand, I have heard the late Dr. Auguste Voisin, one of the most persistent and successful of hyjDnotisers, make suggestion after suggestion to a sub- ject apparently almost comatose, — which suggestions, nevertheless, she obeyed as soon as she awoke.

525. We have here a definition of much wider purview than any which has been habitually apphed to the process of hypnotisation or to the state of hypnosis. To test its validity, to explain its scope, we need a survey of hypnotic results much wider in range than any enumeration of the kind at present usual in text-books, — than any mere list of neuro- muscular and vaso-motor phenomena provoked, or of maladies cured by hypnotic suggestion. Regarding hypnotic achievements mainly in their mental aspects, I must seek for some broad principle of classification which on the one hand may not be so

exclusively moral as to be physiologically untranslatable, — like the distinction between vice and virtue ; — or on the other hand so exclusively physiological as to be morally untranslatable, — like the distinction between cerebral ansemia and hypersemia.

Perhaps the broadest contrast which is expressible in both moral and physiological terms is the contrast between check and stimulus, — between inhibition and dynamogeny. Not, indeed, that such terms as check and stimulus can be pressed in detail ; it is quite possible, for instance, that the action of what we call inhibitory nerves may give a sense of increased moral activity. Yet the terms do correspond well enough with a deep distinction in our practical education, — the distinction between the check- ing or countermanding on the one hand of impulses already existent, and the heightening, on the other hand, of existent powers, or the infusion of new impulses. The central power, — the ruling agency within the man which gives the command, — is no doubt the same in both cases. But the common contrast between negative and positive exhortations, — "this you shall 7iot do," " this you shall do," — will help to give clearness to our review of the influences of hypnotism in its bearings on inteUigence and character, — its psychological efficacy.

526. Let us then regard hypnotic suggestion as a summarised education, and consider over what range of inhibition and dynamogeny an ordinary education is expected to extend. I deal in Appendices with the obscure but important question of prenatal suggestion, and pass on to the point when education admittedly begins ; that is, of course, in the cradle. There it enters at once upon its double task of repression and stimulus. Repression is needed long before moral teaching begins, from the mere fact that all kinds of impulses tend to express themselves in act, — and that many of the resultant acts, if often repeated, are unbecoming or injurious. The prevention and cure of bad tricks is a main business of the nursery. Hardly more than bad tricks, in their inception, are various other impulses of haste, anger, greed, sensuality, which if left unchecked may develop into deep-seated vice. And even when the frame is matured and self-control in

most other matters assured, the special attractiveness of certain stimu- lants for certain organisms overcomes the whole inhibitory strength — the most needful prudence — of no small proportion of the human race.

The field over which inhibition is necessary is thus a very wide one.

We shall presently find that hypnotic suggestion is able to exert effective control at every point.

The work of stimulus or dynamogeny in education is even more difficult to execute properly than that of inhibition. We know pretty well what we wish to prevent the child from doing. It is harder to discover all that a judicious education might advantageously teach him to do. The very first lesson which we have to impress upon him — attention — is really of unknown scope. We are usually satisfied with the inhibitory side of the lesson ; with the restraint of wandering thought. The intensity of the attention thus steadied is a different matter ; and I shall presently quote certain experiments which point to possibilities in this direction as yet seldom realised. Intellectual education, rendered possible by attention, includes the training of perception, memory, and imagination ; and all these faculties will be found to have been sometimes much heightened by hypnotic suggestion.

Moral education, again, presupposes a training of attention, mainly in emotional directions, and by methods often both inhibitive and dynamo- genie. We restrain morbid fears by inculcating courage and self-respect ; we use "the expulsive power of a new affection" to banish unworthy desire. A review of certain hypnotic triumphs will presently illustrate the potency of suggestion in cases where a life has seemed irretrievably ruined by some insistent pre-occupation or inescapable fear.

The self- regarding virtues, as has been said, depend largely upon power of inhibition ; and where dynamogeny is needed for the attainment of those virtues, — where it is important to stimulate rather than to control, — the stimulus is applied to instincts which we are pretty sure to find already existing. Every man wishes with more or less energy for health, wealth, consideration, success. But when from the self-regarding we pass on to the altruistic virtues, we cannot be equally sure of finding an impulse ready for development.

After a certain point of helpfulness and kindliness has been reached, the higher strains of generosity, self-abnegation, impersonal enthusiasm, lie outside the field of ordinary education. Similarly they seem as yet to lie outside the field of ordinary hypnotic suggestion. We shall indeed pre- sently find that the cured dipsomaniac or morphinomaniac is reported as leading a life which wins the esteem of his . fellow-men. He reaches, one may say, a position of ethical stability ; but we have no evidence of his attaining to any eminent virtue.

In point of fact no one is likely to apply to a physician to hypnotise him into a saint. Nor again, — and this is of more practical importance, — is any selfish successful man likely to ask to be rendered generous and unworldly. He has in his own way adapted himself to his environment ; he does not wish to be profoundly changed.

It is not, therefore, from the hospital or the consulting-room that we should expect to hear of great changes of character for lofty ends. Such

changes have not been made, and perhaps can hardly be made, the sub- jects of experiments in cold blood. They occur, nevertheless. In every race, in every age, there have been conversions — changes and elevations of character ascribed to Divine Grace. We shall find

as we proceed that at this point our review of hypnotic effects merges — as on any satisfactory theory it ought to merge — into a wider consideration of the spiritual strength of man.

To some such widened outlook we must gradually lead up, reviewing in turn the various forms — first of inhibition, then of dynamogeny — of which ordinary education, from the nursery onwards, is wont to consist.

527. The most rudimentary form of restraint or inhibition, as already said, lies in our effort to preserve the infant or young child from acquir- ing what we call " bad tricks." These morbid affections of motor centres, trifling in their inception, will sometimes grow until they are incurable by any regime or medicament ; — nay, till an action so insignificant as sucking the thumb may work the ruin of a life.

In no direction, perhaps, do the results of suggestion appear more inexplicable than here. Nowhere — as the cases in my Appendices (527 A and B) show — have we a more conspicuous touching of a spring ; — a more complete achievement, almost in a single moment, of the deliverance which years of painful effort have failed to effect.

These cases stand midway between ordinary therapeutics and moral suasion. No one can here doubt the importance of finding the shortest and swiftest path to cure. Nor is there any reason to think that cures thus obtained are less complete or permanent than if they had been achieved by gradual moral effort. These facts should be borne in mind throughout the whole series of the higher hypnotic effects, and should serve to dispel any anxiety as to the possible loss of moral training when cure is thus magically swift. Each of these effects consists, as we must suppose, in the modification of some group of nervous centres \ and, so far as we can tell, that is just the same result which moral effort made above the conscious threshold more slowly and painfully attains. This difference, in fact, is like the difference between results achieved by dili- gence and results achieved by genius. Something valuable in the way of training, —

some exercise in patience and resolve, — no doubt may be missed by the man who is " suggested " into sobriety ; — in the same way as it was missed by the schoolboy Gauss, — writing down the answers to problems as soon as set, instead of spending on them a diligent hour. But moral progress is in its essence as hmitless as mathematical ; and the man who is thus carried over rudimentary struggles may still find plenty of moral effort in life to train his character and tax his resolution.

528. Among these morbid tricks kleptomania has an interest of its own, on account of the frequent doubt whether it is not put forward as a mere excuse for pilfering. It may thus happen that the cure is the best proof of the existence of the disease ; and certain cures (quoted in

528 A and B) indicate that the impulse has veritably involved a morbid excitability of motor centres, acted on by special stimuli, — an idee fixe with an immediate outcome in act.

Many words and acts of violence fall under the same category, in cases where the impulse to swear or to strike has acquired the unreasoning auto- matic promptness of a tic, and yet may be at once inhibited by suggestion. Many undesirable impulses in the realm of sex are also capable of being thus corrected or removed.

529. The stimulants and narcotics, to which our review next leads us, forms a standing menace to human virtue. By some strange accident of our development, the impulse of our organisms towards certain drugs — alcohol, opium, and the like — is strong enough to overpower, in a large proportion of mankind, not only the late-acquired altruistic impulses, but even the primary impulses of self-regard and self-preservation. We are brought back, one may almost say, to the "chimiotaxy" of the lowest organisms, which arrange

themselves inevitably in specific relation to oxygen, malic acid, or whatever the stimulus may be. We thus experi- ence in ourselves a strange conflict between moral responsibility and mole- cular affinities ; — the central will overborne by dumb unnumbered ele- ments of our being. With this condition of things hypnotic suggestion deals often in a curious way. The suggestion is not generally felt as a strengthening of the central will. It resembles rather a molecular redis- position ; it leaves the patient indifferent to the stimulus, or even disgusted with it. The man for whom alcohol has combined the extremes of delight and terror now lives as though in a world in which alcohol did not exist at all. (See 629 A and B ; also a case of the cure of excessive smoking in 529 C.)

530. Even for the slave of morphia the same sudden freedom is some- times achieved. It has been said of victims to morphia-injection that a cure means death ; — so often has suicide followved on the distress caused by giving up the drug. But in certain cases cured by suggestion it seems that no craving whatsoever has persisted after the sudden disuse of the drug. There is something here which is in one sense profounder than moral reform. There is something which suggests a spirit within us less injured than we might have feared by the body's degradation. The morphinomaniac character — the lowest type of subjection to a ruling vice — disappears from the personality in proportion as the drug is eliminated from the system. The shrinking outcast turns at once into the respectable man. (See 530 A.)

531. The theme which comes next in order, while of first-rate im- portance, cannot be freely treated except in a purely medical work. I have spoken of the standing danger which the stimulus of alcohol consti- tutes to human health and happiness. There exists, I need not say, a stimulus still more powerful, and still more inextricably interwoven with the tissue of life itself. In my chapter on Genius I have endeavoured (as

the disciple of Plato) to show how that instinct for union with beauty which manifests itself most obviously in sexual passion may be exalted into a symbolical introduction into a sacred and spiritual world. In my dis- cussion of hysteria I showed how suggestion may be used to relieve certain of the more delicate sorrows into which that passion may betray the yearn- ing and unconscious heart. But there are baser yearnings, sorrows of fouler stain ; there are madnesses and melancholies whose cause even the physician or the confessor must often guess rather than hear. It must be enough to say that in many such cases the hypnotising physician has proved the most helpful of confessors ; that in this direction also impulses have been arrested, appetites transformed ; that here, too, as with the victims of alcohol or morphia, the world holds many men and women sane and sound whom but for hypnotic suggestion we might now have sought in vain ; — save in the prison, the madhouse, or the grave.-"^

532. Some of these profound and pervasive disorders of the sexual passion, if fully analysed, might supply us with types of almost every variety of pei-versity and folly. But even apart from these, and apart from troubles consequent on any intelligible instinct, any discoverable stimulus of pleasure, there are a multitude of impulses, fears, imaginations, one or more of which may take possession of persons not otherwise apparently unhealthy or hysterical, sometimes to an extent so distressing as to impel to suicide. I believe that these irrational fears or " phobies " are often due to heredity ; — not always to a reversion to primitive terrors, — but (as in the case of horror at injury to finger-nails quoted from Mr. Francis Galton in 526 B) to an accidental and, so to say, traumatic inheritance of some prenatal suggestion. However originated, these morbid aversions (like other idees fixes which I reserve for later mention) may often lie very deep, and in their sudden removal by hypnotic suggestion they remind one of the deep-seated tumours which Esdaile used to astonish the Calcutta coolies by extirpating while they slept.

A frequent form of idee fixe consists of some restricting or disabling preoccupation or fear. Some of these " phobies " have been often described of late years, — as, for instance, agoraphobia, which makes a man dread to cross an open space ; and its converse, claustrophobia, which makes him shrink from sitting in a room with closed doors ; or the still more distressing mysophobia, which makes him constantly uneasy lest he should have become dirty or defiled (see Appendices to this section).

All these disorders involve a kind of displacement or cramp of the attention ; and for all of them, one may broadly say, hypnotic suggestion is the best and often the only cure. Suggestion seems to stimulate an- tagonistic centres ; to open clogged channels ; to produce, in short, how- ever we imagine the process, a rapid disappearance of the insistent notion.

^ See, for example, Von Schrenck-Notzing's work, Die Suggestions-Therapie bei kvankhaften Erscheinungen des Geschlechts-Lebens.

I have spoken of this effect as though it were mainly to be valued intellectually, as a readjustment of the dislocated attention. But I must note also that the moral results may be as important here as in the cases of inhibition of dipsomania and the like, already mentioned. These morbid fears which suggestion relieves may be ruinously degrading to a man's character. The ingredients of antipathy, of jealousy, which they sometimes contain, may make him dangerous to his fellows as well as loathsome to himself. One or two cases of the cure of morbid jealousy are to my mind among the best records which hypnotism has to show (see 557 A).

533. The extirpation of tumours, however, is not the only purgative process which the bodily organism ever needs. And the psychical organism also — to continue our metaphor — is subject to many blockings and cloggings which it would be well to disperse if we could. The treasure of memory is mixed with rubbish ; the caution which experience has taught has often been taught too well ; philosophic calm has often frozen into apathy. Plato would have the old men in his republic plied well with wine on festal days, that their tongues might be unloosed to communicate their wisdom without reserve. " Accumulated experience," it has been said with much truth in more modern language,-*^ " hampers action, disturbs the logical reaction of the individual to his environment. The want of control which marks the decadence of mental power is [some- times] itself undue control, a preponderance of the secondary over the primary influences."

Now the removal of shyness, or mauvaise honte, which hypnotic suggestion can effect, is in fact a purgation of memoiy, — inhibiting the recollection of previous failures, and setting free whatever group of aptitudes is for the moment required. Thus, for the boy called on to make an oration in a platform exhibition, hypnotisation sets free the primary instinct of garrulity without the restraining fear of ridicule. For the musical executant, on the other hand, a similar suggestion will set free the seconda?y instinct which the fingers have acquired, without the interference of the learner's puzzled, hesitating thoughts.

I may remark here (following Gurney and Bramwell) how misleading a term is mono-ideism for almost any hyi^notic state. There is a selection of ideas to which the hypnotic subject will, attend, and there is a concentra- tion upon the idea thus selected ; but those ideas themselves may be both complex and constantly shifting, and indeed this is just one of the ways in which the hypnotic trance differs from the somnambulic — in which it may happen that only a relatively small group of brain-centres are awake enough to act. The somnambulic servant-girl, for instance, may persist in laying the tea-table, whatever

you say to her, and this may fairly be called mono-ideism ; but the hypnotic subject (as Bramwell has justly

1 Dr. Hill, British Medical Journal, July 4th, 1891.

insisted, see 534: A) can be made to obey simultaneously a greater number of separate commands than he could possibly attend to in waking life.

534. From these inhibitions of memory, — of attention as directed to the experiences of the past, — we pass on to attention as directed to the experiences of the present. And here we are reaching a central point ; we are affecting the macula lutea (as it has been well called) of the mental field. Many of the most important of hypnotic results will be best described as modifications of attention.

Any modification of attention is of course likely to be at once a check and a stimulus ; — a check to certain thoughts and emotions, a stimulus to others. And in many cases it will be the dynamogenic aspect of the change — the new vigour supplied in needed directions — which will be for us of greatest interest. Yet from the inJiibitive side also we have already had important achievements to record. All these arrests and destructions of idees fixes, of which so much has been said, were powerful modifications of attention, although the limited field which they covered made it simpler to introduce them under a separate heading.

And even now it may not be without surprise that the reader finds described under the heading oi inhibition of attention a phenomenon so con- siderable and so apparently independent z.'s> hypnotic suppression of pain. This induced analgesia has from the first been one of the main triumphs of mesmerism or hypnotism. All have heard that mesmerism will stop headaches ; — that you can have a tooth

out " under mesmerism " without feeling it. The rivalry between mesmerism and ether, as anaesthetic agents in capital operations, was a conspicuous fact in the medical history of early Victorian times. But the ordinary talk, at any rate of that day, seemed to assume that if mesmerism produced an effect at all it was an effect resembling that produced by narcotics — a modification of the intimate structure of the nerve or of the brain which rendered them for the time incapable of transmitting or of feeling painful sensations. The state of a man's nervous system, in fact, when he is poisoned by chloroform, or stunned by a blow, or almost frozen to death, or nearly drowned, &c., is such that a great part of it is no longer fit for its usual work, — is no longer capable of those prolongations of neurons, or whatever they be, which constitute its specific nervous activity. We thus get rid of pain by getting rid for the time of a great deal of other nervous action as well ; and we have to take care lest by pushing the experiment too far we get rid of life into the bargain. But on the other hand, a man's nervous system, when hypnotic suggestion has rendered him incapable of pain, is quite as active and vigorous as ever, — quite as capable of transmitting and feeling pain, — although capable also of inhibiting it altogether. In a word, the hypnotic subject is above pain instead of below it.

To understand this apparent paradox, we must reflect for a moment on the probable origin and meaning of pain. The human organism, as

the Darwinian analysis has shown us, may be roughly said to consist of a complex of ingenious but imperfect mechanisms designed to enable our race to overrun the earth. As competition has become more severe, fresh artifices have been developed to enable our ancestors to secure food and to avoid danger. Pain is a warning of danger, useless to the protozoon or to the stationary vegetable, but indispensable to active creatures with miscellaneous risks. Yet as

intelligence advances and nerves at the same time grow more sensitive, pain becomes but a mixed advantage. It is well to be warned (say) not to touch the fire ; but a neuralgia's constant signal of mal-nutrition tends simply to exhaust the sufferer and to hinder its own cure. What we want to do now is to choose our capacities of pain ; to shut off pain when we know it will be useless ; to rise as definitely above it as our earliest ancestors were below it, or as the drunken or narcotised man is below it now. Nay, if one counts weariness and wakefulness along with pain, one may say that the suppres- sion of pain and the suppression of microbes have become the two main physical needs of the human race. With noxious microbes hypnotic suggestion can only indirectly deal ; but with pain and weariness it can deal more directly and successfully than any other agency whatever. It attacks the real origo mali ; — not, indeed, the pressure on the tooth-nerve, which can only be removed by extraction, but the representative power ot the central sensorium which converts that pressure for us into pain. It diverts attention from the pain, as the excitement of battle might do ; but diverts it without any competing excitement whatever. The battle- excitement (so to say) pours so much water out through pipe A that there is none left to flow through pipe B ; the hypnotic suggestion simply shuts a cock on pipe B, and leaves pipe A to flow or not, as may be convenient. For some fortunately susceptible persons, such as I have seen, this power of suppressing pain and weariness simply abolishes the main troubles of life at a blow. The drawback is that for many persons the process is a tedious one, or cannot with our present knowledge be per- formed at all. Hypnotic suggestion is not yet a panacea ; but it is much nearer to being a panacea than anything else has ever been ; and it works on the only plan from which a panacea can possibly be developed.

To this topic of influence 07i attention we shall have to recur again and again. For the present it may suffice if I refer the reader to a few cases — chosen from among some thousands which have been printed, from the Zoist downwards, in more or less detail, where mesmeric and hypnotic practice has removed or obviated the distress

or anguish till now unmis- takably associated with various bodily incidents — from the extraction of a tooth to the great pain and peril of childbirth (see Appendices).

535. This suppression of pain has naturally been treated from the therapeutic point of view, as an end in itself; and neither physician nor patient has been inclined to inquire exactly ivhat has occurred ; — what physiological or psychological condition has underlain this great subjec-

tive relief. Yet in the eye of experimental psychology the matter is far from a simple one. We are bound to ask what has been altered. Has there been a total ablation, or some mere translation of pain? What objective change on the bodily side has occurred in nerve or tissue? and, on the mental side, how far does the change m consciousness extend? How deep does it go? Does any subliminal knowledge of the pain persist?

The very imperfect answers which can at present be given to these questions may, at any rate, suggest directions for further inquiry.

(i) In the first place, it seems clear that when pain is inhibited in any but the most simple cases, a certain group of changes is produced whose nexus is psychological rather than physiological. That is to say, one suggestion seems to relieve at once all the symptoms which form one idea of pain or distress in the patient's mind ; while another suggestion is often needed to remove some remaining symptom, which the patient regards as a different trouble altogether. The suggestion thus differs both from a specific remedy, which might relieve a specific symptom, and from a general narcotisation, which would relieve all symptoms equally. In making suggestions, moreover, the hypnotiser finds that he has to con- sider and meet the patient's own subjective feelings, describing the intended relief as the patient

wishes it to be described, and not attempt- ing technical language which the patient could not follow. In a word, it is plain that in this class, as in other classes of suggestion, we are address- ing ourselves to a mind, an intelligence, which can of itself select and combine, and not merely to a tissue or a gland responsive in a merely automatic way.

(2) It will not then surprise us if, — pain being thus treated as a psycho- logical entity, — there shall prove to be a certain psychological complexity in the response to analgesic suggestion.

By this I mean that there are occasional indications that some memory of the pain, say, of an operation, has persisted in some stratum of the personality; — thus apparently indicating that there was somewhere an actual consciousness of the pain when the operation was performed. Thus in the Revue de I'lfypnotisme, August 1887, Dr. Mesnet records a case where after an accouchement, rendered apparently painless by hypnotic trance, the patient remembered in a subsequent hypnotic trance the latter part of the delivery ; a period, that is to say, when the length of the trial had somewhat weakened the hypnotic control. With this we may compare certain accounts of the revival of pain in dreams after operations performed under chloroform (see 535 A) .

(3) Such experiences, if more frequent, might tempt us to suppose that the pain is not wholly abrogated, but merely translated to some stratum of consciousness whose experiences do not enter into our habitual chain of memories. Yet we possess (strangely enough) what seems direct evidence that the profoundest organic substratum of our being is by suggestion

wholly freed from pain. It had long been observed that recoveries from operations performed in hypnotic trance were unusually benign ;

— there being less tendency to inflammation than when the patient had felt the knife. The same observation — perhaps in a less marked degree — has since been made as to operations under chemical anaesthesia. The shock to the system, and the irritation to the special parts affected, are greatly diminished by chloroform. And more recently Professor Delboeuf, by an experiment of great delicacy on two symmetrical wounds, of which one was rendered painless by suggestion, has distinctly demonstrated that pain tends to induce and keep up inflammation (see 534 A) .

Thus it seems that pain is abrogated at once on the highest and on the lowest level of consciousness ; yet possibly in some cases (though not usually, see 535 B) persists obscurely in some stratum of our per- sonality into which we gain only occasional and indirect glimpses. And if indeed this be so, it need in no way surprise us. We need to remember at every point that we have no reason whatever to suppose that we are cognisant of all the trains of consciousness, or chains of memory, which are weaving themselves within us. I shall never attain on earth — perhaps I never shall in any world attain — to any complete conspectus of the variously interwoven streams of vitality which are, in fact, obscurely present in my conception of myself.

536. It is to hypnotism in the first place that we may look for an increased power of analysis of these intercurrent streams, these irregularly superposed strata of our psychical being. In the meantime, this power of inhibiting almost any fraction of our habitual consciousness at pleasure gives for the first time to the ordinary man — if only he be a sug- gestible subject — a power of concentration, of choice in the exercise of faculty, such as up till now only the most powerful spirits — a Newton or an Archimedes — have been able to exert.

The man who sits down in his study to write or read, — in perfect safety and intent on his work, — continues nevertheless to be involuntarily and inevitably armed with all that alertness to external

sights and sounds, and all that sensibility to pain, which protected his lowly ancestors at different stages of even pre-human development. It is much as though he were forced to carry about with him all the external defences which his forefathers have invented for their defence ; — to sit at his writing-table clad in chain-mail and a respirator, and grasping an umbrella and a boomerang. Let him learn, if he can, inwardly as well as outwardly, to get rid of all that, to keep at his command only the half of his faculties which for his purpose is worth more than the whole. Dissociation and choice ; — dissociation between elements which have always hitherto seemed inextricably knit ; — choice between faculties which till now we have had to use all together or not at all ; — such is the promise, such is the incipient performance of hypnotic plasticity in its aspect of inhibitive suggestion.

537. I come now to the division of hypnotic achievement with which

I next proposed to deal, namely, the dynamogejiic results of hypnotic suggestion. Intensified vitality, heightened faculty, concentrated attention, strengthened will ; such are the fittest descriptive phrases which we can find for these phenomena — phrases which all of them imply some obscure operation in a realm beyond our view. Nay, more, the realisation of these phrases presently shows us that even the effects which we have for convenience' sake classed as inhibitive are in reality dynamogenic. Inhibition is not disability, and the active, purposive restraint which the word connotes implies first that effective command of attention — that sway over the hidden springs of thought and emotion — which we shall now be tracing on a larger scale, and with different purposes, in its dynamogenic aspect.

Yet the practical convenience of our arrangement is hereby only the more plainly seen. What has thus far been written is well fitted to

clear the way for what is to follow. While we dealt with inhibitions our subject was clearly defined ; we knew what phenomena of life we desired to check ; we could measure the success attained in each several direction. But now that we launch out upon the dynamogenic power of hypnotic suggestion, in whatsoever direction it may lie, we are embarking on an inquiry to which no term can be foreseen. We know, of course, that the physical energy manifested in the organism can never overpass its physical sources of supply in warmth and nutriment. But this is a test so rough as to be practically useless here. Within these broad limits the metabolism in the organism — the kind of energy into which food and warmth are transformed — may vary indefinitely in character and in intensity. And as for a psychical energy informing each one of us, — if such exist apart from the physical, — we have no reason whatever for supposing that we are here moving in a closed circuit, or manipulating a constant sum.

In default of any more comprehensive purview of the phenomena before us, it will be convenient to return again to the mere practical or educational standpoint ; — to consider what it is which we are wont sub- jectively to regard as a heightening or concentration of power. We can roughly define the directions in which, as we say, we strengthen the faculties of the young. Perception, imagination, attention, character, — these we endeavour to train. We try to teach our children (i) to get from their external sensory organs all the healthful pleasure and knowledge that they can; (2) and to develop their central sensory organs, or inner world of imagination, into sane and helpful fertility; (3) and to direct their intellectual energy whithersoever they may desire, keeping hold by memory on previous acts of attention; (4) and, finally, to convert know- ledge and imagination into wisdom and virtue by the exercise of en- lightened will. This road is long and hard ; but we shall find that at every point there is already some beginning of aid from hypnotic sug- gestion ; some hint of a short cut which may some day take us far on our way.

538. I will begin, then, with w^hat seems the most external and measurable of these different influences — the influence, namely, of sugges- tion upon man's perceptive faculties ; — its power to educate his external organs of sense.

This wide subject is almost untouched as yet ; and there is no direction in which one could be more confident of interesting results from further experiment.

The exposition falls naturally into three parts, as suggestion effects one or other of the three following objects : —

(i) Restoration of ordinary senses from some deficient condition.

(2) Vivification of ordinary senses; — hyperseslhesiae.

(3) Development of new senses; — hetergesthesias.

(i) The first of these three headings seems at first sight to belong to therapeutics rather than to psychology. It is, however, indispensable as a preliminary to the other two heads ; since by learning how and to what extent suggestion can repair defective senses we have the best chance of guessing at its modus operandi when it seems to excite the healthy senses to a point beyond their normal powers. I give iii Appendices several cases bearing on this subject.

Two points may be mentioned here. Improvement of vision seems sometimes to result from relaxation of an involuntary ciliary spasm, which habitually over-corrects some defect of the lens (see 538 B). This is interesting, from the analogy thus shown in quite healthy persons to the fixed ideas, the subliminal errors and fancies characteristic of hysteria. The stratum of self whose business it is to correct the mechanical defect of the eye has in these instances done so amiss, and cannot set itself right. The corrected form of vision is as defective as the form of vision which it replaced. But if the state of

trance be induced, or if it occur spon- taneously, it sometimes happens that the error is suddenly righted; the patient lays aside spectacles ; and since we must assume that the original defect of mechanism remains, it seems that that defect is now perfectly instead of imperfectly met (see 416). This shows a subliminal adjusting power operating during trance more intelligently than the supraliminal intelligence had been able to operate during waking life.

Another point of interest lies in the effect of increased attention, as stimulated by suggestion, upon the power of hearing. The two cases of Lou6 and another, quoted in 538 A, are among the most significant that I know. If Lout's susceptibility to self-suggestion could be reached by patients generally, there might be, with no miracle at all, a removal of perhaps half the annoyance which deafness inflicts on mankind.

539. I pass on to cases of the production by suggestion or self-suggestion of hyperaesthesia, — of a degree of sensory delicacy which over- passes the ordinary level, and the previous level of the subject himself.

The rudimentary state of our study of hypnotism is somewhat strangely illustrated by the fact that most of the experiments which show hyper-

assthesia most delicately have been undertaken with a view of proving something else — namely, mesmeric rapport, or the mesmerisation of objects, or telepathy. In these cases the proof of rapport, telepathy, &c., generally just falls short, — because one cannot say that the action of the ordinary senses might not have reached the point necessary for the achievement, though there is often good reason to believe that the subject was supraliminally

ignorant of the way in which he was, in fact, attaining the knowledge in question.

In these extreme cases, indeed, the explanation by hyperaesthesia is not always proved. There may have been telepathy, although one has not the right to assume telepathy, in view of certain slighter, but still remarkable, hypersesthetic achievements, which are common subjects of demonstration. The ready recognition oi points de repere, on the back of a card or the like, which are hardly perceptible to ordinary eyes, is one of the most usual of these performances.

In this connection the question arises as to the existence of physiological limits to the exercise of the ordinary senses. In the case of the eye a minimum visibile is generally assumed ; and there is special interest in a case of clairvoyance versus cornea-reading, where, if the words were read (as appears most probable) from their reflection upon the cornea of the hypnotiser, the common view as to the minimum visibile is greatly stretched (see 539 A).

540. With regard to the other senses, whose mechanism is less capable of minute dissection, one meets problems of a rather different kind. What are the definitions of smell and touch? Touch is already split up into various factors — tactile, algesic, thermal ; and thermal touch is itself a duplicate sense, depending apparently on one set of nerve-terminations adapted to perceive heat, and another set adapted to perceive cold. Taste is similarly split up ; and we do not call anything taste which is not defi- nitely referred to the mouth and adjacent regions. Smell is vaguer ; and there are cognate sensations (like that of the presence of a cat) which are not referred by their subject to the nose. The study of hyperaesthesia does in this sense prepare the way for what I have termed heteraesthesia, in that it leaves us more cautious in definition as to what the senses are ; it accustoms us to the notion that people become aware of things in many ways which they cannot definitely realise.

Let us now consider the evidence for hetersesthesia ; — for the existence, that is to say, under hypnotic suggestion, of any form of sensibility de- cidedly different from those with which we are famihar. It would sound more accurate if one could say " demanding some end-organ different from those which we know that we possess." But we know too little of the range of perceptivity of these end-organs in the skin which we are gradually learning to distinguish — of the heat-feeling spots, cold- feeling spots, and the like — to be able to say for what purposes a new organ would be needed. For certain heteraesthetic sensations, indeed, as the

perception of a magnetic field, one can hardly assume that any end-organ would be necessary. It is better, therefore, to speak only of modes of sensibility.

Now to any one who reflects on the evolutionary process by which, as is commonly assumed, man's organism has been developed from the sim- plest germ — a process which is undoubtedly still at work, and which must, so far as we can tell, continue at work for ages perhaps very far exceeding the ages already past — to any one, I say, who takes a broad view of human development, it must seem a very improbable thing that that development should at this particular moment have reached its final term ; or rather, to put the question at issue in a narrower form, that this immensely complex nervous system, which has gradually become responsive in so many ways to external nature, should never again become responsive, or be recog-nised as responsive, in any fresh way. I can imagine no theory, except the theory that all species were created immutably as they stand to-day, which could even seern to justify the tacit assumption, still frequently met with, that new forms of human sensitivity are antecedently improbable. They may be, and they often have been,

claimed on insufficient evidence ; but that they must occur some time and somehow I, for one, can hardly doubt.

Let us consider a moment in what general fashion we can conceive the differentiation of senses to have taken place.

In some sense or other we must needs attribute what I have called pancesthesia to the primal germ. We must suppose that its potential sen- sations were such that all actual sensations of animals and men could be got out of them. The protoplasm may itself have been capable (and in low forms may still be capable) of vague sensations of many different kinds. Or it may have been capable only of some one vague sensation, though able also to develop new forms of protoplasm with varied sensitivities.-'

In either of these cases — let us take the former as somewhat the simpler to deal with — the question among sensations was one of the development of the fittest ; that is to say, that, as the organism became more complex and needed sensations more definite than sufficed for the protozoon, certain sensibilities got themselves defined and stereotyped upon the organism by the evolution of end-organs. Others failed to get thus externalised ; but may, for aught we know, persist nevertheless in the central organs ; — say, for instance, in what for man are the optic or olfactory tracts of the brain. There will then be no apparent reason why these latent powers should not from time to time receive sufficient stimulus, either from within or from without, to make them perceptible to the waking intelligence, or perceptible at least in states (like trance) of narrow concentration.

The great variety of senses which we believe the lower animals to

^ Or, as suggested by Nagel (540 A), there may have been at a certain stage mixed sense-organs, by means of which two or three sensations were perceived simultaneously.

possess may well suggest to us that we also might have been developed thus or thus ; — that we need not be surprised if the human organism should some day show a trace of any form of sensibility which the ant or the bee may have inherited along with us from the ancestral germ, although only they and not we may have thus far needed to develop it.

541. As the result of these considerations, I approach alleged hetersesthesise of various kinds with no presumption whatever against their real occurrence. Yet on the other hand, my belief in the extent of possible hypercesthesia continually suggests to me that the apparently new perceptions may only consist of a mixture of familiar forms of perception, pushed to a new extreme, and centrally interpreted with a new acumen.

The conditions of experiment are by no means easy, I set aside, in the first place, a large number of experiments where there has been reason to think that the subject has followed, either fraudulently, or merely as the result of suggestion, the preconceived ideas of the experimenters. But more than this; self-suggestion on the subject's own part may be quite enough to make him translate some perception really gained in an old way into terms of some imagined new sensibility. Without presuming to criticise past evidence wholesale, I yet hope that the experience now attained may lead to a much greater number of well-guarded experiments in the near future. In a series of Appendices I very briefly present the actual state of this inquiry. In default of any logical principle, I shall there divide these alleged forms of sensibility according as they are excited by inorganic objects on the one hand, or by organisms (dead or living) on the other.

542. In the meantime I pass on to that group of the dynamogenic effects of suggestion which takes the next place in my scheme above indicated. I proceed from changes affecting the external senses to

changes affecting the more central vital operations — either the vaso-motor system, or the neuro-muscular system, or the central sensory tracts. The effects of suggestion on character — induced changes to which we can hardly guess the nervous concomitant — will remain to be dealt with in yet another section.

First, then, as to the* effects of suggestion on the vaso-motor system. Simple effects of this type form the commonest of "platform experiments." The mesmerist holds ammonia under his subject's nose, and tells him it is rose-water. The subject smells it eagerly, and his eyes do not water. The suggestion, that is to say, that the stinging vapour is inert has inhibited the vaso-motor reflexes which would ordinarily follow, and which no ordinary effort of will could restrain. Vice versa, when the subject smells rose-water, described as ammonia, he sneezes and his eyes water. These results, which his own will could not produce, follow on the mesmerist's word. No one who sees these simple tests applied can doubt the genuineness of the influence at work. We find then, as might be expected, that action on glands and secretions constitutes a

large element in hypnotic therapeutics. The Hterature of suggestion is full of instances where a suppressed secretion has been restored at a previously arranged moment, almost with "astronomical punctuality." And yet in what memory is that command retained? by what signal is it announced? or by what agency obeyed?

In spite of this underlying obscurit)-, common to every branch of suggestion, these vaso-motor phenomena are by this time so familiar that a few references in my Appendices will suffice for their illustration.

543. This delicate responsiveness of the vaso-motor system has given rise to some curious spontaneous phenomena, and has

suggested some experiments, which are probably as yet in their infancy. The main point of interest is that at this point spontaneous self-suggestion, and subse- quently suggestion from without, have made a kind of first attempt at the modification of the human organism in what may be called fancy direc- tions, — at the production of a change which has no therapeutic aim, and so to say, no physiological unity ; but which is guided by an intellectual caprice along lines with which the organism is not previously familiar. I speak of the phenomenon commonly known as " stigmatisation," from the fact that its earliest spontaneous manifestations were suggested by imagina- tions brooding on the stigmata of Christ's passion ; — the marks of wounds in hands and feet and side. This phenomenon, which was long treated both by savants and by devotees as though it must be either fraudulent or miraculous, — ou supercherie, ou miracle, — is now found (like a good many other phenomena previously deemed subject to that dilemma) to enter readily within the widening circuit of natural law. Stigmatisation is, in fact, a form of vesication ; and suggested vesication — with the quasi-burns and real blisters which obediently appear in any place and pattern that is ordered — is a high development of that same vaso-motor plasticity of which the ammonia-rose-water experiment was an early example (see cases in Appendices) .

Equally striking, in a somewhat different direction, was Professor Charcot's production by suggestion of "blue oedema" (see 543 F), an experiment which, in itself a mere curiosity, was typical of a wide range of analogous effects which might in various states of the system prove actively beneficial.

544. The group of suggestive effects which we reach next in order is a wide and important one. The education of the central sensory faculties, — of our power of inwardly representing to ourselves sights and sounds, &c., — is not less important than the education of the external senses. The powers of construction and combination which our central organs possess differ more widely in degree in different healthy individuals than the degrees of external perception itself. And

the stimulating influence of hypnotism on iinagination is perhaps the most conspicuous phenomenon which the whole subject offers ; yet it has been little dwelt upon, save from one quite superficial point of view.

Every one knows that a hypnotised subject is easily hallucinated ; — that if he is told to see a non-existent dog, he sees a dog, — that if he is told not to see Mr. A., he sees everything in the room, Mr. A. excepted. Common and conspicuous, I say, as this experiment is, even the scientific observer has too often dealt with it with the shallowness of the platform lecturer. The lecturer represents this induced hallucinability simply as an odd illustration of his own power over the subject. " I tell him to forget his name, and he forgets his name ; I tell him that he has a baby on his lap, and he sees and feels and dandles it." At the best, such a hallucination is quoted as an instance of "mono-ideism." But surely to criticise thus is to judge something which is profound and complex from a merely external and accidental point of view. The hypnotiser's power over his patient is itself (telepathy apart) a mere result of suggestion. There may be a kind of delegation of that power by the subject to the hypnotiser, but all analogy shows us that it is really exercised by the subject over himself. A truly hallucinable person can suggest to himself his own hallucinations with no external aid (see a case recorded by Dr. Wingfield in 518 D). " Mono-ideism," again, so far as it is ever a true description of the hypnotised subject's state, is a description only of its inhibitive and not of its dynamogenic aspect, — of what is not going on in his mind, rather than of what is going on. No mere inhibition will produce hallucina- tions. An ordinary person cannot feel a baby on his lap any the better for abstracting his attention from all objects of thought except babies. The real kernel of the phenomenon is not the inhibition but the dyna- mogeny; — not the abstraction of attention or imagination from other topics, but the increased power

which imagination gains under sug- gestion ; — the development of faculty, useless, if you will, in that special form of imagining the baby, but faculty mentally of a high order — faculty in one shape or another essential to the production of almost all the most admired forms of human achievement.

On this theme I shall have much to say ; yet here again it will be convenient to defer fuller discussion until I review what I have termed " sensory automatism " in a more general way. We shall then see that this quickened imaginative faculty is not educed by hypnosis alone ; that it is a part of the equipment of the subliminal self, and will be better treated at length in connection with other spontaneous manifestations. Enough here to have pointed out the main fact ; for when pointed out it can hardly be disputed, although its significance for the true compre- hension of hypnotic phenomena has been too often overlooked.

545. Yet here, and in direct connection with hypnotism, certain special features of hallucinations need to be insisted upon, both as partly ex- plaining certain more advanced hypnotic phenomena, and also as suggesting lines of important experiment. The first point is this.

Post-hypnotic hallucinations can be postponed at will. The sin- gular accuracy, indeed, with which they can sometimes be ordered for

any given minute in the remote future will demand our attention when we are considering the stimulating effects of hypnotism on memory and intelligence. For the moment it is enough to note that post-hypnotic hallucinations afford a striking corroboration of the view here insisted on — namely, that it is an abiding element in the personality, — the subliminal self, or some fragment of the subliminal self, — which manufactures these quasi-percepts. Experience shows that a constant watchfulness is exer- cised, so that if, for example, the

hypnotiser tells the subject that he will (when awakened) poke the fire when the hypnotiser has coughed three times, the awakened subject, although knowing nothing of the order in his waking state, will be on the look-out for the coughs, amid all other disturbances, and will poke the fire at the fore-ordained signal (see 551 A). Moreover, when the post-hypnotic suggestion is executed there will often be a slight momentary relapse into the hypnotic state, and the subject will not afterwards be aware that he has (for instance) poked the fire at all. This means that the suggested act belongs properly to the hypnotic, not to the normal chain of memory ; so that its perform- ance involves a brief reappearance of the subliminal self which received the order.

546. Another characteristic of these suggested hallucinations tells in exactly the same direction. It is possible to suggest no mere isolated picture, — a black cat on the table, or the like, — but a whole complex series of responses to circumstances not at the time predictable. This point is well illustrated by what are called " negative hallucinations " or " systematised ansesthesise." Suppose, for instance, that I tell a hypno- tised subject that when he awakes there will be no one in the room with him but myself. He awakes and remembers nothing of this order, but sees me alone in the room. Other persons present endeavour to attract his attention in various ways. Sometimes he will be quite unconscious of their noises and movements ; sometimes he will perceive them, but will explain them away, as due to other causes, in the same irrational manner as one might do in a dream. Or he may perceive them, be unable to explain them, and feel considerable terror until the " negative hallucina- tion " is dissolved by a fresh word of command. It is plain, in fact, throughout, that some element in him is at work all the time in obedience to the suggestion given,— is keeping him by ever fresh modifications of his illusion from discovering its unreality (see e.g., in 546 A, Mrs. Sidgwick's experiments on the function of /^/«/j" de repere in negative hallucinations). Nothing could be more characteristic of what I have called a " middle- level centre " of the subliminal self, — of some element in his nature which is potent and

persistent without being completely intelligent; — a kind of dream-producer, ready at any moment to vary and defend the dream.

547. Another indication of the subliminal power at work to produce these hallucinations is their remarkable range — a range as wide, perhaps, as that over which therapeutic effects are obtainable by suggestion. The

post-hypnotic hallucination may affect not sight and hearing alone (to which spontaneous hallucinations are in most cases confined), but all kinds of vaso-motor responses and organic sensations — cardiac, stomachic, and the like — which no artifice can affect in a waking person. The legendary flow of perspiration with which the flatterer sympathises with his patron's complaint of heat — si dixeris "^stuo,'" sudat — is no exaggeration if applied to the hypnotic subject, who will often sweat and shiver at your bidding as you transplant him from the Equator to frosty Caucasus.

548. Well, then, given this strength and vigour of hallucination, one sees a possible extension of knowledge in more than one direction. To begin with, by suggesting to the subject that he is feeling or doing some- thing which is beyond his normal range of faculties, we may perhaps enable him to perceive or to act as thus suggested.

Here, as elsewhere, it is desirable to push as far as possible our inquiry into phenomena which may still count as normal, so as to see if any bridge or passage between normal and supernormal be anywhere in- dicated ; and here, as elsewhere, we have to regret the lamentable scarcity of purely psychological experiments over the whole hypnotic field. We are habitually forced to base our psychological inferences on therapeutic practice ; and in directions where there has been no therapeutic effort there are gaps in our

knowledge, which those hypnotists who have good subjects at their disposal should be invited to fill up as soon as may be.

What we need is to address to a sensitive subject a series of strong suggestions of the increase of his sensory range and power. We must needs begin by suggesting hallucinatory sensations : — the subject should be told that he perceives some stimulus which is, in fact, too feeble for ordinary perception. If you can make him think that he perceives it, he probably will after a time perceive it ; the direction given to his attention heightening either peripheral or central sensory faculty. You may then be able to attack the question as to how far his specialised end-organs are really concerned in the perception ; — and it may then be possible to deal in a more fruitful way with those alleged cases of transposition of senses which have so great a theoretical interest as being apparently intermediate between hypersesthesia and telaesthesia or clairvoyance. If we once admit (as I, of course, admit) the reality of telaesthesia, it is just in some such way as this that we should expect to find it beginning.

549. I start from the thesis that the perceptive power within us precedes and is independent of the specialised sense-organs, which it has developed for earthly use.

vovi opa Koi vovs aKoveu ' ToKka Kco(f>a kol Tvcf)Xd.

I conceive further that under certain circumstances this primary telses- thetic faculty resumes direct operations, in spite of the fleshly barriers which are constructed so as to allow it to operate through certain channels alone. And I conceive that in thus resuming exercise of the wider faculty,

the incarnate spirit will be influenced or hampered by the habits or self- suggestions of the more specialised faculty ; so that there may

be apparent compromises of different kinds between telaesthetic and hyperaesthetic per- ception, — as the specialised senses endeavour, as it were, to retain credit for the perception which is in reality widening beyond their scope.

In this attitude of mind, then, I approach the recorded cases of trans- position of special sense. I quote at some length in 549 B certain experiments which cannot lightly be set aside.

The case there cited, I say, is not easy to explain. Two main hypo- theses have been put forward as a general explanation of such cases, neither of which seems to me quite satisfactory, (i) The common theory would be that these are merely cases of erroneous self-suggestion ; — that the subject really sees with the eye, but thinks that he sees with the knee, or the stomach, or the finger-tips. This may probably have been so in many instances (see 549 A) ; but Dr. Fontan's case cannot, I think, be so explained without overriding his definite statements in an unjustifiable way. (2) Dr. Prosper Despine and others suppose that, while the accus- tomed cerebral centres are still concerned in the act of sight, the finger- end (for example) acts for the nonce as the end-organ required to carry the visual sensation to the brain. I cannot here get over the mechanical difficulty of the absence of a lens. However hyperaesthetic the finger- end might be (say) to light and darkness, I can hardly imagine its acting as an organ of definite sight.

My own suggestion (which, for aught I know, may have been made before) is that the finger-end is no more a true organ of sight than the arbitrary " hypnogenous zone " is a true organ for inducing trance. I think it possible that there may be actual telaesthesia, — not necessarily in- volving any perception by the bodily organism ; — and that the spirit which thus perceives in wholly supernormal fashion may be under the impression that it is perceiving through some bizarre corporeal channel — as the knee or the stomach. I think, therefore, that the perception may not be optical sight at all, but rather some generalised telaesthetic perception re- presented as visual, but

incoherently so represented ; so that it may be referred to the knee instead of the retina. And here again, as at several previous points in my argument, I must refer the reader to what will be said in my chapter on Possession by external spirits (Chapter IX.) to illustrate the operation even of the subject's own spirit acting without external aid.

550. And now I come to the third main type of the dynamogenic efficacy of suggestion ; — its influence, namely, on attention, on will, and on character; — character, indeed, being largely a resultant of the direction and persistence of voluntary attention.

It will be remembered that for convenience' sake I have discussed the dynamogenic effect of suggestion first upon the external senses, then upon the internal sensibility, — the mind's eye, the mind's ear, and the imagina-

tion generally ; — and now I am turning to similar effects exercised upon that central power which reasons upon the ideas and images which external and internal senses supply, which chooses between them, and which re- acts according to its choice. These are the "highest-level centres," which I began by saying that the hypnotist could rarely hope to reach ; — since those spontaneous somnambulisms which the hypnotic trance imitates and develops do so seldom reach them. The phenomena which here follow, therefore, lie beyond our original ground of hope. They show that the hypnotic range is wider than the somnambulic; — how much wider, experi- ence alone can show. The step which we are making here, though a con- siderable one, is not a sudden one. We have already found a good deal of intelligence of a certain kind in hypnotic phenomena ; what we do here is to pass from one stage to another and higher stage of consciousness of intelligent action. To explain my point, I

may roughly say that there are three habitual degrees of such consciousness, as follows : — {a) I do not at all know how I supply my arm with blood. That is an organic process wholly below my conscious level. {b~) I know in a certain sense how I move my arm. That is an organic process associated with certain con- scious sensations of choice and will, {c) Given this fact that I am moving my arm, I can understand, more fully than at those previous stages, how I am writing words on paper. In that action there is a larger element of acquired capacity and conscious choice. And I wish to explain that the forward step which we are making in this section is, in fact, a carrying on of the results of suggestion from stage {b) to stage (r) — from a point at which there is but a small element resembling conscious choice to a point where that element is important and complex.

To explain this statement, let us dwell for a moment upon the degree of intelligence which we have already seen displayed in those modifications of the organism which suggestion has effected. Take, for instance, the formation of a cruciform blister, as recorded by Dr. Biggs, of Lima (543 B). That performance needed an unusual combination of capacities; — the capacity of directing physiological changes in a new way, and also, and combined therewith, the capacity of recognising and imitating an abstract, arbitrary, non-physiological idea, such as that of crucifonnity. \ All this, in my view, is the expression of subliminal control over the organism — more potent and profound than supraliminal. Or here, per- haps, in order to give some concreteness to this abstract expression, I may describe this increased physiological modifiability as a recovery of primitive plasticity. Not that this really is a simple idea ; for we do not know how or why that early plasticity of the indefinite amoeba, the claw-renewing crab, has been lost by higher animals. We have no notion what kind of change would be needed to enable a higher animal to take that plasticity on again.

The problem here presented on a larger scale has some resemblance to the individual problems involved in such histories of

alternating person- ality as Louis Vive's (233 A). That partially paralysed and otherwise

much damaged young man could be put back by certain artifices into his state of uninjured boyhood, — "before the viper bit him," and his long series of troubles began. His paralysis disappeared in a moment, and there was thus a real recovery of plasticity, — of power of many kinds over his organism. If we ask how those powers came to have been so long obscured, the only answer is hysterical self-suggestion. Can it be some kind of self-suggestion which prevents the mammal from crediting himself with crustacean recuperativeness? Or, in more sober language, do not these experiments in suggestive blistering show that there does still persist in us a potential control over reparative secretions much greater than the common experience of life is apt to reveal to us ?

This dormant plasticity, then, the hypnotic suggestions reawaken. But now consider with what degree of intelligence, of directive choice, they reawaken it. They reawaken it neither blindly nor wisely, but with intelligent caprice. The plasticity, I say first, is not blindly and vaguely restored ; the vesication is localised on a pre-arranged plan, the rest of the body remaining unchanged. Nor, on the other hand, is the plasticity restored with perfect wisdom ; in lima S.'s case, for instance (543 D), the vesication is annoying to the subject, who would have gladly avoided it. The order given for specifically shaped blisters is a capricious one ; but in each case the capricious order is intelligently obeyed. Bizarre as this result may seem, it is very much what might have been expected on the theory suggested at the beginning of this chapter. It is a result of the action of middle-level centres putting into exercise subliminal powers.

I have chosen this point in my argument for a brief analysis of the intelligence involved in the vaso-motor effects of suggestion, just because we are now going on to suggestions more directly affecting central faculty, and in which, as I have said, highest-level centres begin to be involved. For I want to prepare the reader for an intermediate stage in which high faculties are used, in obedience to suggestion, for purely capricious ends.

551. I speak of calculations subliminally performed in the carrying out of post-hypnotic suggestions.

These suggestions a ecJUance — commands, given in the trance, to do something under certain contingent circumstances, or after a certain time has elapsed — form a very convenient mode of testing the amount of men- tation which can be started and carried out without the intervention of the supraliminal consciousness. Experiments have been made in this direc- tion by three men especially who have in recent times done some of the best work on the psychological side of hypnotism, namely, Edmund Gurney, Delboeuf, and Milne Bramwell. A summary of their results is given in 551 A, B, and C.

Dr. Milne Bramwell's experiments (to mention these as a sample of the rest) were post-hypnotic suggestions involving arithmetical calculations ; the entranced subject, for instance, being told to make a cross when 20,180 minutes had elapsed from the moment of the order. Their primary im-

portance lay in showing that a subliminal or hypnotic memory persisted across the intervening gulf of time, — days and nights of ordinary life, — and prompted obedience to the order when at last it fell due. But incidentally, as I say, it became clear that the subject, whose arithmetical capacity in common life was small, worked out

these sums subliminally a good deal better than she could work them out by her normal waking intelligence.

Of course, all that was needed for such simple calculations was close attention to easy rules ; but this was just what the waking mind was unable to give, at least without the help of pencil and paper. If we lay this long and careful experiment, concerned though it was with very easy problems, side by side with the accounts already given of the solution of problems in somnambulic states, which states were forgotten on waking, it seems clear that there is yet much to be done in the education of subliminal memory and acumen as a help to supraliminal work.

552. Important in this connection is an account given by Dr. Dufay of help given by him to an actress in the representation of her roles by hypnotisation (see 552 A). Every one knows how much more vividly the objectivation de types, as Professor Richet long ago called it, is effected in the hypnotic than in the normal state \ and it seems obvious that stage-fright is just the kind of nervous annoyance from which hypno- tisation should give relief. Somewhat similarly I believe that self- hypnotisa- tion is employed by some professional " trance-speakers," whose utterances (while by no means obliging us to refer them to "spirit-control") are often remarkably ready and fluent. It is possible for some persons, that is to say, thus to secure a cheap substitute for genius on stage or platform ; to evoke by suggestion or self-suggestion an uprush of subliminal thought and diction, or of dramatic gesture and intonation, which, even if it is of no very rare quality, at least carries the self-inspired artist over many ordinary stumbling-blocks.

Here, again, the hypnotisation is a kind of extension of " secondary automatism " ; — of the familiar lapse from ordinary consciousness of move- ments (walking, pianoforte playing, &c.), which have been very frequently performed. The possibilities thus opened up are very great : no less than the combination by mankind of the stabiUty of instinct with the plasticity of reason. The insect, as we know, performs with

great ease and perfec- tion certain difficult acts, by dint of an instinct which perhaps in many cases is " lapsed intelligence " ; — an obscurely conscious effort gradually ^transformed through generations into an unintelligent but accurate auto- matism. Man benefits by a similar lapsed intelligence or secondary lautomatism, but to a very small degree in comparison with the amount of lwork which he has to perform by conscious effort. There seems no Ireason why his range of automatism should not thus be largely increased [in two main ways. Many things (namely) which now are unpleasant to do might be done with indifference, and many things which now are diffi- cult to do might be done with ease.

Other cases where memory has been greatly quickened by hypnotic suggestion are given in 552 B, and we have already found that the lapsed recollections of secondary states may be recovered by hypnotism in the primary state (see also 552 C).

553. Let us pass on from these specialised influences of suggestion on certain kinds of attention to its influence on attention generally, as needed, for instance, in education. This is eminently one of the directions where a wider knowledge of hypnotism is likely to stimulate experiment which may be of great practical value. Incapacity, indolence, and in- attention divide between them the responsibility for most failures whether in work or in play. Inattention may no doubt be called a special form of indolence ; but it is often so far " constitutional " that strenuous voluntary effort cannot cure it. If we can arrest this shifting of the mental focus to undesired ideational centres in at all the same way as we can arrest the choreic or fidgetty shiftings of motor impulse to undesired motor centres, we shall have done perhaps as much for the world's ordinary work as if we had raised the average man's actual intelligence a step higher in the scale. We shall have checked waste, although we may not have

improved quality. The well-known case of Dr. Forel's warders (553 A) who were enabled by hypnotic suggestion to sleep soundly by the side of the patients they had to watch, and wake only when the patients required to be restrained, shows us how by this means the attention may be con- centrated on selected impressions and waste of energy be avoided in a way that could hardly be compassed by any ordinary exercise of the will.

How far, indeed, we can go in actually heightening intelligence by suggestion we have yet to learn. We must not expect to add a cubit to intellectual any more than to physical stature. Limitations at birth must prevent our developing the common man into a Newton ; but there seems no reason why we should not bring up his practical achievements much nearer than at present to the maximum of his innate capacity. One illustrative instance and references to others are given in 553 B.

554. In passing on from the influence of suggestion on attention to its influence on tvill, I am not meaning to draw any but the most every-day distinction between these two forms of inward concentration. The point, in fact, which I wish now to notice is rather a matter of common observation than a provable and measurable phenomenon. I speak of the energy and resolution with which a hypnotic suggestion is carried out ; — \\-\t ferocity, even, with which the entranced subject pushes aside the oppo- sition of much more powerful men. I do not, indeed, assert that he would thus risk very serious injury ; for I believe (with Bramwell and others) that there does exist somewhere within him a knowledge that the whole pro- ceeding is a mere experiment. But, nevertheless, he actually risks some- thing ; he behaves, in short, as a confident, resolute man would behave, and this however timid and unaggressive his habitual character may be. I believe that much advantage may yet be drawn from this confident

temper. We can thus inhibit the acquired self-distrust and shyness of the supraliminal self, and get the subliminal self concentrated upon some task which may be as difficult as we please ; — which may, if we can adjust it rightly, draw out to the uttermost the innate powers of man. We can command — sometimes with success — clairvoyant excursions ; nay, we may order — not without some hope — even action upon matter at a distance. Among his experiments with the subject referred to in 573 C, Dr. Backman records a case in which, during one of her clairvoyant excursions, he had tried to make her seize and shake a bunch of keys which she had observed in the room she was clairvoyantly visiting. It was afterwards ascertained that there really was a bunch of keys in the place as described, though it did not appear that the desired movement had taken place. ^ Still, if " telekinesis " be (as I hold) a reality, such experiments as these seem, at any rate, a reasonable way of trying to achieve it.

One direction, at any rate, in which a beginning can be made is the attainment of control over muscles not habitually subject to will, whether from ancestral disuse, or as belonging to the unstriped or " involuntary " type. Various movements of this kind may be made as the result of suggestion ; and I may add here that when a definite type of action is set before several hypnotised subjects a spirit of emulation will often carry them far. A singular illustration of this may be drawn from the very phenomena which Charcot used to cite in order to prove an almost opposite thesis; — the thesis, namely, that the subject was an obedient automaton, and that in order to prove hypnosis, — to demonstrate " le grand hypnotisme," at any rate, — there must needs occur some muscular phenomena incapable of being simulated by the subject. And in effect, in his once famous "three stages," there did sometimes occur certain neuro-muscular phenomena which no one in an ordinary waking condi- tion could reproduce. Yet it by no means follows hence that these are phenomena inevitably accompanying the trance, or in themselves beyond the range of the subliminal will of the subject. On the contrary, I rather take these Salpetriere phenomena as showing us how much the subliminal will of entranced subjects is capable of achieving. I

believe that these women wished to be hypnotised, and wished to go through the " classical stages," and wished m the course of these often-described stages to perform evolutions which should attract admiring attention. What one really saw exhibited was not the powerful will of the hypnotiser, but the still more powerful will of the hysteric.

555. It is not indeed in the Salpetriere school alone that there has been much confusion of thought as regards the will-power and general independence of the hypnotised subject. It has been supposed that the mere fact of being hypnotised tended to weaken the will; that the hypnotised person fell inevitably more and more under the control of the hypnotiser, and even that he could at last be induced to commit crimes ^ See Dr. Backman 's paper in the Proceedings S.P.R., vol. vii. p. 207.

by suggestion (see 555 A). A few quotations from Dr. Milne Bramwell, given in 555 B, will show on how small a foundation of fact these fanciful theories have been erected. It may suffice to say here that nothing is easier, either for subject or for hypnotiser, than to avert undue influence. A trusted friend has only to suggest to the hypnotised subject that no one else will be able to affect him, and the thing is done. As to the crimes supposed to be committed by hypnotised persons under the influence of suggestion, the evidence for such crimes, in spite of great efforts made to collect it and set it forth, remains, I think, practically nil.

This fact, I must add, is quite in harmony with the views expressed in the present chapter. For it implies that the higher subliminal centres (so to term them) never really abdicate their rule ; that they may indeed remain passive while the middle centres obey the experimenter's caprice, but are still ready to resume their control if

such experiment should become really dangerous to the individual. And this runs parallel with common experience in the spontaneous somnambulisms. The sleeper may perform apparently rash exploits ; but yet, unless he be suddenly awakened, serious accidents are very rare. Nevertheless, both in spon- taneous and in induced somnambulism, accidents ??iay occur ; nor should any experiment be undertaken in a careless or jesting spirit.

But the role of the hypnotiser, as our command over hypnotic artifice increases, is likely to become continually smaller in proportion to the role played by the subject himself. Especially must this be so where the object is to strengthen the subject's own power of will. All that can be done from without in such a case is to imbue the man's spirit with the sense of its unexhausted prerogatives, — the strength which he may then employ, not only to avert pain or anxiety, but in any active direction which his original nature itself admits.

556. These last words may naturally lead us on to our next topic : the influence of suggestion on character; — on that function of combined attention and will, which is, of course, also ultimately a function of the possibilities latent in the individual germ.

And while character is thus a complex notion, the effect on character of suggestion and self-suggestion seems at first sight a notion at once too complex and too diffused for definite treatment. All men endeavour to influence character, not indeed hypnotically, but yet by such intensest suggestion and self-suggestion as they can bring to bear. Many men, moreover, trust for the improvement of character to another influence, not easy of discussion here, namely, to prayer, — to the aid of saints or of a Divine Mediator, or to the direct Grace of God. And yet again, these religious or philosophic creeds, which might have been thought to lie out- side my present topic, are brought within it by the confidence of many believers in the efficacy of their faith to relieve physical as well as moral ill. These creeds thus become schemes of se//-suggestio7i, — of which it is not only legitimate but necessary for me to give some account.

In approaching this mingled matter it will be most convenient (recurring to the subjects already discussed from a somewhat different point of view in sections 527-531) to begin with those moral suggestions which are obviously hypnotic, and which develop themselves directly from some therapeutic purpose, as when the suggestion to avoid morphia leads to the moral reform of the morphinomaniac. From the morphinomaniac or the drunkard the transition iS easy to the criminel-ne, — the apparently hopeless case of congenital moral deficiency. And we may then inquire how far the crude moral stimuli which afifect this extreme type of physical and moral disaster can be best elevated into a more intellectual air — can be best modified for the advantage of sufferers who can be reached by religious and philosophical thought, — by what I have called those " schemes of self-suggestion " which the great traditions and the great conceptions of our race can alone supply.

First of all, then, and going back to the evidence already given as to the cure of the victims of morphia (see 350), we may say with truth that there we have seen as tremendous a moral lift — as sudden an elevation from utter baseness to at least normal living — as can be anywhere pre- sented to us. The morphia habit, as is well known, leaves absolutely no department of character unpoisoned. Cowardice, treachery, callous self- absorption, — such are the characteristics of the morphinomaniac, even though physical exhaustion may preclude the drunkard's more active sins of violence or lust. In this slimy dissolution of self-respect there seems to be nothing on which sage or evangelist can take hold. Yet we have seen hypnotic suggestion effect the magical change, and restore the degraded outcast to a safe and honourable position among his fellowmen.

Here, then, the question arises as to the possible range of such sudden reformations. Did we succeed with the morphinomaniac only because his was ^ functional, and not an organic, degradation? We know, indeed, that we can cure a morbid condition of tissue where we could not rectify a congenital distortion or defect. May not the morphinomaniac's state be a kind of chemical sinfulness ? — a poisoning of cells which once functioned normally, and which are capable of functioning normally again, if only the poison be removed ?

And may it not be a much harder task to create honesty, purity, unselfishness in a brain whose very conformation must keep the spirit that thinks through it nearly on the level of the brute ? The question is of the highest psychological interest ; the answer, though as yet rudimentary, is unexpectedly encouraging. The examples given in 556 A show that if the subject is hypnotisable, and if hypnotic suggestion be applied with sufficient persistency and skill, no depth of previous baseness and foulness need prevent the man or woman whom we charge with " moral insanity," or stamp as a " criminal-born," from rising into a state where he or she can work steadily, and render services useful to the community.

I purposely limit my assertion to these words. We must still work

within the bounds of natural capacity. Just as we cannot improvise a genius, we cannot improvise a saint. But what experience seems to show is that we can select from the lowest and poorest range of feelings and faculties enough of sound feeling, enough of helpful faculty, to keep the man in a position of moral stability, and capable of falling in with the common labours of his kind.

We can produce in time somewhat the same sort of effect which Rarey and others have produced (perhaps by somewhat similar means) upon horses rendered useless through those defects of

stability which in a horse we call vice. Rarey effected a life-long inhibition of those equine impulses which were inconvenient to man. Enough of horse-power was left in the horse to render him a harmless and tractable, even if an insipid, companion and servant in stable or hunting-field. Looking to parallel effects pro- duced in human beings, it will be seen that I was justified in saying that hypnotic suggestion had effected changes of character in cases which the ordinary educator, or the ordinary missionary, would have deemed most unfavourable, and in which the common opinion of science would have strongly endorsed their despairing prognosis. The advantage gained is great, and should not be forgotten by criminologists. But it is another question whether we shall be justified in concluding that because these apparently extreme cases have yielded to our treatment, therefore all cases of moral obliquity are likely so to yield.

557. Such an expectation is hardly legitimate without something of closer analysis. With no pretence at logic, but merely for the convenience of the present argument, we may divide known faults or sins into the four following classes : —

(i) Bodily sins depending on specific temptation, as drunkenness, &c. These, as we have seen, can generally be reached by suggestion.

(2) Faults associated with gross congenital defects of organisms.

These also can be reached in surprising degree.

(3) Faults depending on an id^e fixe. Jealousy is the type of such a

fault. All jealousy, we may say, is morbid ; that I should hate B. simply because A. prefers B. to myself is the rational result of an insistent association of ideas which appropriate suggestion has sometimes demolished at a stroke.

(4) Sins deliberately maintained for the supposed advantage of the

sinner. Now the first three of these are faults from which the afilicted person generally, although not always, earnestly desires to be free. The jealous person, like the drunkard, can often recognise that beneath the morbid insistence there is a stratum of cool self-reproval ; — an ideal of life with the morbid craving removed. It is where that subjacent wish for improve- ment exists that suggestion can get an adequate hold (see 557 A).

558. This last observation affords a hint as to the kind of moral faults

which suggestion can be expected to cure. As a matter of experience thus far, we find that the sins which popular theology attributes to the flesh, rather than those which are credited to the world or to the devil, have been the readiest to disappear. If we expand our definition of the flesh to include not only faults of self-indulgence but also faults of sloth and cowardice on the one hand, and faults of hastiness and irascibility on the other, — such failings as obviously vary with the state of the bodily organism, — we shall include, I think, almost all attested moral cures.

There remains Xht fourth class of sins, namely, sins deliberately main- tained for the supposed advantage of the sinner.

Are we to suppose that the effect of suggestion is necessarily limited to the three earlier categories? Must we despair of reaching our fourth class of faults, — the deep-seated sins such as hardness, selfishness, treachery, spiritual pride ? There is no a priori reason for such a distinction. How- ever remote from the so-called " flesh," all moral faults alike may probably have some counterpart in the organism ; and, if so, all should be modi- fiable by the same subliminal attack.

Nor have we any experimental proof that these " worldly and devilish " sins are not in fact capable of similar cure by suggestion. The absence of notable cures may be sufficiently explained by two facts, already hinted at, namely, that the sufferers from these defects are seldom anxious to have them removed ; and that if they are thus anxious they are not likely to consult a physician, but rather to seek support of a directly moral or religious kind.

The mental attitude, say, of the fraudulent trustee is very different from that of the dipsomaniac. The dipsomaniac feels himself wholly un- suited to his environment ; beneath all his morbid craving the instinct of self-preservation bids him to desist. The fraudulent man, on the other hand, has in one sense adapted himself with special skill to his temporary environment. I say his temporary environment ; — reverting to the com- parison of man on earth to the larva, of man after bodily death to the imago. Selfishness, hardness, treachery (as I have said) are like the clumps of stinging hairs with which the caterpillar is protected ; and the selfish man is like a caterpillar which has so developed those protective larval characters that it has no energy left for transformation into the imago.

We cannot reckon on any instinct of self-preservation to make him wish for change of character ; although we may hope that in every man some subliminal consciousness of his connection with another world persists.

559. And here we approach a point of much interest. Hypnotic suggestion or self-suggestion, although it is an agency in great part un- explained, is of course not an agency which stands wholly alone and separate from all other influences. It melts into the suasion of ordinary life ; — into modes of influence which were practised before hypnotism was dreamt of. The physician (as we have seen) has extended his domain by becoming a confessor and a counsellor as well ; he has utilised for moral ends the authority with which his scientific knowledge has invested him.

But there are already other persons wielding with authority this suasive power, and it is, as I have above implied, to ministers of religion rather than to physicians that a man turns who is conscious of sin rather than of disease.

There must of course be a connection between all these suasive processes. Can we find any intermediate instances ; — cases where rehgious conviction seems to be communicated with the rapidity and decision of hypnotic suggestion?

I need not say that there are many such instances. From the rude animistic dances and ceremonies of the savage up to the " missions " and " revivals " in English and American churches and chapels, we find sudden and exciting impressions on mind and sense called into play for the purpose of producing religious and moral change ; and sometimes actually produc- ing not only — what from the analogy of hypnotic suggestion seems compara- tively easy — a change of belief, but also — what is far harder — a change of habits. Among the lower races especially these exciting reunions often involve both hysterical and hypnotic phenomena. There are sometimes convulsive accesses ; and there is sometimes the milder, and probably wholly healthy, phenomenon of a deep restorative sleep, out of which the anxious and repentant neophyte awakes with a sense of settled conviction and of peace. The influence which has been exerted upon him is thus intermediate between hypnotic artifice, dependent on trance-states for access to subliminal plasticity, and ordinary moral suasion, addressed primarily to ordinary waking reason.

This, of course, is what we must desire; — that the series of influences should thus be continuous ; that hypnotism should be regarded as simply a systematisation of artifices by which a man's own self-suggestive power, — the will which he exerts over his own

organism, — should become con- tinually more potent for both his moral and his physical good.

560. Let us pause here to consider the point which we have already reached. We began by defining hypnotism as the empirical development of the sleeping phase of man's personality. In that sleeping phase the most conspicuous element, — the most obvious function of the subliminal self, — is the repair of wasted tissues, the physical, and therefore also largely the moral, refreshment and rejuvenation of the tired organism. We have now traced the manner in which that function has been per- formed in the hypnotic state, and by suggestion and self-suggestion. We have found that the promised development of sleep is a reality ; that we have in hypnotism a veritable evolution of those recuperative energies which give its practical value to sleep. From this side, — and it is from this side only that the mass of men regard sleep, — the case for hypnotism is now fairly complete ; and this long chapter might here draw to a close.

The reader, however, knows that my initial promise would not in reality be thus fulfilled. My own definition of sleep, — of the phase of personality which I undertook that hypnotism would be found to develop, — was of much wider scope. I believe that during sleep the subliminal

self has other functions beyond the recuperation of the organism. Those other functions are concerned in some unknown way with the spiritual world ; and the indication of their exercise is given by the sporadic occurrence, in the sleeping phase, of supernormal phenomena. Such phenomena, as we shall presently see, occur also at various points in hypnotic practice. To them we must now turn, if our account of the phenomena of induced somnambulism is to be complete.

561. Yet here, in order to give completeness to our intended review, we shall need a certain apparent extension of the scope of this chapter. We shall need to consider a group of cases which might have been intro- duced at various points in our scheme, but which are perhaps richest in their illustrations of the supernormal phenomena of hypnotism.

Spontaneous somnambulisms, — those crude uprushes of incoherent subli- minal faculty which sometimes break through the surface of sleep,— seem to occupy a kind of midway position among the various phenomena through which our inquiry has thus far carried us.

The somnambulism often starts as an exaggerated dream ; it develops into a kind of secondary personality. The thoughts and impulses which the upheaval raises into manifestation, — the psychical output, — resemble sometimes the inspirations of genius, sometimes the follies of hysteria. And, finally, the spontaneous sleep-waking state itself is manifestly akin to hypnosis, — is sometimes actually interchangeable with the induced som- nambulisms of the hypnotic trance. The chain of memory which repeated spontaneous somnambulisms gradually form, — while lying quite outside the primary or waking memory, — vyill often be found to form part of the hypnotic memory, which gradually accretes in similar fashion from repeated hypnosis.

It would be easy to go further, and to compare these sudden uprushes of the subliminal during sleep to those urgent uprushes in waking hours which we shall presently have to discuss as sensory and motor automatisms. But the reader will already have understood the true affinities of these singular intercalations in the uniformity of sleep ; — will already have realised that such things needs must be; — that it would have been strange indeed if that phase of the personality in which subliminal operation is relatively the most dominant should have been without those insurgences or outbreaks of the subliminal which even the most strenuous waking vigilance cannot always avert or control.

562. Nor, again, will it surprise us to find these sleep-wakings fertile in supernormal operation, though it be supernormal operation scattered and diffused upon random and trivial ends. What is here thrown forth comes not from the mine, but from the volcano ; we have not to deal with therapeutic results educed by careful suggestion, but with the miscellaneous ejects of some focus of submerged excitation. From what has been ob- served in spontaneous somnambulism (I have already said), we might have divined almost the full range of phenomena to which induced somnam-

bulism has now introduced us. Nay, even at the present day, the lessons of spontaneous somnambuHsm are not exhausted. They should teach us still to watch for further developments ; they should forbid us to abandon, in the plain uniformity of hypnotic practice, our hope of some sudden felicitous inroad upon the more secret faculties of man.

563. For one form of sleep-waking capacity we are already prepared by what has been said in Chapter IV. of the solution of problems in sleep. This is one of the ways in which we can watch the gradual merging of a vivid dream into a definite somnambulic act. The solution of a problem (as we have seen) may present itself merely as a sentence or a diagram, constructed in dream and remembered on waking. Or the sleeper (as in various cases familiar in text-books) may rise from bed and write out the chain of reasoning, or the sermon, or whatever it may be. Or again, in rarer cases ("Rachel Baker" is a curious example — see 563 A) the somnambulic output may take the form of oratory, and edifying discourses may be delivered by a preacher whom no amount of shaking or pinching will silence or, generally, even interrupt. This, so to speak, is genius with a vengeance ; this is a too persistent uprush of subliminal zeal, co-

operating even out of season with the hortatory instincts of the waking self.

564. The group of sleep-waking cases which we may next discuss illustrate a natural evolution of the faculty of the sleeping phase of per- sonality. The subliminal self, exercising in sleep a profounder ijifluence over the organism than the supraliminal can exert, may also be presumed to possess a profounder knowledge of the organism, — of its present, and therefore of its future, — than the supraliminal self enjoys.

I refer in 564 A to two cases in which the somnambulic personality is discerned throughout as a wiser self — advising a treatment, or at least foreseeing future developments of the disease with great particularity. Of course in such a case prediction is often simply a form of suggestion ; the symptom occurs simply because it has been ordained beforehand. In the case of cures of long-standing disease the sagacity which foresees probably co-operates with the control which directs the changes in the organism.

565. The next stage is a very important one. We come to the mani- festation in spontaneous sleep-waking states of manifestly supernormal powers, — sometimes of telepathy, but more commonly of clairvoyance or telsesthesia. Unfortunately these cases have been, as a rule, very in- sufficiently observed (see, (f.^., the case of Mollie Fancher, in 236 A). Still, it appears that in spontaneous somnambulism there is frequendy some indication of supernormal powers, though the observers — even if competent in other ways — have generally neglected to take account of the hypersesthesia and heightening of memory and of general intelligence that often accompany the state. I quote, however, from Dr. Dufay (in 565 A) a case which does not seem open to these objections, and give some references to other cases.

566. Before leaving this subject of spontaneous sleep-waking states,

I ought briefly to mention a form of trance with which we shall have to deal more at length in a later chapter. I speak of trance ascribed to spirit-possession. As will be seen, I myself fully adopt this explanation in a small number of the cases where it is put forward. Yet I do not think that spirit-agency is necessarily present in all the trances even of a true subject of possession. With all the leading sensitives — with D. D. Home, with Stainton Moses, with Mrs. Piper and others — I think that the depth of the trance has varied greatly on different occasions, and that sometimes the subliminal self of the sensitive is vaguely simulating, probably in an unconscious dream-like way, an external intelligence. This hypothesis suggested itself to several observers in the case especially of D. D. Home, with whom the moments of strong characterisation of a departed personality, though far from rare, were yet scattered among tracts of dreamy improvisation which suggested only the utterance of Home's subliminal self (see Chapter IX.). However we choose to interpret these trances, they should be mentioned in comparison with all the other sleep- waking states. They probably form the best transition between those shallow somnambulisms, on the one hand, which are little more than a vivid dream, and those profound trances, on the other hand, in which the native spirit quits, as nearly as may be, the sensitive's organism, and is for the time replaced, as nearly as may be, by an invading spirit from that unseen world.

567. This brief review of non-hypnotic somnambulisms has not been without its lessons. It has shown us that the supernormal powers which we have traced in each of the preceding chapters in turn do also show themselves, in much the same fashion, in spontaneous sleep-waking states of various types. We must now inquire how far they occur in sleep- waking states experimentally induced.

And here the very fact of induction suggests to us a question specially applicable to the hypnotic state itself. Is hypnosis ever supernormally induced? Can any one, that is to say, be thrown into hypnotic trance by a telepathic impact ? or, to phrase it more generally, by any influence, inexplicable by existing science, which may pass from man to man?

The question which I thus attack at a comparatively late point of my discussion has given rise to more of heated controversy than any other in the history of my subject. A battle which seemed internecine raged for years between the partisans of " mesmeric effluence," on the one hand, and the partisans of a purely physiological or a purely ' suggestive " causa- tion of hypnosis on the other. The victory gradually fell to the latter of these groups, and when Edmund Gurney and I first wrote on hypnotism, some twenty years ago, hardly a single hypnotist supported us in our ques- tion as to the real discomfiture of the old, or " mesmeric," hypothesis.

I do not say that even now much change has occurred in the then general opinion. Yet efflux of time, and certain considerations set forth in earlier sections of this chapter, may now enable us to a certain extent to see round the former controversy, to concede to each side the estab-

lishment of certain definite theses, and to suggest limitations of the field still open to dispute.

In the first place one may say that of the anti-mesmeric schools of opinion, the " purely physiological " school has on the whole failed, the " purely suggestive " school has triumphantly succeeded. The school of Nancy, reinforced by hypnotists all over Europe, has abundantly proved that "pure suggestion " (whatever that be) is the determining cause of a very large proportion of hypnotic phenomena. That is

beyond dispute ; and the two other schools, the " pure physiologists " and the " mesmerists " alike, must now manage to prove as best they can that their favourite methods play any real part in the induction of any case of hypnosis. For to the pure suggestionist, monotonous stimulation and mesmeric passes are alike in themselves inert, are alike mere facilitations of suggestion, acting not directly on the patient's organism, but rather on his state of mental expectation.

I reply that there is absolutely no need to go as far as this. In admitting suggestion as a vera causa of hypnosis, we are recognising a cause which, if we really try to grasp it, resolves itself into subliminal operation, brought about we know not how. So far, therefore, from negativing and excluding any obscure and perhaps supernormal agency, the suggestion theory leaves the way for any such agency broadly open. Some unknown cause or other must determine whether each suggestion is to " take " or no ; and that unknown cause must presumably act somehow upon the subliminal self. We should have something like a real explanation of suggestion, if we could show that a suggestion's success or failure was linked with some telepathic impact from the suggester's mind, or with some mesmeric effluence from his person.

I know well that in many cases we can establish no link of this kind. In Bernheim's rapid hospital practice there seems no opportunity to bring the hypnotist's will, or the hypnotiser's organism, into any effective rapport with the subject. Rather, the subject seems to do all that is wanted for himself almost instantaneously. He often falls into the suggested slumber almost before the word " Dortnez! " has left the physician's mouth. But on the other hand, this is by no means the only type of hypnotic success. Just as in the mesmeric days, so also now there are continual instances where much more than the mere command has been needed for effective hypnotisation. Persistence, proximity, passes — all these prove needful still in the practice even of physicians who place no faith at all in the old mesmeric theory.

568. The fact is, that since the days of those old controversies between mesmerists proper and hypnotists proper, the conditions of the contro- versy have greatly changed. The supposed mesmeric effluence was then treated as an entirely isolated, yet an entirely physiological phenomenon. There was supposed to be a kind of radiation or infection passing from one nervous system to another. It was of this that Cuvier (for instance)

was convinced ; it was this theory which EUiotson defended in the Zoisi with a wealth of illustration and argument to which little justice has even yet been done. Yet it was hard to prove effluence as opposed to suggestion, because where there was proximity enough for effluence to be effective there was also proximity enough for suggestion to be possible. Only in some few circumstances, — such as Esdaile's mesmerisation of a bhnd man over a wall/ — was it possible to claim that the mesmeric trance had been induced without any suspicion whatever on the subject's part that the mesmerist was trying to entrance him.

Since those days, however, the evidence for telepathy — for psychical influence from a distance — has grown to goodly proportions. A new form of experiment has been found possible, from which the influence of sugges- tion can be entirely excluded. It has now, as I shall presently try to show, been actually proved that the hypnotic trance can be induced from a dis- tance so great, and with precautions so complete, that telepathy or some simi- lar supernormal influence is the only efficient cause which can be conceived.

I subjoin a series of experiments in this " telepathic hypnotism," in one of the best of which (Dr. Gibert's, see 568 A) I had the good fortune to take a part. These experiments are not easy to manage, since it is

essential at once to prevent the subject from suspecting that the experi- ment is being tried, and also to provide for his safety in the event of its success. In Dr. Gibert's experiment, for instance, it was a responsible matter to bring this elderly woman in her dream-like state through the streets of Havre. It was needful to provide her with an unnoticed escort ; and, in fact, several persons had to devote themselves for some hours to a single experiment.

569. I have cited first this long series of experiments at a distance, without attempting to analyse the nature of the suggestion given or power employed by the hypnotist. Of course it is plain that if one can thus influence unexpectant persons from a distance, there must be sometimes some kind of power actually exercised by the hypnotiser ; — something beyond the mere tact and impressiveness of address, which is all that Bernheim and his followers admit or claim. Evidence of this has been afforded by the occasional production of organic and other effects in hypnotised subjects by the unuttered will of the operator when near them. The ingenious experiments of Gurney (569 A) in the production of local rigidity and anaesthesia were under- taken to test whether the agency employed were more in the nature of an effort of will or, — as the early mesmerists claimed, — of an emission of actual " mesmeric fluid " or physical effluence of some sort. Gurney was inclined to think that his results could not be explained solely by mental suggestion or telepathy, because the physical proximity of the operator's hand seemed necessary to produce them, and he thought it probable that they were due to a direct nervous influence, exercised through the hand

1 Natural and Mesmeric Clairvoyance, pp. 227-28 ; quoted in Phantasms of the Living, vol. i. p. 88.

of the operator, but not perceptible through the ordinary sensory channels. Mrs, Sidgwick's experiments of the same kind, however (569 B), in which success was obtained when the operator was standing with folded arms several feet away from the subject, removed Gurney's main objection to the telepathic explanation. The fact that a thick sheet of glass over the subject's hands did not interfere with the results also afforded some pre- sumption against the hypothesis of a physical influence ; and Mrs. Sidgwick pointed out that the delicate discrimination involved in the specific limitations of the effects is much more easily attributable to mental suggestion, through the action of the operator's mind on that of the subject, than to any direct physical influence on the latter's nerves. Following these accounts, I refer briefly (in 569 C) to experiments in the so-called " silent willing," frequently practised by the early mesmerists. I may mention that Mr. H. S. Thompson, who figures largely in their records, was a gentleman of high character, active benevolence, and marked ability. I never saw him myself; but I have known various persons (some of these his own relations) in the Yorkshire county society of that date, and his powers were there universally recognised as genuine, although they were sometimes regarded with social disapproval, or even with superstitious horror.

Mr. H. S. Thompson's history is to my mind a real proof that some one individual man may be endowed for hypnotic efficacy in a quite excep- tional way. His experience, indeed, goes far to prove the reality of "silent willing" and was thought by himself to prove also the direct local influence of passes, — the "mesmeric effluence" theory.

570. With all our later evidence in view, however, — with so much proof of a transmission from man to man of something which needs no action of the finger-tips, — it would be natural indeed to dismiss that notion altogether, as a first rude theory which wider knowledge had shown to be needless. Needless it is, in the sense that we could plausibly refer to mere suggestion all the sensations which subjects have alleged as accom- panying the passes ; — as following the track, so to say, of the mesmerising hand. If the effluence were

something in itself monstrously improbable, we might think it needful to interpret the evidence in this way. But since, in my view, it is by no means improbable that effluences, as yet unknown to science, but perceptible by sensitive persons as the telepathic impulse is perceptible, should radiate from living human organisms, I see no reason to assume that the varied and concordant statements made by patients in the Zoist and early mesmeric works merely reflect subjective fancies. I have myself performed and witnessed experiments on intelligent persons expressly designed to test whether or no the sensa- tion following the hand was a mere fancy. It seems to me hardly likely that persons who have never experienced other purely subjective sensations, and who are expressly alive to the question here at issue, should never- theless again and again feel the classical tingling, &c., along the track of

the hypnotiser's passes without any real external cause. To assume that all which they feel is a mere result of suggestion may be a premature attempt at simplifying modes of supernormal communication which, in fact, are probably not simpler but more complex than any idea which we have as yet formed of them.

571. And here at last we arrive at what is in reality the most interesting group of inquiries connected with the hypnotic trance.

We have just seen that the subliminal state of the hypnotised subject may be approached by ways subtler than mere verbal suggestion — by telepathic impacts and perhaps by some effluence of kindred supernormal type. We have now to trace the supernormal elements in the hypnotic response. Whether those elements are most readily excited by a directly subliminal appeal, or whether they depend mainly on the special powers innate in the hypnotised person, we can as yet but imperfectly guess. We can be pretty sure, at any rate, that

they are not often evoked in answer to any rapid and, so to say, perfunctory hypnotic suggestion ; they do not spring up in miscellaneous hospital practice ; they need an education and a development which is hardly bestowed on one hypnotised subject in a hundred. The first stage of this response lies in a subliminal relation established between the subject and his hypnotiser, and mani- festing itself in what is called rapport, or in community of sensation. The earlier stages of rapport — conditions when the subject apparently hears or feels the hypnotiser only, and so forth — arise probably from mere self- suggestion or from the suggestions of the operator (see 571 A) causing the conscious attention of the subject to be exclusively directed to him. Indications of the possible development of a real link between the two per- sons may rather be found in the cases where there is provable community of sensation, — the hypnotised subject tasting or feeling what the hypnotiser (unknown to the subject) does actually at that moment taste or feel. Of this there was much evidence in the palmy days of Esdaile and Elliotson, when psychological experiment was pursued regardless of time or trouble ; there is some evidence of our own recent collecting (see 571 B) ; and there will be, I venture to say, far more evidence so soon as the study of hypnotism devolves upon the psychologist, without therefore being deserted by the physician. It must be observed, however, that in experi- ments of this kind with hypnotised persons, the hypnotist was generally — if not invariably — the only person who attempted to play the part of agent, so that the evidence of a special relation between him and his subject is inconclusive. And in the similar experiments with non-hypno- tised persons, quoted in 571 C, several different agents were successful in transferring sensations to the same percipients.

572. We have thus brought the hypnotised subject up to the point of knowing supernormally, at any rate, the superficial sensations of his hypnotiser. From that starting-point, — or, at any rate, from some supernormal perception of narrow range, — his cognition widens and

deepens. He may seem to discern some picture of the past, and may retrace the history of some object which he holds in his hand, or he may seem to wander in spirit over the habitable globe, and to bring back knowledge of present facts discernible by no other means. Perhaps he seems to behold the future, predicting oftenest the organic history of some person near him ; but sometimes discerning, as it were pictorially, scattered events to which we can guess at no attainable clue. For all this there is already more of positive evidence than is generally realised ; nor (I must repeat) is there any negative evidence which might lead us to doubt that further care in developing hypnotic subjects may not at any moment be rewarded in the same way. We have here, in fact, a successful branch of investigation which has of late years been practically dropped from mere inattention to what has been done already, — mere diversion of effort to the easier and more practical triumphs of suggestive therapeutics. I begin with two cases partly retrocognitive, in 572 A and B.

573. The next group of cases to which I pass relate chiefly to knowledge of present facts. I place first some experiments in thought-trans- ference with hypnotised persons (573 A) analogous to the experiments with persons in a normal condition recorded in my next chapter. Here the subject seems simply to become aware telepathically of the thoughts of his hypnotiser, the hypnotic condition perhaps facilitating the transfer of the impression. Next come the cases of what used to be called " travelling clairvoyance " in the hypnotic state. These are more like the partially retrocognitive cases in that they cannot be traced with certainty to the contemporary thoughts of any particular person, though they very rarely relate to facts unknown to any one (as in Major Buckley's cases, 573 E). In travelling clairvoyance we seem to have a development of " invasive dreams," — of those visions of the night in which the sleeper seems to visit distant scenes and to bring back intelligence otherwise

unattainable. These distant hypnotic visions seem to develop out of thought-trans- ference ; thus the subject may discern an imaginary picture as it is con- ceived in the hypnotiser's mind {e.g. in 573 A). Thence he may pass on and discern a true contemporaneous scene {e.g. in 573 B, C, and D), unknown to any one present, and in some few cases there is an element of apparent prevision in the impression (573 F).

574. Our survey of that important, though inchoate, appeal to the sub- liminal self which passes under the name of hypnotism is now nearly as complete — in its brief sketchy form — as the present state of knowledge permits. I have traced the inception of the mesmeric or hypnotic processes ; I have followed out in both directions the development of the sleeping phase of personality which hypnotism involves. In the first place, I have illustrated the hypnotic extension of that regenerative or vivifying power which the subliminal self habitually manifests in sleep. In the second place, I have indicated the still more important hypnotic development of that greater detachment, that supernormal faculty, which also the sub-

liminal self has been found in the visions of slumber not rarely to display.

Here, then, my review of hypnotism might not unfitly close ; and I might venture to hope that I had welded many scattered and obscure phenomena into at least something more of apparent unity than previous writers have achieved.

And yet from my point of view — attaching to hypnotism the grave importance which has here been attached to it — one line of reflection seems still lacking before we can pass on with satisfaction to another topic. I have attempted to trace the inevitable rise of hypnotism — its neces- sary development out of the spontaneous

phenomena which preceded and which might so naturally have suggested it. I have shown, nevertheless, its almost accidental initiation, and then its rapid development in ways which no single experimenter has ever been able to correlate or to foresee. I am bound to say something further as to its prospect in the future. A systematic appeal to the deeper powers in man — conceived with the gene- rality with which I have here conceived it — cannot remain a mere appanage of medical practice. It must be fitted on in some way to the whole serious life of man ; it must present itself to him as a development of faiths and instincts which He already deep in his heart. In other words, there must needs be some scheme of self-suggestion, — some general theory which can give the individual a basis for his appeal, whether he regards that appeal as directed to an intelligence outside himself or to his own inherent faculties and informing soul. These helps to the power of gene- ralisation — to the feeling of confidence — we must consider now.

575. The schemes of self-suggestion which have actually been found effective have covered, not unnaturally, a range as wide as all the super- stition and all the religion of men. That is to say, that each form of supernatural belief in turn has been utilised as a means of securing that urgently-needed temporal blessing — relief from physical pain. We see the same tendency running through fetichistic, polytheistic, monotheistic forms of belief. Beginning with fetichistic peoples, we observe that charms of various kinds, — inert objects, arbitrary gestures, meaningless words, — have probably been actually the most general means which our race has employed for the cure of disease. We know how long some forms of primitive belief persisted in medicine, — as, for example, the doctrine of likenesses, or the cure of a disease by some object supposed to resemble its leading symptom. What is, however, even more remarkable ^is the efficacy which charms still continue in some cases to possess, even i'hen they are worn merely as an experiment in self-suggestion by a person i^ho is perfectly well aware of their intrinsic futility. The experiments Ion this subject, given in 575 A, seem to show that the mere continual Icontact of some small unfamiliar object will often act

as a reminder to the ■subliminal self, and keep, at any rate, some nervous disturbances in check. [Until one reads these modern examples, one can hardly realise how

veritably potent for good may have been the savage amulet, the savage incantation.

576. The transition from fetichistic to polytheistic conceptions of cure is, of course, a gradual one. It may be said to begin when curative properties are ascribed to objects not arbitrarily, nor on account of the look of the objects themselves, but on account of their having been blessed or handled by some divine or semi-divine personage, or having formed part of his body or surroundings during some incarnation. Thus Lourdes water, bottled and exported, is still held to possess curative virtue on account of the Virgin's original blessing bestowed upon the Lourdes spring. But generally the influence of the divine or divinised being is more directly exercised, as in oracles, dreams, invisible touches, or actual theophanies, or appearances of the gods to the adoring patient. It will be seen as we proceed how amply the tradition of Lourdes has incorporated these ancient aids to faith.

But at this point our modern experience suggests to us a remarkable interpolation in the antique chain of ideas. It is now alleged that de-parted persons need not exert influence through their dead bones alone, nor yet only by their supposed intermediacy with higher powers. There intervenes, in fact, the whole topic of spirit-healing, — which cannot, how- ever, be treated fully here.

Next in the ascending scale from polytheism to monotheism we come to the " Miracles of Lourdes," to which I have just alluded, where the supposed healer is the Virgin Mary, reverenced as semi-divine. This form of belief, however, retains (as has been said) some affinity with

fetichism, since the actual water from the Lourdes spring, supposed to have been blessed by the Virgin, is an important factor in the cures.

Much further removed from primitive belief is the appeal made by Christian scientists to the aid of Jesus Christ ; — either as directly answer- ing prayer, or as enabling the worshippers to comprehend the infinite love on which the universe is based, and in face of which pain and sickness become a vain imagination or even a sheer nonentity.

577. Nor, again, is this attempt to rise above pain at all exclusively dependent upon the Christian revelation. " Mind-healing " is a gene- ralised term which includes not only so-called Christian science, but a number of other ways of so regarding the universe as to triumph, while still in the body, over bodily distress and infirmity. Oriental ideas of the unreality of matter (Maya), stoical ideas of the sage's command over external circumstances, mystical ideas of the painless ecstasy into which the purified spirit can enter at will ; — all these conceptions have the ad- vantage of being independent of dogmatic systems, with the accompanying disadvantage of being difficult for ordinary minds to grasp. Mind-healing is a modern name for all this ancient and lofty protest against the tyranny of the flesh.

The points of view thus briefly hinted at do, no doubt, differ widely

from one another. To the believer in mind-cure, — tne denier of physical evils, — that anguished supplication of the Lourdes pilgrim for the removal of pains, which the sufferer holds as the most urgent of realities, would be in the highest degree distasteful. To both mind-curer and Lourdes pilgrim alike the charms and fetiches of the African savage would seem contemptible or shocking.

To the readers of this chapter, however, there will be nothing surprising in my own inclination to include almost all these efforts at health under the general category of schemes of self-suggestion. Abnost all, I say \ reserving thus for future notice the special case — a small element in the general total — of possible cure by definite spirit-agency.^ But with regard to the great bulk of these psychical cures, the differences involved are subjective rather than objective ; — are differences in the frames of mind of the sufferers rather than in any scientific evidence as to the nature of the healing agency.

It would not be difficult, I think, to show in detail the crudity even of those schemes of thought which have proved in practice the most help- ful in the relief of pain. This crudity, indeed, is inevitable ; we are in the very earliest days of self-suggestion ; — a few pioneers only are groping after ways in which the suggestions may be made to take hold ; — and the task is quite as difficult for the self-suggester as for the hypnotist. The present duty, therefore, of psychical criticism is not so much to expose the inconsistencies of each in turn, as to indicate the lines on which this difficult attempt may be pushed with the best chance of lasting success.

In a paper printed in vol. ix. of S.P.R. Proceedings, in 1893,^ my late brother. Dr. A, T. Myers, and I found little difficulty in pointing out the childish inadequacy of much of the evidence which had then been offered by mind-curers or Christian scientists. We endeavoured to indicate certain simple rules to which such evidence ought to conform, in order to bring it into line with ordinary medical practice. Other critics, no doubt, have urged the same precautions ; but I am not aware that any serious effort has yet been made by mind-healers to comply with such conditions. Yet I see a real reason for this reluctance : the Christian scientists, &c., feel more or less consciously that the all-important thing is to keep the self- suggestion strong and undisturbed, and that medical discussion would tend to weaken and disturb it. There is some truth here ; and in view of that truth I now think that it may be weir to abstain from analysing ab-

surdities which may very easily drop off from the self- suggestive movement as it gathers confidence from success.

Especially must one insist on the underlying philosophical aspiration, — not merely for the prolongation of life on earth, but for the abrogation and annihilation of evil, including physical pain. The strength of the

1 See the case of Dr. X. in Chapter VIII., section 833.

2 " Mind-Cure, Faith-Cure, and the Miracles of Lourdes," by A. T. Myers, M.D., F.R.C.P., and F. W. H. Myers, Proceedings S.P.R., vol. ix. pp. 160-210.

mind-curer's position lies in the true thesis that evil is a less real, a less permanent thing than good. It is well that self-suggestion should be turned in this direction, through whatever strange perversions or exaggera- tions the ultimate goal be won.

578. The so-called '^ Miracles of Lourdes " present a somewhat different problem. They resemble rather a resuscitation of antique methods of self-suggestion than an attempt at breaking new ground. In describing these as a form of self-suggestion (I should at once explain), I am by no means denying (what I am, in fact, presently about to assert) that some inflow from the spiritual world may be an essential element in all these triumphs over the infirmities of the flesh. All that I deny, — and I think that my Appendix will show that I have ample reason for the denial, — is that there is any real evidence whatever for the agency of the Virgin Mary in these cures. The story is, no doubt, a picturesque one, and (as will again be seen in 578 A) one may fairly credit the original seeress, Berna- dette, with the possession of some kind of psychical faculty. Further than that the legend cannot, I think, be maintained. Judged by our habitual canons

of evidence, — which, as the reader knows, do, in fact, admit the veridical character of many apparitions. — there is no reason to suppose that the figure which appeared to Bernadette was more than a purely subjective hallucination ; — still less reason to assume that that apparition was in any way connected with the subsequent cures. As to those cures themselves, moreover, — in spite of many loud assertions, in spite of what I must call the pseudo-accuracy, the pseudo-candour, of some of the advocates of the miraculous at Lourdes, — neither my brother nor I could discover any well-attested incident which raised them into a different category from the marvels which hypnotic suggestion is effecting daily in the cliniques of many physicians. For my brother's discussion of some of the cases oftenest cited at that date I must refer the reader to our article in the S.P.R. Proceedings, previously mentioned. My own analysis of the legend I have thought it needful to reprint in this volume. I have treated the story, I hope, not without sympathy, — in its analogies with much of ancient and venerable tradition, — in its appeal to hopes, not necessarily illegitimate, and ever recurrent in the heart of man. To the student of suggestion, indeed, to the psychologist, the story of Lourdes is a mine of attractive material. Yet from a point of view perhaps pro- founder still, I cannot but sympathise with those wiser Catholics who bitterly regret the whole series of incidents ; — who stand aloof from that organised traffic in human ignorance ; — from the vested interests sancti- moniously alert on every side ; — from the money-changers in the temple ; — nay, even from that cowardly craving for earth-life prolonged at any cost which drives the leprous and the cancerous to implore a deferment of their entry into the promised heaven. What a contrast between that crippled and abject multitude, supplicating for another year of useless pain, and Odin's worshippers of old, in a ruder but a braver faith !

'* For on earth they thought of my threshold, and the gifts 1 have to give ; Nor prayed for a little longer, and a little longer to live."

579. These words will sound, perhaps, needlessly severe. Cormptio optimi pessima. It is hard to keep the balance when one sees, as one surely does at Lourdes, forces — which, if rightly directed, may indefinitely bless and elevate mankind — distorted and abused in such fashion as must ultimately lead to some infidel reaction, — some crushing desertion and downfall of ancient faith. It is 7iot true, a thousand times it is not true, that a bottle of water from a spring near which a girl saw a hallucinatory .figure will by miraculous virtue heal a Turk in Constantinople ; but it is true that on some influx from the unseen world, — an influence dimly adumbrated in that Virgin figure and that sanctified spring, — depends the life and energy of this world of every day.

To me, at least, it seems that no real explanation of hypnotic vitalisation can, in fact, be given except upon the general theory supported in this work — the theory that a world of spiritual life exists, an environment profounder than those environments of matter and ether which in a sense we know. Let us look at this hypothesis a little more closely. When we say that an organism exists in a certain environment, we mean that its energy, or some part thereof, forms an element in a certain system of cosmic forces, which represents some special modification of the ultimate energy. The life of the organism consists in its power of interchanging energy with its environment, — of appropriating by its own action some fragment of that pre-existent and limitless Power. We human beings exist in the first place in a world of matter, whence we draw the obvious sustenance of our bodily functions.

We exist also in a world of ether ; — that is to say, we are constructed to respond to a system of laws, — ultimately continuous, no doubt, with the laws of matter, but affording a new, a generalised, a profounder con- ception of the Cosmos. So widely different, indeed, is this new aspect of things from the old, that it is common to speak

of the ether as a newly- known environment. On this environment our organic existence depends as absolutely as on the material environment, although less obviously. In ways which we cannot fathom, the ether is at the foundation of our physical being. Perceiving heat, light, electricity, we do but recognise in certain conspicuous ways, — as in perceiving the "X rays " we recognise in a way less conspicuous, — the pervading influence of etherial vibrations which in range and variety far transcend our capacity of response.

580. Within, beyond, the world of ether, — as a still profounder, still more generalised aspect of the Cosmos, — must lie, as I believe, the world of spiritual life. That the world of spiritual life does not depend upon the existence of the material world I hold as now proved by actual evidence. That it is in some way continuous with the world of ether I can well suppose. But for our minds there must needs be a "critical point " in any such imagined continuity ; so that the world where life and

thought are carried on apart from matter, must certainly rank again as a new, a metetherial environment. In giving it this name I expressly imply only that from our human point of view it hes after or beyond the ether, as metaphysic lies after or beyond physics. I say only that what does not originate in matter or in ether originates there ; but I well believe that beyond the ether there must be not one stage only, but countless stages in the infinity of things.

Having thus indicated this third great environment on whose pre-existent energy I conceive that our organisms do actually draw, I return to show the manner in which this hypothesis may be used to explain the hypnotic results which I have in this chapter recorded. Those results must have brought before the reader with new vividness the ancient un- solved problem of the ultimate source of

energy. For what we have in effect been doing with the aid of these hypnotic artifices is simply to energise Life. What Life does for the organism, in slow imperfect fashion, we here train it to do a little faster, a little more completely. Typical of Life is its self-adaptive power, its capacity of responding to new needs, of righting the organism when it has been in any way injured ; — that vis medicatrix Naturcz which is the inmost secret of the living organism. Hypnotism has shown us this vis medicatrix in an unpre- cedently definite and controllable form. It has shown us in this Natura — the subliminal self of the self-suggester — an intelligence no longer vague and impersonal, but bearing some analogy, some direct relation, to that which we recognise as our own.

We have here, in short, a striking picture not only of subliminal intelh- gence but of subliminal power. Of our submerged intelligence enough has already been said to make it conceivable that these complex thera- peutical commands should be thus comprehended ; but whence comes the energy needful for so effectual a response?

The word energy is, of course, open to immediate objection. It may be urged that there is here no true increase or illation of energy, but merely a translation into some fresh mode of action of energy already developed by ordinary material nutrition. Man's prayer, it is said, implies no more energy than his curse ; the philosopher's theorem no more than the maniac's fancy. It is obvious, indeed, that the rapidity of organic metabolism does not vary in proportion to the value of the results ob- tained. In fact, the maniac's hurrying anarchic thought is probably more destructive of tissue than the steady thought of the philosopher. But plainly this mere chemical change by no means goes to the root of the matter. What I desire for my life is neither slow metabolism nor rapid metabolism as such, but metabolism guided by intelligent central force to useful ends. I desire integration of the personality, — intellectual, moral, spiritual concentration. This concentration is hard for me to maintain j I feel it to need, even in its lowest degrees, that special effort which we call attention ; and I see reason to believe that there are far higher degrees

which no voluntary effort of mine can reach. Now no one can say under what cycle of forces the energy of this vital effort falls ; and until it be resolved into better known forces, I cannot justly be condemned for a hypothesis which treats it as an energy sui generis, and seeks for traces of its realm of origin and hints as to its possible extent.

581. In my view, then, each man is essentially a spirit, controlling an organism which is itself a complex of lower and smaller lives. The spirit's control is not uniform throughout the organism, nor in all phases of organic life. In waking life it controls mainly the centres of supra- liminal thought and feehng, exercising little control over deeper centres, which have been educated into a routine sufficient for common needs. But in subliminal states — trance and the like — the supraliminal processes are inhibited, and the lower organic centres are retained more directly under the spirit's control. As you get into the profounder part of man's being, you get nearer to the source of his human vitality. You get thus into a region of essentially greater responsiveness to spiritual appeal than is offered by the superficial stratum which has been shaped and hardened by external needs into a definite adaptation to the earthly environment. Even thus the caterpillar's outside integument is fashioned stiffly to suit larval requirements ; while, deeper in the animal, unseen processes of rapid change are going on, in obedience to an impulse not derived from larval life.

The ultimate lesson of hypnotic suggestion, especially in the somnam- bulic state, is, therefore, that we thus get, by empirical artifices, at these strata of greater plasticity — plasticity not to external but to internal forces — where the informing spirit controls the organism more immediately, and can act on it with greater freedom.

This conception seems to throw light on a fact repeatedly observed, but hitherto hard of explanation. The somnambulic state seems to be the introduction to two powers apparently quite disparate — the self-sanative and the telsesthetic. The highest development of sleep thus in- volves at once more penetrative bodily recuperation, and more inde- pendent spiritual activity. The spirit is more powerful either to draw metetherial energy into the organism, or to act in partial independence of the organism. The cases already cited of " travelling clairvoyance " have, in fact, generally occurred during sleep-waking states, originally induced for some healing purpose. I take this to mean that the spirit can in such states more easily either modify the body, or partially quit and return to the body. In other words, it can for the time either pay the body more attention, with benefit, or less attention, without injury. I use the word attention because, in the impossibility of conceiving how a spirit can affect or control an organism, the most fitting term seems to be that by which we designate our own attempts at concentrating the personality. I would say in crude terms that the soul keeps the body alive by attending to it, and (as explained in Chapter IV.) can attend to central operations more

directly than to superficial ones — to the activities of sleep more directly than to those of waking. Hence in deep states it can partially withdraw attention from the organism and bestow it elsewhere, while remaining capable of at once resuming its ordinary attitude towards that organism. Bodily death ensues when the soul's attention is wholly and irrevocably withdrawn from the organism, which has become from physical causes unfit to act as the exponent of an informing spirit. Life means the main- tenance of this attention ; achieved, in this view, by the soul's absorption of energy from the spiritual or metetherial environment. For if our in- dividual spirits and organisms live by dint of this spiritual energy, under- lying the chemical energy by

which organic change is carried on, then we must presumably renew and replenish the spiritual energy as continuously as the chemical. To keep our chemical energy at work, we live in a warm environment, and from time to time take food. By analogy, in order to keep the spiritual energy at work, we should live in a spiritual environ- ment, and possibly from time to time absorb some special influx of spiritual life.

582. If this be so, there may be a truth — deeper than we can at this moment stay to discuss — in many subjective experiences of poets, philosophers, mystics, saints. And if their sense of inflowing and indwelling life indeed be true ; — if the subliminal uprushes which renew and illumine them are fed in reality from some metetherial environment ; — then a similar influence may by analogy exist and be recognisable along the whole gamut of psychophysical phenomena ; — not only in the realm of high spiritual emotions, but wheresoever there is a quickening and an elevation of even our lower organic life. The nascent life of each of us is perhaps a fresh draft, — the continued life is an ever-varying draft, — upon the cosmic energy. In that environing energy — call it by what name we will — we live and move and have our being; and it may well be that certain dispositions of mind, certain phases of personality, may draw in for the moment from that energy a fuller vitalising stream.

On this hypothesis there will be an essential concordance between all views — spiritual or materialistic — which ascribe to any direction of attention or will any practical effect upon the human organism. " The prayer of faith shall save the sick," says St. James. "There is nothing in hypnotism but suggestion," says Bernheim. In my clumsier language these two statements (setting aside a possible telepathic element in St. James' words) will be expressible in identical terms. "There will be effective therapeutical or ethical self-suggestion whenever by any artifice subliminal attention to a bodily function or to a moral purpose is carried to some unknown pitch of intensity which draws energy from the mete- therial world."

583. A great practical question remains, to which St. James' words supply a direct, though perhaps an inadequate answer, while Bernheim's words supply no answer at all.

What is this saving faith to be, and how is it to be attained? Can we find any sure way of touching the spring which moves us so potently, at once from without and from within ? Can we propose any form of self- suggestion effective for all the human race? any controlling thought on which all ahke can fix that long-sought mountain-moving faith ?

Assuredly no man can extemporise such a faith as this. Whatever form it may ultimately take, it must begin as the purification, the intensi- fication, of the purest, the intensest beliefs to which human minds have yet attained. It must invoke the whole strength of all philosophies, of all religions ; — not indeed the special arguments or evidence adduced for each, which lie outside my present theme, but all the spiritual energy by which in truth they live. And so far as this purpose goes, of drawing strength from the unseen, if one faith is true, all faiths are true ; in so far at least as human mind can grasp or human prayer appropriate the unknown metetherial energy, the inscrutable Grace of God.

The mystery of these extreme phenomena of suggestion is certainly not thus fully solved. No more than my predecessors have I been able to explain why it is that certain organisms at certain moments should become thus superior to themselves ; — capable of a response so vigorous, submissive to a control so profound. But I have set forth a point of view which helps towards the subsumption of this minor mystery under a mystery of universal scope and world-old experience. I have placed " suggestion," I think, in a truer relation to other forms of external suasion or internal will than the Nancy School

have done. They have spoken as though suggestion were comparable with supraliminal suasion, supraliminal endeavour. I have tried to show that its real efficacy lies among sub- liminal processes ; — as an empirical facilitation of our absorption of spiritual energy or acquisition of directive force from a metetherial environment. Large and assumptive as this definition may seem to be, it is not too wide for nascent phenomena which already include mind-cure and the miracles of Lourdes as well as ordinary hypnotic practice. And it suggests — what narrower definitions have not yet suggested — the possibiHty of a world-wide faith, or set of the human spirit, which may make for an ever more potent mastery over organic hindrance and physical ill. Let the great currents of belief run gradually into a deeper channel. Let men realise that their most comprehensive duty, in this or other worlds, is intensity of spiritual life ; nay, that their own spirits are co-operative elements in the cosmic evolution, are part and parcel of the ultimate vitalising Power.

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CHAPTER VI

SENSORY AUTOMATISM

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600. We have now reached a central node in our complex argument. Several hnes of evidence, already pursued, converge here to form the starting-point for a new departure. Our view of the subUminal self must pass in this chapter through a profound transition. The glimpses which we have till now obtained of it have shown it as something in- cidental, subordinate, fragmentary. But henceforth it will gradually assume the character of something persistent, principal, unitary ;

appear- ing at last as the deepest and most permanent representative of man's true being.

Let us consider what the successive stages of our realisation of this submerged consciousness have thus far taught us.

First of all, in Chapter II., we realised that secondary streams of consciousness and memory, separate from the ordinary supraliminal stream, are in certain cases developed, and may even become permanent, thus either alternating with the original stream of memory or supplanting it altogether. Yet in most cases the uprush of these subterranean streams, the upheaval of these submerged strata, seemed merely disintegrative phenomena; seemed rather to reveal the incoherent elements from which human personality has been thus far unified than to suggest hope of its still closer unity, its still further concentration.

In the next Chapter (III.) we approached the subject from a different side. Without entering on any cases obviously abnormal, we traced the uprushes of the subliminal faculty which occur, helpfully and sanely, in the course of ordinary thought and life. We saw that there lay hidden beneath the threshold a concentrative or imaginative power more vivid than that with which we habitually deal. The " inspirations of genius " which seem to spring full-armed into our ken from the depths of our being must count as a form of subliminal faculty, when that is otherwise established, although no theory of such faculty could be based solely upon mental products so closely interwoven with supraliminal or voluntary thinking.

In the next following Chapter (IV.) we traced the varieties of subliminal

action in that alternating phase of our personality which may be said to lie wholly beneath the threshold of waking consciousness.

We found that the state of sleep reproduced and varied the subliminal phenomena observed in waking hours. The pictures and utterances of some dreams, presenting themselves without our conscious elaboration, resemble confused fragments of the inspiration of genius. Pushed some- what further, becoming more intense and more separate from waking life, dreams turn into so77inambulisms (discussed in Chapter V.), and thus may develop into veritable fissions of personality.

For the most part, dream introduces us only to incoherent thought, somnambulism only to irrational action. Yet from time to time we have found in dreams indications of a memory which surpasses waking memory ; nay, which even impHes that something within us has exercised in waking hours a perception more minute and comprehensive than our supraliminal consciousness ever knew. During various forms of sleep itself, moreover, something of unusual faculty seems to be exercised ; mathematical or philological ingenuity may surpass its waking level ; the senses may show a delicacy of which we had not judged them capable. And in the background of all this we catch glimpses of still higher faculty ; of those supernormal powers of telepathy and telaesthesia on whose existence our belief in a unitary Self must ultimately be so largely based.

Beneath the apparent blankness of sleep, many changes, both physical and psychical, may occur unnoted, for evil or for good. On the de- generative side sleep passes into coma, and somnambulisms merge into hysteria ; and at many points our description of sleep indicates the nearness of those morbid dissociations already described. But sleep and sleep-waking states may be developed on the other, the evolutive side as well. The subliminal self appears to exercise in sleep an increased control, and to be able to carry thereby the physical organism into higher vitality, the mind into readier communication, by supernormal methods, with other minds, and into

scenes beyond the range of sense. Inciden- tally we perceive a new development of multiplex personality ; a new power of alternating or combining streams of memory, of changing for a time or permanently the character and the will.

Our last Chapter (V.) was devoted to this hypnotic concentration and expansion of human faculty. I briefly detailed the empirical artifices employed to give effect to self-suggestion, and reviewed the results, especially the intellectual and moral results, to which that self-suggestion ultimately leads. And here more than ever, — both in hypnotic pheno- mena and in the analogous cases of spontaneous somnambulism described in the same chapter, — we perceived elements of new supernormal faculty mingling with heightened faculty of familiar types.

Each, then, of these several lines of inquiry has led us, through widely varying phenomena, in substantially the same direction. From

every side we have indications of something complex and obscure in the structure of human personaHty ; of something transcending sensory experience in the reserves of human faculty.

601. We have come to a point where we need some further colligating generalisation ; some conception under which these scattered phenomena may be gathered and exhibited in their true kinship.

Some steps at least towards such a generalisation the evidence to be presented in these next chapters may allow us to take. Considering together, under the heading of sensory and motor automatism, the whole range of that subliminal action of which we have as yet discussed frag- ments only, we shall gradually come to see that its distinctive faculty of telepathy or telaesthesia is in fact an introduction

into a realm where the limitations of organic life can no longer be assumed to persist. Considering, again, the evidence which shows that that portion of the personality which exercises these powers during our earthly existence does actually continue to exercise them after our bodily decay, we shall recognise a relation — obscui'e but indisputable — betwee?i the subliffiifial and the surviving self.

I begin, then, with my definition of automatism, as the widest term under which to include the range of subliminal emergences into ordinary life. Different classes of those uprushes have already received special names. The turbulent uprush and downdraught of hysteria ; the helpful uprushes of genius, co-operating with supraliminal thought ; the profound and recuperative changes which follow on hypnotic suggestion ; these have been described under their separate headings. But the main mass of subliminal manifestations remains unde scribed. 1 have dealt little with veridical hallucinations, not at all with automatic writing, nor with the utterances of spontaneous trance. The products of inner vision or inner audition externalised into quasi-percepts, — these form what I term sensory automaiis7ns. The messages conveyed by movement of limbs or hand or tongue, initiated by an inner motor impulse beyond the conscious will — these are what I term motor automatisms. And I claim that when all these are surveyed together their essential analogy will be recognised beneath much diversity of form. They will be seen to be messages from the subliminal to the supraliminal self; endeavours — conscious or unconscious — of submerged tracts of our personality to present to ordinary waking thought fragments of a knowledge which no ordinary waking thought could attain.

602. And since it is plain that the point of view here taken is one unfamiUar to psychologists — and indeed that the distinction here insisted on would have seemed till recently quite unmeaning — I must dwell a little longer on the relation which I conceive to exist between intellectual life above and below the conscious threshold. By ordinary psychology, supraliminal life is accepted as representing the normal

or substantive personality, of which subliminal life is the semi-conscious substratum, or

half-illuminated fringe, or the morbid excrescence. I, on the other hand, regard supraliminal life merely as a privileged case of personality ; a special phase of our personality, which is easiest for us to study, because it is simplified for us by our ready consciousness of what is going on in it ; yet which is by no means necessarily either central or prepotent, could we see our whole being in comprehensive view.

Now if we thus regard the whole supraliminal personality as a special case of something much more extensive, it follows that we must similarly regard all human faculty, and each sense severally, as mere special or privileged cases of some more general power.

All human terrene faculty will be in this view simply a selection from faculty existing in the metetherial world ; such part of that antecedent, even if not individualised, faculty as may be expressible through each several human organism.

Each of our special senses, therefore, may be conceived as straining towards development of a wider kind than earthly experience has as yet allowed. And each special sense is both an internal and an external sense ; involves a tract of the brain, of unknown capacity, as well as an end-organ, whose capacity is more nearly measurable. The relation of this internal, mental, mind's-eye vision to non-sensory psychological perception on the one hand, and to ocular vision on the other hand, is exactly one of the points on which some profounder observation will be seen to be necessary. One must at least speak of " mind's eye " perception in these sensory terms, if one is to discuss it at all.

But ordinary experience at any rate assumes that the end-organ alone can acquire fresh information, and that the central tract can but combine this new information with information already sent in to it. This must plainly be the case, for instance, with optical or acoustic knowledge ; — with such knowledge as is borne on waves of ether or of air, and is caught by a terminal apparatus, evolved for the purpose. But observe that it is by no means necessary that all seeing and all hearing should be through eye or ear.

The vision of our dreams — to keep to vision alone for greater simplicity — is non-optical vision. It is usually generated in the central brain, not sent up thither from an excited retina. Optical laws can only by a stretch of terms be said to apply to it at all.

This fact is commonly held to be unimportant, because dream- vision itself is commonly held to be worthless ; achieving nothing more than a mere rifacimento of the knowledge gained by day.

From our present point of view, however, we have no right to make any such assumption. We cannot possibly say a priori by what means, or from what quarters, knowledge may come to the subliminal self. That must be purely a matter for observation and experiment.

What we are bound to do is to generalise our conception of vision as far as possible, — no longer confining it to the definite phenomenon

of retinal or optical vision, — and thus to find out by actual inquiry, what sort of messages are brought to us by each form of vision which this enlarged conception contains.

There is a point, as all know, where vision differentiates itself from various indefinite forms of perception. There is a point, as I shall

claim, where vision merges again into perception not less definite but more general than sight itself.

Between this inferior and this superior limit two main streams of vision may be discerned — the external and the internal, the optical and the mental, of which the one is almost wholly supraliminal, the other largely subliminal. Let us attempt some rough conspectus, which may show something of the relation in which central and peripheral vision stand to each other.

603. We start from a region below the specialisation of visual faculty. The study of the successive dermal and nervous modifications which have led up to that faculty belongs to Biology, and all that our argument needs here is to point out that the very fact that this faculty has been developed in a germ, animated by metetherial life, indicates that some perceptivity from which sight could take its origin pre-existed in the originating, the unseen world. The germ was so constructed ab initio that it could develop in this and in other ways : whether we assume that each specific modifiability existed (and might have been discerned in the germ by an all-wise spectator) from the first, or that only a ground-plan existed, to which, in successive generations, fresh elements of determination and precision were added from the world of Life. We know vaguely how vision differentiated itself peripherally, with the growing sensibility of the pigment-spot to light and shadow. But there must have been a cerebral differentiation also, and also a psychological differentiation, namely, a gradual shaping of a distinct feeling from obscure feelings, whose history we cannot recover.

Yet I believe that we have still persistent in our brain-structure some dim vestige of the transition from that early undifferentiated continuous sensitivity to our existing specialisation of sense. Probably in all of us, though in some men much more distinctly than in others, there exist certain syncesthesice or concomitances of sense-impression, which are at any rate not dependent on any recognisable link of association. A second sense sometimes reacts automatically

to a stimulus which seems fitted to excite a single sense alone, I do not merely mean that the dog's bark calls up the look of the dog, while his look suggests his bark ; that is an association formed by the mere experience of life. But for a true synses- thetic or "sound-seer," — to take the commonest form of these central repercussions of sensory shock, — there is a connection between sight and sound which is instinctive, complex, and yet for our intelligence altogether arbitrary. In some cases, indeed, these chromatisms can be watched in development, if not in origination, and may be referred to some odd

chance of fanciful association. But this first group of cases of sound-seeing melts into a second, where the chromatisms seem to be determined before birth, and to have preceded conscious mentation, in all their meaningless precision of correspondence, between, say, a particular note played on the piano and a particular tint of apple-green. The specimens given in 603 A and B will show something of this irrational complexity. My present point is that these synaesthesiae stand on the dividing hne between percepts externally and internally originated. These irradiations of sensitivity, sometimes, as I have said, apparently congenital, cannot, on the one hand, be called a purely mental phenomenon. Nor again can they be definitely classed under external vision ; since they do sometimes follow upon a mental process of association. It seems safer to term them enteticephalic, on the analogy of entoptic, since they seem to be due to something in brain-structure, much as entoptic percepts are due to some- thing in the structure of the eye.

604. I will, then, start with the synaesthesiae as the most generalised form of inward perception, and will pass on to other classes which approach more nearly to ordinary external vision.

From these entencephalic photisms we seem to proceed by an easy transition to the most inward form of unmistakable entoptic vision — which is therefore the most inward form of all external vision — the flash of light consequent on electrisation of the optic nerve. Next on our outward road we may place the phosphenes caused by pressure on the optic nerve or irritation of the retina. Next Purkinje's figures, or shadows cast by the blood-vessels of the middle layer upon the bacillary layer of the retina. Then muscce voliiantes, or shadows cast by motes in the vitreous humour upon the fibrous layer of the retina.

605. Midway, again, between entoptic and ordinary external vision we may place after-images ,- which, although themselves perceptible with shut eyes, presuppose a previous retinal stimulation from without ; — forming, in fact, the entoptic sequelae of ordinary external vision.

606. Next comes our ordinary vision of the external world — and this, again, is pushed to its highest degree of externality by the employment of artificial aids to sight. He who gazes through a telescope at the stars has mechanically improved his end-organs to the furthest point now pos- sible to man.

607. And now, standing once more upon our watershed of entence-phalic vision, let us trace the advancing capacities of internal vision. The forms of vision now to be considered are virtually independent of the eye ; they can persist, that is to say, after the destruction of the eye, if only the eye has worked for a few years, so as to give visual education to the brain. We do not, in fact, fully know the limits of this independence, which can only be learnt by a fuller examination of intelligent blind persons than has yet been made. Nor can we say with certainty how far in a seeing person the eye is in its turn influenced by the brain. I shall avoid postulating

any " retropulsive current " from brain to retina, just as I have avoided any expression more specific than " the brain" to indicate the primary seat of sight. The arrangement here presented, as already explained, is a psychological one, and can be set forth without trespassing on contro- verted physiological ground.

We may take memory-images as the simplest type of internal vision. These images, as commonly understood, introduce us to no fresh know- ledge ; they preserve the knowledge gained by conscious gaze upon the outer world. In their simplest spontaneous form they are the cerebral sequelae of external vision, just as after-images are its entoptic sequelae. And we find that in some cases these two classes of vision are confounded (see 607 A). But we see that into the cerebral storage of impressions one element habitually enters which is totally absent from the mere retinal storage, namely, a psychical element — a rearrangement or generalisation of the impressions retinally received.

608. Next we come to a common class of memory-images, in which the subliminal rearrangement is particularly marked. I speak of dreams — which lead us on in two directions from memory-images ; — in the direc- tion of imagination-images , and in the direction of hallucinations. Certain individual dreams, indeed, of rare types point also in other directions which later on we shall have to follow. But dreams as a class consist of confused memory-images, reaching a kind of low hallucinatory intensity, a glow, so to say, sufficient to be perceptible in darkness.

609. I will give the name of imagination-images to those conscious re-combinations of our store of visual imagery which we compose either for our mere enjoyment, as "waking dreams," or as artifices to help us to the better understanding of facts of nature confusedly discerned. Such, for instance, are imagined geometrical diagrams ; and Watt, lying in bed in a dark room and conceiving the steam-engine, illustrates the utmost limit to which voluntary internal visualisation can go.

610. Here at any rate the commonly admitted category of stages of inward vision will close. Thus far and no farther the brain's capacity for presenting visual images can be pushed on under the guidance of the con- scious will of man. It is now my business to show, on the contrary, that we have here reached a mere intermediate point in the development of internal vision. These imagination-images, valuable as they are, are merely attempts to control supraliminally a form of yision which — as spontaneous memory-images have already shown us — is predominantly subliminal. The memory-images welled up from a just- submerged stratum ; we must now consider what other images also well upward from the same hidden source.

To begin with, it is by no means certain that some of Watt's images of steam-engines did not well up from that source, — did not emerge ready- made into the supraliminal mind while it rested in that merely expectant state which forms generally a great part of invention. We have seen in

Chapter III. that there is reason to beUeve in such a conveyance in the much inferior mental processes of calculating boys, &c., and also in the mental processes of the painter. In short, without pretending to judge of the proportion of voluntary to involuntary imagery in each several creative mind, we must undoubtedly rank the spontaneously emergent visual images of genius as a further stage of internal vision.

And now we have reached, by a triple road, the verge of a most im- portant development of inward vision — namely, that vast range of pheno- mena which we call hallucination. Each of our last three classes had led up to hallucination in a different way. Dreams actually are hallucinations ; but they are usually hallucinations of low intensity ; and are only rarely capable of maintaining themselves for a few seconds (as hypnopompic illusions) when the dreamer wakes to the

stimuli of the material world. Imaginalioti-images may be carried to a hallucinatory pitch by good visualisers (see 610 A). And the inspirations of genius — Raphael's San Sisto is the classical instance — may present themselves in hallucinatory vividness to the astonished artist.

611. A hallucination, one may say boldly, is in fact a hyper (ss the sia ; and generally a central hyperaesthesia. That is to say, the hallucination is in some cases due indirectly to peripheral stimulation ; but often also it is the result of a stimulus to " mind's-eye vision," which sweeps the idea onwards into visual form, regardless of ordinary checks. It is a familiar remark, indeed, that each idea, according as its motor or its sensory elements predominate, is either a nascent movement or a nascent hallu- cination. We cannot possibly tell beforehand what kind of stimulus, — healthful or harmful, reinforcement of energy or mere breakdown of inhi- bition, — will carry on this nascency into actual birth. " Mind's-eye vision," like retinal vision, has a habitual limit, in each case presumably determined by natural selection or otherwise as the limit most convenient for the race, considering the resources of the organism. In some indi- viduals, however, these average limits are greatly overpassed, with or with- out resultant advantage. Exceptional keenness of ocular vision, useless to most men, may help the astronomer; exceptional power of inward visualisation, to most men a mere curiosity, may singularly help (as in an instance to which I have often alluded) the pourtrayers from memory of flying birds.

Here, then, is a comprehensive and reasonable way of regarding these multifarious hallucinations or sensory automatisms. They are phenomena of central or cerebral hyperassthesia — phenomena which must neither be feared nor ignored, but rather controlled and interpreted. Nor will that interpretation be an easy matter. The interpretation of the symbols by which the retina represents the external world has been, whether for the race or for the individual, no short or simple process. Yet ocular vision is in my view a simple,

easy, privileged case of vision generally ; and the symbols which represent our internal percepts of an immaterial world are

likely to be far more complex than any impressions from the material world on the retina.

All inward visions are like symbols abridged from a picture-alphabet. In order to understand any one class of hallucinations, we ought to have all classes before us. At the lower limit of the series, indeed, the analysis of the physician should precede that of the psychologist. We already know to some extent, and may hope soon to know more accurately, what sensory disturbance corresponds to what nervous lesion. Yet these violent disturbances of inward perception — the snakes of the drunkard, the scarlet fire of the epileptic, the jeering voices of the paranoiac — these are perhaps of too gross a kind to afford more than a kind of neurological introduction to the subtler points which arise when hallucination is unaccompanied by any observable defect or malady.

It is, indeed, obvious enough that the more idiognomonic the hallucination is, the more isolated from any other disturbance of normality, the greater will be its psychological interest. An apparently sponta7ieous modification of central percepts — what phenomenon could promise to take us deeper into the mystery of the mind?

612. Yet until quite recently — until, in short, Edmund Gurney took up the inquiry in 1882 — this wide, important subject was treated, even in serious text-books, in a superficial and perfunctory way. Few statistics were collected ; hardly anything was really known ; rather there was a facile assumption that all hallucinations or sensory automatisms must somehow be due to physical malady, even when there was no evidence whatever for such a connection. I must refer my readers to Gurney's r6sum6 in his chapter on " Hallucinations " in

Phantasms of the Living, if they would realise the gradual confused fashion in which men's minds had been prepared for the wider view soon to be opened, largely by Gurney's own statistical and analytical work. The wide collection of first-hand experiences of sensory automatisms of every kind which he initiated, and which the S.P.R. "Census of Hallucinations " continued after his death (see 612 A) has for the first time made it possible to treat these phenomena with some surety of hand.

The results of these inquiries show that a great number of sensory automatisms occur among sane and healthy persons, and that for many of these we can at present offer no explanation whatever. For some of them, however, we can offer a kind of explanation, or at least an indication of a probable determining cause, whose mode of working remains wholly obscure.

Thus, in some few instances, although there is no disturbance of health, there seems to be a predisposition to the externalisation of figures or sounds. Since this in no way interferes with comfort, we must simply class it as an idiosyncratic central hyperaesthesia — much like the tendency to extremely vivid dreams, which by no means always implies a poor quality of sleep.

In a few instances, again, we can trace moral predisposing causes — expectation, grief, anxiety.

These causes, however, turn out to be much less often effective than might have been expected from the popular readiness to invoke them. In two ways especially the weakness of this predisposing cause is impressed upon us. In the first place, the bulk of our percipients experience their hallucinations at ordinary unexciting moments ; traversing their more anxious crises without any such phenomenon. In the second place, those of our percipients whose hallucination is in

fact more or less coincident with some distressing external event, seldom seem to have been predis- posed to the hallucination by a knowledge of the event. For the event was generally unknown to them when the corresponding hallucination occurred.

613. This last remark, it will be seen, introduces us to the most interesting and important group of percipients and of percepts ; the per- cipients whose gift constitutes a fresh faculty rather than a degeneration ; the percepts which are veridical — which are (as we shall see cause to infer) in some way generated by some event outside the percipient's mind, so that their correspondence with that event conveys some new fact, in how- ever obscure a form. It is this group, of course, which gives high importance to the whole inquiry ; which makes the study of inward vision no mere curiosity, but rather the opening of an inlet into forms of know- ledge to which we can assign no bound.

Now these telepathic hallucinations will introduce us to very varying forms of inward vision. It will be well to begin their study by recalling and somewhat expanding the thesis already advanced : that man's ocuiar vision is but a special or privileged case of visual power, of which power his inner vision affords a more extensive example.

Ocular vision is the perception of material objects, in accordance with optical laws, from a definite point in space. Our review of hallucinations has already removed two of these limitations. If I see a hallucinatory figure — and figures seen in dremns come under this category — I see some- thing which is not a material object, and I see it in a manner not deter- mined by optical laws. A dream-figure may indeed seem to conform to optical laws ; but that will be the result of self-suggestion, or of organised memories, and will vary according to the dreamer's visualising power. While a portrait-painter may see a face in dream which he can paint from memory when he wakes, the ordinary man's dream-percept will be vague, shifting, and unrememberable.

Similarly, if I see a subjective hallucinatory figure " out in the room," its aspect is not determined by optical laws (it may even seem to stand behind \h.Q observer, or otherwise outside his visual field), but it will more or less confor?n — by my mere self-suggestion, if by nothing else — to optical laws ; and, moreover, it will still seem to be seen from a fixed point in space, namely, from the stationary observer's eyes or brain.

All this seems fairly plain, so long as we are admittedly dealing with hallucinatory figures whose origin must be in the percipient's own mind. But so soon as we come to quasi-percepts which we believe to exist or to originate somewhere outside the percipient's mind, our difficulties come thick and fast.

If there be some external origin for our inward vision (which thereby becomes veridical) we must not any longer assume that all veridical inward vision starts or is exercised from the same point. If it gets hold of facts (veridical impressions or pictures, not mere subjective fancies), we cannot be sure a priori whether it somehow goes to find the facts, or the facts come to find it. Again, we cannot any longer take for granted that it will be cognisant only of phantasmal or immaterial percepts. If it can get at phantasmal percepts outside the organism, may it not get at material percepts also? May it not see distant houses, as well as the images of distant souls?

The theoretical possibilities fall under four heads : — (i) One may see material objects from the fixed point where one's body stands. This is ordinary optical vision.

(2) One may see immaterial apparitions from a fixed point. This is the case with some dreams, with purely subjective hallucinations, and with some veridical hallucinations — as crystal-visions.

(3) One may see material objects, as though by " bilocation," from a point apparently remote from one's body. This would be what used to be called " travelling clairvoyance," or what I have spoken of as psychical excursion, involving some kind of perception as from a new standpoint, which perception may or may not include material objects in its purview.

(4) One may see phantasmal pictures from a point apparently remote from one's body. This last possibility follows necessarily upon the rest. If there be immaterial apparitions at all, and if one's point of observation can move, one may see visions or symbolical pictures, as though by "bilocation," from a point apparently remote from one's physical frame.

614. Hazardous as these speculations may seem, they nevertheless represent an attempt to get our notions of supersensory things as near down to our notions of sensory things as we fairly can.

I deliberately adopt the language which the percipient's own conscious- ness dictates as to "travelling clairvoyance" and the like; and this for two reasons. In the first place, as will be seen as we proceed, I think that this phraseology approximates as nearly as is now possible to a truth which we cannot hope to render in any adequate way ; and in the second place, I cannot discover any other form of words which would in reality carry greater philosophic authority, or involve a conception in itself more definite or reasonable than that which I adopt. Any attempt to deal with these spiritual phenomena as realities — as phenomena capable

of correlation with the material phenomena which we know — does at once and inevitably demonstrate the uselessness for such a purpose of ordinary metaphysical terminology. Whatever may be our ultimate conception of an ideal world, we must not for the present attempt to

start from any standpoint too far removed from the spatial and temporal existence which alone we know.

We cannot, however, use these terms of " travelling clairvoyance," " psychical invasion," and the like, without making some suggestion towards an intermediate conception of space — something between space as we know it in the material world and space as we imagine it to dis- appear in the ideal world — which may enable the reader to grasp with less confusion the discussions which follow. Telepathy is a conception intermediate between the apparent isolation of minds here communicating only as a rule through material organs, and the ultimate conception of the unity of all mind. And similarly the conception which I am about to propose, of a recognition of space without our concomitant subjection to laws of matter, is strictly intermediate between man's incarnate condition and the condition of exemption from our present forms of thought to which we may imagine him ultimately to attain. I may go further and say that the general drift of all our evidence makes for the thesis of con- tinuity in cosmic phenomena. We have no right to assume that our physical death is a unique crisis in our history; nor, again, if our soul survives, that death involves more of change in the soul's perceptions than we can plainly infer that it must involve. We perceive that the material body is destroyed ; and we may therefore infer that there is no further friction or inertia to overcome. We perceive that the sense-organs perish with the body ; and we may therefore infer that there are new forms of perceptivity. But we cannot possibly infer a priori that all recognition of space must needs disappear with the disappearance of the particular bodily sensations by means of which our conception of space has been developed. Under new conditions, involving the absence of various limitations which now bind us, there may even be a clearer and completer perception of space than is at present possible to us. We can at least imagine that a spirit should be essentially independeftt of space, but yet capable of recognising space, not only while yet confined by the material body, but in such action as he may take when partially and temporarily, or wholly and permanently, delivered from the body's constraint.

615. Provisionally admitting this view, let us consider what range we are now led to assign to inner vision, when it is no longer merely subjective but veridical ; bringing news to the percipient of actual fact outside his own organism.

We infer that it may represent to us (i) material objects; or (2) symbols of immaterial things; (3) in ways not necessarily accordant with optical laws; and (4) from a point of view not necessarily located within the organism. I will take an illustration from a case which will later on be quoted in detail (666 C).

A Mrs. Wilmot has a vision of her husband in a cabin in a distant steamer. Besides her husband, she sees in the cabin a stranger (who was in fact present there), with certain material details. Now here I should say that Mrs. Wilmot's inner vision discerned material objects, from a point of view outside her own organism. But, on the other hand, although the perception came to her in visual terms, I do not suppose that it was really optical, that it came through the eye.

Mrs. Wilmot might believe, say, that her husband's head concealed from her some part of the berth in which he lay; but this would not mean a real optical concealment, but only a special direction of her attention, guided by preconceived notions of what would be optically visible from a given point.

As we proceed further we shall see, I think, in many ways how needful is this excursive theory to explain viany telepathic and all telsesthetic experiences ; many, I mean, of the cases where two minds are in communication, and all the cases where the percipient learns material facts (as words in a book, mottoes in a nutshell, see 573 E, &:c.) with which no other known mind is concerned.

Another most important corollary of this excursive theory must just be mentioned here. If there be spiritual excursion to a particular point of space, it is conceivable that this should involve not only the migrant spirit's perception from that point, but also perception of that point by persons materially present near it. That point may become d, phaniasmogenetic centre, as well as a centre of outlook. In plain words, if A has spiritually invaded B's room, and there sees B, B on his part may see A symbolically standing there ; and C and D if present may see A as well.

This hint, here thrown out as an additional argument for the excursive theory, will fall to be developed later on. For the present we must confine our attention to our immediate subject ; the range of man's inner vision, and the means which he must take to understand, to foster, and to control it.

616. The word control implies repression as well as guidance ; and we have seen that there is in fact a class of inner visions where mere repression is needed. The hallucinatory delirium, indeed, of the drunkard or the maniac — the most disintegrated output of inner vision — can seldom be checked while the brain remains poisoned and ^unsound. But it is a noteworthy fact that such degenerative hallucina- tions as are at all curable are much more often curable by hypnotic suggestion than in any other way. The same kind of influence which generates harmless hallucinations can destroy harmful ones. That extension of power over submerged strata of the patient's mind, that ability to touch a deep-seated spring, which at first seemed a mere scientific curiosity, is found to have a novel practical use.

This is the first and simplest step in the control of inner vision.

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617. The next step is one to which, as the reader of my chapter on hypnotism already knows, I attribute an importance much greater

than is generally accorded to it. I refer to the hypnotiser's power not only of controlling but of inducing hallucinations in his subject.

These I have already described in some detail. I have noticed the facility of their production, their harmlessness, the advance which they show on ordinary imaginative power. Let us now consider them in relation to a wider field ; as the outcome of central sensory stimulation — as the result of an empirical effort to guide and quicken the inner vision.

It is at once clear that the explanation of induced hypnotic hallucinations which is offered in ordinary handbooks is quite insufficient. As I have already said (in 544), the evocation of hallucinations is commonly spoken of as a mere example of the subject's obedience to the hypnotiser. " I tell my subject to raise his arm, and he raises it ; I tell him to see a tiger in the room, and he sees one accordingly." But manifestly these two incidents are not on the same level, and only appear to be so through a certain laxity of language. The usage of speech allows me to say, " I will make my subject lift his arm," although I am of course unable to aff"ect the motor centres in his brain which start that motion. But it is so easy for a man to lift his arm that my speech takes that familiar power for granted, and notes only his readiness to lift it when I tell him — the hypnotic complaisance which prompts him to obey me if I suggest this trivial action. But when I say, "I will make him see a tiger," I take for granted a power on his part which is not familiar, which I have no longer a right to assume. For under ordinary circumstances my subject simply cannot see a tiger at will ; nor can I affect the visual centres which might enable him to do so. All that I can ask him to do, therefore, is to choose this particular way of indicating that in his hypnotic condition he has become able to stimulate his central sensory tracts more powerfully than ever before. In his hypnotic complaisance he adopts my suggestion ; he makes it a self-suggestion ; he uses his newly developed faculty in the trivial manner which I desire. It is not my command, but his faculty, that is the kernel of the whole matter. Of what kind precisely, then, is the new capacity here involved ?

Our discussion of hypnotism in the last chapter reviewed hypnotic increases of faculty of various kinds. First of all came that increase of profound organic faculty, of the vigour of the nutritive system, which lies at the base of psycho-therapeutics. Then came increase of sensibility to external stimuli ; hypnotic hyperaesthesia, or quickening of sight, hearing, taste, and smell ; apparently capable of being pushed to an unknown degree. Then came a group of extensions of faculty to which I gave the general name of hetercesihesice. These were perceptions or discriminations of a novel kind ; as of magnetic fields, or of the contact of specific metals. We could not, of course, determine whether

these were stimulations of peripheral or of central sensibility : whether the end-organs transmitted a message from the outer world in novel terms, or whether the brain applied to a familiar message a novel delicacy of interpretation.

We then passed on to those exaltations of faculty which were definitely central, and which were no longer sensory, but affected rather the intellect or the moral sense. But in making this transition I passed quickly over a wide range of possible stimulations to faculty — such stimulations, namely, as might be applied to central senso}j tracts; " quickening the imagination," as we say, and giving to images centrally initiated something more of that vividness to which only images from the external world can generally attain.

To this class of stimuli it is that our study of hallucinations now brings us back. And in another way these hallucinations connect themselves with an already traversed range of phenomena. The hallucinations with which we shall care to deal are not mere crude externalisations of some interior commotion, such as the flash of light with which the optic tracts respond to a blow on the head. They are in most cases

elaborate products — complex images which must have needed intelligence to fashion them — although the process of their fashioning is hidden from our view. In this respect they resemble the inspirations of genius. For here we find again just what we found in those inspirations — the uprush of a complex intellectual product, pre-formed beneath the threshold, and projected ready-made into ordinary consciousness. The uprushing stream of intelligence, indeed, in the man of genius flowed habitually in conformity with the superficial stream. Only rarely does the great conception intrude itself upon him with such vigour and such untimeliness as to bring confusion and incoherence into his ordinary life. But in the case of these induced hallucinations the incongruity between the two streams of intelligence is much more marked. When a subject, for instance, is trying to keep down some post-hypnotic hallucinatory suggestion, one can watch the smooth surface of the supraliminal river disturbed by that suggestion, as though by jets of steam from below, which sometimes merely break in bubbles, but sometimes force themselves up bodily through the superficial film.

618. It is by considering hallucinations in this generalised manner and among these analogies, that we can best realise their absence of necessary connection with any bodily degeneration or disease. Often, of course, they accompany disease ; but that is only to say that the central sensory tracts, like any other part of the organism, are capable of morbid as well as of healthful stimulus. Taken in itself, the mere fact of the quasi-externalisation of a centrally initiated image indicates strong central stimulation, and absolutely nothing more. There is no physiological law whatever which can tell us what degree of vividness our central pictures may assume consistently with health — short of the point where they get to

be so indistinguishable from external perceptions that, as in madness, they interfere with the rational conduct of life. That point no well-attested case of veridical hallucinations, so far as my knowledge goes, has yet approached.

It was, of course, natural that in the study of these phantasms, as else- where, the therapeutic interest should have preceded the psychological. Men's need to understand themselves has never been so pressing as their need to keep themselves alive and comfortable. In the popular mind the rats and snakes that terrify the drunkard stand, one may say, for the whole category of externalised quasi-percepts ; and the plain duty of man seems to be to avoid them. Such a view — still lingering in a modified form even in some scientific circles — must gradually give way to the newer feeling that it is only by gazing long and profoundly into man that we can learn how to improve him in a profound and lasting way ; and that it is on man's steady and generic evolution, rather than on his occasional and individual degenerations, that the main thought and effort of science must henceforth be fixed.^ The main use of knowing in what ways the race tends to slip backwards is that we may know how to press it forward in- stead. In short, it is a science of eugenics rather than of therapeutics which is the characteristic, the primary science for any living and modifi- able race ; and for our dawning practical science of eugenics experimental psychology is the indispensable theoretic precursor.

These reflections, I suppose, like many others in this work, will for the present hover, as it were, in men's minds between the paradox and the truism. To turn them definitely into truisms it is, I think, only needful that the study of inner vision should be pursued experimentally by com- petent persons from its very inception up to the most advanced degree which experimentation can attain. In the meantime I can offer as usual only the vhide7niatio prima, the scanty and hasty first ingatherings from an unharvested field.

619. I have spoken of the hallucinations which suggestion can induce, during or after the hypnotic trance, or in some few cases in a sub- ject in the waking condition. With the possibility of such quasi-percepts

1 We may say that psychology is passing from the initial state of each science in turn, when the new science depends on observation only without experiment, into the second state when it depends on experiment ; but that thus far it remains in that early stage of the second state when the methods of experiment are such as other sciences have sug- gested, not such as this special branch of inquiry suggests for itself, or can use with unique effect. Thus, for instance, in the study of crystals men began by measuring their external angles. Then they sliced them and found their planes of cleavage ; and it seemed as though the crystals had been examined through and through. But with the discovery of the polarisation of light came a more intimate analysis ; and we classify the crystal now by the behaviour of the ray within. What we want to get hold of in psychology is some experiment which shall compare with the registry of reflexes and the de- scription of end-organs as the polariscope compares with the goniometer ; which shall avail to detect double or multiple refraction within a personality which to less subtle analyses seems still a limpid homogeneous whole.

the world is now familiar, however little attention their true significance may have received. But when we leave these, to what must we next turn? Can this form of experiment be varied and improved upon? Can we get rid of the superfluous and intensify the interesting part?

We have been studying the hallucinatory images generated in obedience to A's suggestion in the mind of the hypnotised B.

Now, in the first place, it is no longer interesting to us that A should have any directing voice in starting the images. It is B's mind that we want to study, and we would rather leave it undisturbed by ordinary verbal suggestion ; although, of course, we shall be glad to observe telepathic impact, if we can.

In the second place, it would plainly be more convenient if we could dispense with hypnotisation, and get B to see and describe the hallucina- tions in his waking state. But can B get at these subliminal pictures by any mere effort of will? Can he do anything more than simply summon up memory-images and combine them in fantastic ways? Can he get at anything deeper than vague day-dreams or scrappy recollections? Let us consider whether, apart from such a rare and startling incident as an actual hallucination, there is any previous indication of a habit of receiving, or a power of summoning, pictures from a subliminal store-house? Any self-suggestion, conscious or unconscious, which places before the supra- liminal inteUigence visual images apparently matured elsewhere?

Such indications have not been wanting. In the chapter on Genius, in the chapter on Sleep, and in 610 A we have traced the existence of many classes of these pictures ; all of them ready, as it would seem, to manifest themselves on slight inducement. Dream-figures will rise in any momentary blur of consciousness ; inspirations will respond to the concentrated desire or the mere passing emotion of the man of genius ; after-images will recur, under unknown conditions, long after the original stimulus has been withdrawn ; tnemory-images will surge up into our minds with even unwished-for vividness ; the brilliant exactness of iUiisions hypnagogiques will astonish us in the revealing transition from waking to sleep.

All is prepared, so to say, for some empirical short-cut to a fuller con- trol of these subjacent pictures ; just as before Mesmer and Puysegur all was prepared for an empirical short-cut to trance, somnambulism, sug- gestibility.

All that we want is to hit on some simple empirical way of bringing out the correlation between all these types of subjacent vision, just as mesmerism was a simple empirical way of bringing out the correlation between various trances and sleep-waking states.

620. Crystal-vision, then, like hypnotic trance, might have been gradually evolved by a series of reasoned experiments, along an unexcep- tionable scientific road.

In reality, of course, this prehistoric practice must have been reached

in some quite different way. It does not fall within the scope of this book to trace the various streams of divination which converge into Dr. Dee's magic, and "the attracting of spirits into the ball." But it is really to the Elizabethan Dr. Dee — one of the leading savants of his time — that the credit must be given of the first systematic attempt to describe, analyse, and utihse these externalised pictures. -"^

From the time of Dr. Dee the practice had continued, faintly and intermittently, in England as in many other countries. The "Miss A." of our Proceedings (vol. viii. p. 498) had her attention directed to this psychical artifice by a spontaneous symboHcal vision of a golden key lying at the bottom of a glass of water. I saw her use a crystal ; tried it myself, but in vain ; and begged others to try it. Several of these experimenters proved successful ; especially Miss Goodrich-Freer, whose careful obser- vations have been, in my view, of great importance in showing the wide range of phenomena which this simple artifice can induce. Other observers (" Miss Angus," &c.) have followed ; and it is already clear that we have here one of the most puissant " autoscopes " (to use a word of Professor Barrett's) which experimental psychology can offer.

621. Before citing individual cases, it will be well to describe briefly the general type of the experiment, and to see how near we can get to a psychological explanation.

Let the observer gaze, steadily but not fatiguingly, into some speculum, or clear depth, so arranged as to return as little reflection as possible. A good example of what is meant will be a glass ball enveloped in a black shawl, or placed in the back part of a half-opened drawer ; so arranged, in short, that the observer can gaze into it with as little distraction as may be from the reflection of his own face or of surrounding objects. After he has tried (say) three or four times, for ten minutes or so at a time — pre- ferably in solitude, and in a state of mental passivity — he will perhaps begin to see the glass ball or crystal clouding, or to see some figure or picture apparently in the ball. Perhaps one man or woman in twenty will have some slight occasional experience of this kind ; and perhaps one in twenty of these seers (the percentages must as yet be mainly guess-work) will be able by practice to develop this faculty of inward vision up to a point where it will sometimes convey to him information not attainable by ordinary means.

How comes it, in the first place, that he sees any figure in the crystal at all? Common hypnotic experiments supply two obvious answers, each of which no doubt explains some part of the phenomena.

In the first place, we know that the hypnotic trance is often induced by gazing at some small bright object. This may or may not be a mere effect of suggestion ; but it certainly sometimes occurs, and the " scryer "

1 For prehistoric and historic crystal-gazing see Mr. Andrew Lang's Making of Reli- gion, and Miss Goodrich-Freer's " Recent Experiments in Crystal-Vision," Proceedings S.P.R., vol. V. p. 486, to both of which I refer in 620 A.

consequently may be partially hypnotised, and in a state which facihtates hallucinations.

In the second place, a hypnotised subject — hypnotised but in a fully alert state — can often be caused by suggestion to see (say) a portrait upon a blank card ; and will continue to see that portrait on that card, after the card has been shuffled with others ; thus showing that he discerns with unusual acuteness such points de repere, or little guiding marks, as may exist on the surface of even an apparently blank card.

Correspondently with the first of these observations, we find that crystal-vision is sometimes accompanied by a state of partial hypnotisation, perhaps merging into trance. This has been the case with various French hysterical subjects ; and not only with them but with that exceptionally sound and vigorous observer, Mr. J. G. Keulemans. His evidence (see Proceedings S.P.R., vol. viii. pp. 516-521) is just what one would have expected a priori on such a matter.

Correspondently with the second oi the above observations, we find that points de repere do occasionally seem to determine crystal-visions.

This, again, has been noticed among the French hysterical subjects ; and not only with them, but with another among our best observers, Mrs. Verrall (see 623 A).

622. These things being so — both these causes being apparently opera- tive along the whole series of " scryers," or crystal-gazers, from the most unstable to the most scientific — one might be tempted to assume that these two clues, if we could follow them far enough, would explain the whole group of phenomena. Persons who have not seen the phenomena, indeed, can hardly be persuaded to the contrary. But the real fact is, as even those who have seen much less of crystal-gazing than I have will very well know, that these

explanations cannot be stretched to cover a quarter — perhaps not even a tenth — of the phenomena which actually occur.

Judging both from the testimony of scryers themselves, and from the observations of Dr. Hodgson and others (myself included), who have had many opportunities of watching them, it is very seldom that the gaze into the glass ball induces any hypnotic symptoms whatever. It does not induce such symptoms with successful scryers any more than with unsuc- cessful. Furthermore, there is no proof that the gift of crystal-vision goes along with hypnotic sensibility. The most that one can say is that the gift often goes along with telepathic sensibility; but although telepathic sensibility may sometimes be quickened by hypnotism, we have no proof that those two forms of sensitiveness habitually go together.

The ordinary attitude of the scryer, I repeat, is one of complete detachment ; an interested and often puzzled scrutiny and analysis of the figures which display themselves in swift or slow succession in the crystal ball.

This last sentence applies to the theory oi points de repere as well. As

a general rule, the crystal vision, however meaningless and fantastic, is a thing which changes and develops somewhat as a dream does ; following, it may be, some trivial chain of associations, but not maintaining, any more than a dream maintains, any continuous scheme of line or colour. At the most, the scraps of reflection in the crystal could only start such a series of pictures as this. And the start, the initiation of one of these series, is often accompanied by an odd phenomenon mentioned above — a milky clouding of the crystal, which obscures any fragments of reflected images, and from out of which the images of the vision gradually grow clear. I cannot explain

this clouding. It occurs too often and too independently to be a mere effect of suggestion. It does not seem to depend on any optical condition — to be, for instance, a result of change of focus of the eye, or of prolonged gazing. It is a picture like other pictures ; it may come when the eyes are quite fresh (nor ought they ever to be strained) ; and it may persist for some time, so that the scryer looks away and back again, and sees it still. It comes at the beginning of a first series of pictures, or as a kind of drop-scene between one series of pictures and another. Its closest parallel, perhaps, is the mist or cloud out of which phantasmal figures, " out in the room," sometimes seem to form themselves.

Moreover, the connection, if one can so call it, between the crystal and the vision is a very variable one. Sometimes the figures seem clearly defined within the crystal and limited thereby : sometimes all perception of the crystal or other speculum disappears, and the scryer seems clair- voyantly introduced into some group of life-sized figures. Nay, further, when the habit of gazing is fully acquired, some scryers can dispense with any speculum whatever, and can see pictures in mere blackness; thus approximating to the seers of "faces in the dark," or of illusions hypnagogiques .

623. On the whole it seems safest to attempt at present no further explanation of crystal-gazing than to say that it is an empirical method of developing internal vision ; of externalising pictures which are associ- ated with changes in the sensorial tracts of the brain, due partly to internal stimuli, and partly to stimuli which may come from minds external to the scryer's own. The hallucinations thus induced appear to be absolutely harmless. I at least know of no kind of injury resulting from them ; and I have probably heard of most of the experiments made in England, with any scientific aim or care, during the somewhat limited revival of crystal-gazing which has proceeded for the last few years. We still want to know more on every point connected with these visions. How far, for instance, do they follow optical laws? Is there any tendency to complementary colouring, so that a green picture would be seen after a red? Are they magnified

by the interposition of a magnifying glass? and, if so, is this a mere result of suggestion, or of the presence of something in the field of view which is really

magnified? Would they be magnified if the scryer did not know that a magnifier was interposed, or, on the other hand, if he beUeved that a plain glass interposed was a magnifier ? Some interesting experiments on these and kindred questions will be found in 623 A. I can imagine no fitter problem for research in a psychological laboratory.

624. A simpler experiment, which should be within the power of almost any one who has a good hypnotic subject, is the following : Describe some historic scene to the entranced subject, telling him that he will see the scene, as he conceives it, in a glass ball when he awakes. Awaken him, and make him look into the ball. He is then confronted with his own mental images, as though in an external picture, and he explains them as best he can. If these externalised pictures show a tendency to contain explanatory words, helping him to grasp their meaning, it will be needful to suggest in the trance that no such words should appear. In the experiments which I quote in 624 A, it will be seen that the hypnotic stratum sent up no such explanation along with the pictures ; so that it was safe to offer these working lads large sums of money if they could tell me the subjects of pictures which they were actually drawing from memories of their own not five minutes old. These experiments, which I record at some length as eminently suitable for re- petition, were made with two excellent hypnotic subjects with whom the late Edmund Gurney and Mrs. Sidgwick had long worked.

625. These experiments illustrate the gradual transition between the common forms of post-hypnotic hallucination, which, however

surprising at first, are now undisputed, and the crystal-vision which I am anxious to present as no " occult practice " or superstitious fancy, but as the empirical development of processes more familiar but quite equally empirical.

But, indeed, as with automatic script, so here also we shall soon find that hypnotic experiments of this kind are not necessary in order to convince us that the crystal-pictures are, in their own sense, a reality. Quite apart from the veridicality of some of them ; — the intrinsic evidence which they contain of knowledge outside the experimenter's ordinary knowledge ; — they occur to a greater or less extent with so many persons of sanity and probity that we can no more doubt their existence than we can doubt the existence of the allied phenomena of hypnagogic hallucinations or of coloured audition already discussed. I give in Appendices an account of several important groups of these crystal- visions.

626. The crystal-visions which the reader will find in detail in those Appendices have been in one sense logically placed at this point in my argument. We are diocussing the control of i7iward vision, and crystal- gazing stands along with hypnotic suggestion as an empirical method of establishing that control.

A genera] review of results already thus obtained was needed for com-

parison with the phenomena of spontaneous inward vision — the veridical hallucinations — of which we shall presently have to treat.

But from another point of view the crystal-visions come here too early in our scheme. For few of our phenomena are likely to strike the reader as more fantastic and incredible. The visions appear lawless ; — it seems to depend on mere chance whether one sees a skeleton

or a scene of one's childhood — a nonsensical string of letters, or a picture of what a friend is doing at a distance — a Punch and Judy show, or a prophetic vision.

In a sense this is so ; the crystal picture is what we must call (for want of knowledge of determining causes) a random glimpse into inner vision, a reflection caught at some odd angle from the universe as it shines through the perturbing medium of that special soul. Normal and super- normal knowledge and imaginings are blended in strangely mingled rays. Memory, dream, telepathy, telssthesia, retrocognition, precognition, all are there. Nay, there are indications of spiritual communications and of a kind of ecstasy.^

627. We cannot pursue all these phenomena at once. In turning, as we must now turn, to the spontaneous cases of sensory automatism — of every type of which the induced visions of the crystal have afforded us a foretaste — we must needs single out first some fundamental phenomenon, illustrating some principle from which the rarer or more complex pheno- mena may be in part at least derived. Nor will there be difficulty in such a choice. Theory and actual experience point here in the same direction. If this inward vision, this inward audition, on whose importance I have been insisting, are to have any such importance — if they are to have any validity at all — if their contents are to represent anything more than dream or meditation — they must receive knowledge from other minds or from distant objects; — knowledge which is «(?/ received by the external organs of sense. Communication must exist from the subliminal to the subliminal as well as from the supraliminal to the supraliminal parts of the being of different individual men. Telepathy, in short, must be the prerequisite of all these supernormal phenomena.

Actual experience, as we shall presently see, confirms this view of the place of telepathy. For when we pass from the induced to the spontaneous phenomena we shall find that these illustrate before all else this transmis- sion of thought and emotion directly from mind to mind.

628. Now as to telepathy, there is in the first place this to be said, that such a faculty must absolutely exist somewhere in the universe, if the universe contains any unembodied intelligences at all. Only if all the life of the cosmos be incarnated in organisms like our own, is it conceivable that all communication may pass through sensory channels resembling

1 It is right also to state, although I cannot here discuss the problems involved, that I believe these visions to be sometimes seen by more than one person, simultane- ously or successively.

ours. If there be any life less rooted in flesh — any life more spiritual (as men have supposed that a higher life would be), then either it must not be social life — there can be no exchange of thought in it at all — or else there must exist some method of exchanging thought which does not depend upon either tongue or brain.

Thus much, one may say, has been evident since man first speculated on such subjects at all. But the advance of knowledge has added a new presumption — it can be no more than a presumption — to all such cosmic speculations. I mean the presumption of continidty. Learning how close a tie in reality unites man with inferior lives, — once treated as something wholly alien, impassably separated from the human race — we are led to conceive that a close tie may unite him also with superior lives, — that the series may be fundamentally unbroken, the essential qualities of life the same throughout. It used to be asked whether man was akin to the ape or to the angel. I reply that the very fact of his kinship with the ape is proof presumptive of his kinship with the angel.

It is natural enough that man's instinctive feeling should have antici- pated any argument of this speculative type. Men have in most ages be- lieved, and do still widely believe, in the reality of prayer ; that is, in the possibility of telepathic communication between our human minds and minds above our own, which are supposed not only to understand our wish or aspiration, but to impress or influence us inwardly in return.

So widely spread has been this belief in prayer that it is somewhat strange that men should not have more commonly made what seems the natural deduction — namely, that if our spirits can communicate with higher spirits in a way transcending sense, they may also perhaps be able in like manner to communicate with each other. The idea, indeed, has been thrown out at intervals by leading thinkers — from Augustine to Bacon, from Bacon to Goethe, from Goethe to Tennyson.

Isolated experiments from time to time indicated its practical truth. Yet it is only within the last few years that the vague and floating notion has been developed into definite theory by systematic experiment.

629. To make such experiment possible has indeed been no easy matter. It has been needful to ehcit and to isolate from the complex emotions and interactions of common life a certain psychical element of whose nature and working we have beforehand but a very obscure idea.

If indeed we possessed any certain method of detecting the action of telepathy, — of distinguishing it from chance-coincidence or from uncon- scious suggestion, — we should probably find that its action was widely diffused and mingled with other more commonplace causes in many incidents of life. We should find telepathy, perhaps, at the base of many sympathies and antipathies, of many wide communities of feeling ; operating, it may be, in cases as diff'erent as

the quasi-recognition of some friend in a stranger seen at a distance just before the friend himself unex-

pectedly appears, and the Pheme or Rumour which in Hindostan or in ancient Greece is said to have often spread far an inexplicable knowledge of victory or disaster.

Could the growing influence of telepathy be thus traced onwards from communications where it merely vivifies, so to say, an emotion or a know- ledge mainly due to common sensory sources — to communications where no such ordinary means of knowledge can have intervened, we might learn much of the interweaving of sensory and supersensory faculty which we cannot at present reach.

We cannot do this, I say, because we are obliged, for the sake of clear- ness of evidence, to set aside, when dealing with experimentation, all these mixed emotional cases, and to start from telepathic communications inten- tionally planned to be so trivial, so devoid of associations or emotions, that it shall be impossible to refer them to any common memory or sympathy ; to anything save a direct transmission of idea, or impulse, or sensation, or image, from one to another mind.

The history of the first sporadic attempts at this form of experiment in the early days of mesmerism, of the various steps by which recent workers have developed and systematised the investigation, and of the varied, yet concordant, results already obtained, must, I think, be regarded as one of the most important chapters in psychology.

630. On that chapter, then, it would be needful for me now to embark, but that, in my view, it has been already written by a master-hand. I speak from too intimate a connection of friendship with the late Edmund Gurney to allow me to give full expression to my opinion

of the quality of his work, and of its value to the world. But at this special point the argument of my own book comes into contact so close with Phantasms of the Living, that I am forced to choose between two courses. I must either myself rewrite his Chapters II. and III. — with much addi- tional evidence, indeed, but with less of freshness and of scientific skill — or I must transfer much of those chapters to my own pages, working in our additional evidence where I deem that he would himself have inserted it. I have chosen the second alternative. The fate of Phantasms of the Living has been in one way peculiarly unfortunate. A pioneer book on a novel and complex subject, it needed to create its own public ; while at the same time it was not only the opinion but the confident hope of its author and his collaborators that if the demand for a second issue came, the accretion of evidence and the progress of the inquiry would then necessitate an amount of change, enlargement, reconsideration, such as is seldom called for between a first and a second edition. By the time that the first large edition was exhausted — 1886-1889 — this expectation of progress in our knowledge of the subject had been amply fulfilled. But in the meantime the author had passed from earth. No one of the sur- vivors felt competent to the task of reproducing the work in such form as Gurney would now have wished it to assume. Reluctantly we gave up

the attempt.^ However, the book, of course, subsists ; it can be found in many Ubraries ; it is still indispensable for any one who desires to make his study of the subject complete. For those who cannot consult it, the numerous extracts in my Appendices will give some notion of its style and methods.

631. Meanwhile, the evidence collected in the Appendices to 630 will carry us over certain stepping-stones of great importance to our general argument. Setting aside for the present the motor

automatisms to be discussed later (in Chapter VIII.), and confining our attention to the sensory alone, we see that telepathy may act upon each definite type of sensation in turn, or may generate vague impressions not referable to any special organ of sense. We have seen that the hypnotic trance assists but is not essential to its action. We see that there is a fairly continuous "transition from experimental to spontaneous telepathy" {e.g. in the case of Dr. and Mrs. S., 630 F) ; so that at no point is there a decisive gap ; although it is of course impossible to say that the agency operative in close proximity is absolutely identical with the agency operative at indefinite distances. The one may differ from the other, for example, in some such way as cohesion differs from gravitation.

The reader, I trust, will carry away from the evidence originally included in these chapters of Edmund Gurney's, and from that which I quote in addition, a pretty clear notion of what can at present actually be done in the way of experimental transferences of small definite ideas or pictures from one or more persons — the " agent " or " agents " — to one or more persons — the "percipient" or "percipients." In these experiments actual contact has been forbidden, to avoid the risk of unconscious indica- tions by pressure. In many cases, however, the agent and percipient have been in the same room ; and there has therefore still been some possible risk of unconscious whispering — a risk which has been fully discussed (see 573 A), and, as I believe, successfully avoided. It is, however, at present still doubtful how far close proximity really operates in aid of tele- pathy, or how far its advantage is a mere efifect of self-suggestion — on the part either of agent or of percipient. Some few pairs of experimenters — notably the late Mr. Kirk with Miss G. (630 D) and Mr. Glardon with Mrs. M. (630 E) — have obtained results of just the same type at distances of half a mile or more. Similarly, in the case of induction of hypnotic trance, Dr. Gibert, as we have already seen (668 A), attained at the distance of nearly a mile results which are usually supposed to require close and actual presence.

632. We must clearly realise that in telepathic experiment we encounter just the same dif^culty which makes our results in hypnotic

^ The abridged French translation, " Les Hallucinations Telepathiques" in the " Bibliotheque de Philosophie Contemporaine" (Alcan, Paris, 1S91), is still procurable in a second edition. Mr. Podmore's book, " Apparitions and Thought-transference," contains much of the same material.

therapeutics so unpredictable and irregular. We do not know how to get our suggestions to take holdoi the subhminal self. They are liable to fail for two main reasons. Either they somehow never reach the subliminal centres which we wish to affect, or they find those centres preoccupied with some self-suggestion hostile to our behest. This source of uncertainty can only be removed by a far greater number of experiments than have yet been made — experiments repeated until we have oftener struck upon the happy veins which make up for an immense amount of sterile exploration. Meantime we must record, but can hardly interpret. Yet there is one provisional interpretation of telepathic experiment which must be noticed thus early in our discussion, because, if true, it may conceivably connect our groping work with more advanced departments of science, while, if seen to be inadequate, it may bid us turn our inquiry in some other direc- tion. I refer to the suggestion that telepathy is propagated by " brain-waves " ; or, as Sir W. Crookes has more exactly expressed it, by ether- waves of even smaller amplitude and greater frequency than those which carry the X rays. These waves are conceived as passing from one brain to another, and arousing in the second brain an excitation or image similar to the excitation or image from which they start in the first. The hypo- thesis is an attractive one ; because it fits an agency which certainly exists, but whose effect is unknown, to an effect which certainly exists, but whose agency is unknown.

633. In this world of vibrations it may seem at first the simplest plan to invoke a vibration the more. It would be rash, indeed, to affirm that any phenomenon perceptible by men may not be expressible, in part at least, in terms of ethereal undulations. But in the case of telepathy the analogy which suggests this explanation, the obvious likeness between the picture emitted (so to say) by the agent and the picture received by the percipient — as when I fix my mind on the two of diamonds, and he sees a mental picture of that card — goes but a very short way. One has very soon to begin assuming that the percipient's mind ttiodifies the picture despatched from the agent : until the likeness between the two pictures becomes a quite symbolical affair. We have seen that there is a con- tinuous transition from experimental to spontaneous telepathy ; from our transferred pictures of cards to monitions of a friend's death at a distance. These monitions may indeed be pictures of the dying friend, but they are seldom such pictures as the decedent's brain seems likely to project in the form in which they reach the percipient. Mr. L. — to take a well-known case in our collection {Phantasms of the Living, vol. i. p. 210) — dies of heart disease when in the act of lying down undressed, in bed. At or about the same moment Mr. N. J. S. sees Mr. L. standing beside him with a cheerful air, dressed for walking and with a cane in his hand. One does not see how a system of undulatiojss eould have transmuted the physical facts in this way.

A still greater difficulty for the vibration-theory is presented by collective

telepathic hallucinations. It is hard to understand how A can emit a pattern of vibrations which, radiating equally in all directions, shall affect not only his distant friend B, but also the strangers C and D, who happen to be standing near B ; — and affect no other persons, so far as we know, in the world.

634. The above points have been fair matter of argument almost since our research began. But as our evidence has developed, our conception of telepathy has needed to be more and more generalised in other and new directions, — still less compatible with the vibration theory. Three such directions may be briefly specified here — namely, the relation of telepathy (a) to telsesthesia or clairvoyance, (^b) to time, and {c) to disembodied spirits, {a) It is increasingly hard to refer all the scenes of which per- cipients become aware to the action of any given mind which is perceiving those distant scenes. This is especially noticeable in crystal-gazing experiments, {b) And these crystal-visions also show what, from the strict telepathic point of view, we should call a great laxity of time relations. The scryer chooses his own time to look in the ball ; — and though some- times he sees events which are taking place at the moment, he may also see past events, — and even, as it seems, future events (</. 663) . I at least cannot A^ny precognition, nor can I draw a definite line amid these complex visions which may separate precognition from telepathy, {c) Precognition itself may be explained, if you will, as telepathy from disembodied spirits ; — and this would at any rate bring it under a class of phenomena which I think all students of our subject must before long admit. Admitting here, for argument's sake, that we do receive communications from the dead which we should term telepathic if we received them from the living, it is of course open to us to conjecture that these messages also are con- veyed on ether-waves. But since those waves do not at any rate emanate from material brains, we shall by this time have got so far from the original brain-wave hypothesis that few will care still to defend it.

I doubt, indeed, whether we can safely say of telepathy anything more definite than this : Life has the power of manifesting itself to life. The laws of life, as we have thus far known them, have been only laws of life when already associated with matter. Thus limited, we have learnt httle as to Life's true nature. We know not even whether Life be only a directive Force, or, on the other hand, an effective Energy. We know not in what way it operates on matter. We can in no way define the connection between our own consciousness and

our organisms. Just here it is, I should say, that telepathic observations ought to supply us with some hint. From the mode in which some element of one individual life, — apart from material impact, — gets hold of another organism, we may in time learn something of the way in which our own life gets hold of our own organism, — and maintains, intermits, or abandons its organic sway.^

1 It is plain that on this view there is no theoretical reason for limiting telepathy to human beings. For aught we can say, the impulse may pass between man and the lower animals, or between the lower animals themselves. See 634 A.

635. The hypothesis which I suggested in Phantasms of the Living itself, in my " Note on a possible mode of psychical interaction," seems to me to have been rendered increasingly plausible by evidence of many kinds since received ; evidence of which the larger part falls outside the limits of this present work. I still believe — and more confidently than in 1886 — that a " psychical invasion " does take place ; that a " phantasmogenetic centre " is actually established in the percipient's surroundings ; that some move- ment bearing some relation to space as we know it is actually accom- plished ; and some presence is transfei'red, and may or may not be discerned by the invaded person ; some perception of the distant scene in itself is acquired, and may or may not be remembered by the invader.

But the words which I am here beginning to use carry with them associations from which not the scientific reader alone may well shrink in disgust. I am falling into the language of a " palaeolithic psycho- logy " — into the habits of thought of the savage who believes that you can travel in dreams and infest your enemy as a haunting spirit. Fully realising the offence which such expressions must give, — the apparent levity of a return to conceptions so

enormously out of date, — I see no better line of excuse than simply to retrace to my reader the way in which the gradual accretion of evidence has obliged me, for the mere sake of covering all the phenomena, to use phrases and assumptions which go far beyond those which Edmund Gurney and I employed in our first papers on this inquiry in 1883.

636. The facts of the case, then, are briefly as follows. When in 1882 our small group began the collection of evidence bearing upon " veridical hallucinations " — or apparitions which coincided with other events in such a way as to suggest a casual connection — we found that the subject had hardly as yet been seriously attacked. Cases, indeed, of various kinds had been vaguely recorded ; but scarcely any of these reached the evidential level on which we wished our narratives to stand. Our own collection was miserably scanty as compared with the magnitude of the harvest waiting to be reaped ; but at the same time it was copious enough to indicate those types of coincidental apparition which were at once commonest and most capable of evidential treatment. These were appari- tions of living persons, coinciding with some crisis which those persons were undergoing at a distance ; and especially the apparitions of persons who might indeed be regarded as still living, but who were undergoing the crisis of death. These cases, I say, were the first to attain to a number and a weight which carried conviction to our own minds, and in various papers in the S.P.R. Proceedings, and then in Phantasms of the Living, they were set forth in evidential form, and were connected with experi- mental telepathy, being themselves regarded as spontaneous examples, upon a more impressive scale, of these transferences of impression from one to another mind.

But at the same time there were scattered among these cases from the

first certain types which were with difficulty reducible under the concep- tion of telepathy pure and simple — even if such a conception could be distinctly formed. Sometimes the apparition was seen by more than one percipient at once — a result which we could hardly have expected if all that had passed were the transference of an impression from the agent's mind to another mind, which then bodied forth that impression in exter- nalised shape according to laws of its own structure. There were in- stances, too, where the percipient seemed to be the agent also — in so far that it was he who had an impression of having somehow visited and noted a distant scene, whose occupant was not necessarily conscious of any im- mediate relation with him. Or sometimes this "telepathic clairvoyance " developed into "reciprocity," and each of the two persons concerned was conscious of the other ; — the scene of their encounter being the same in the vision of each, or at least the experience being in some way common to both. These and cognate difficulties were present to my mind from the first ; and in the above-mentioned " Note on a suggested mode of psychical interaction," included in vol. ii. of Phantasms of the Living, I indicated briefly the extension of the telepathic theory to which they seemed to me to point.

637. Meantime cases of certain other definite types continued to come steadily to hand, although in lesser numbers than the cases of apparition at death. To mention two important types only — there were apparitions of the so-called dead and there were cases of precognition. With regard to each of these classes, it seemed reasonable to defer belief until time should have shown whether the influx of first-hand cases was likely to be permanent ; whether independent witnesses continued to testify to inci- dents which could be better explained on these hypotheses than on any other. Before Edmund Gurney's death in i888 our cases of apparitions and other manifestations of the dead had reached a degree of weight and consistency which, as his last paper showed, was beginning to convince him of their veridical character; and since that date these have been much further increased ; and especially have drawn from Mrs. Piper's and other trance-phenomena an unexpected

enlargement and corro- boration. The evidence for communication from the departed is now in my personal estimate quite as strong as that for telepathic communication between the living ; and it is moreover evidence which inevitably alters and widens our conception of telepathy between living men.

The evidence for precognition, again, was from the first scantier, and has advanced at a slower rate. It has increased steadily enough to lead me to feel confident that it will have to be seriously reckoned with ; but I cannot yet say — as I do say with reference to the evidence for messages from the departed — that almost every one who accepts our evidence for telepathy at all, must ultimately accept this evidence also. It must run on at any rate for some years longer before it shall have accreted a con- vincing weight.

But at whatever point one or another mquirer may happen at present to stand, I urge that this is the reasonable course for conviction to follow. First analyse the miscellaneous stream of evidence into definite types ; then observe the frequency with which these types recur, and let your sense of their importance gradually grow, if the evidence grows also.

Now this mode of procedure evidently excludes all definite a priori views, and compels one's conceptions to be little more than the mere grouping to which the facts thus far known have to be subjected in order that they may be realised in their ensemble.

No more ambitious than this is my " palaeolithic psychology." I merely endeavour, like my cannibal precursors, to find a formula which will somehow cover the observed facts — though with this difference, that where they find their formula easily credible, and do not care what white men say, I find my formula credible with difficulty — credible mainly just because I have heard what white men say, and

because I cannot think that they have " saved the phenomena " — or have even shown much more grasp than the Stone Age possessed of the limit of cosmic possibilities.

"What definite reason do I know why this should not be true?" — this is the question which needs to be pushed home again and again if one is to realise — and not in the ordinary paths of scientific speculation alone — how profound our ignorance of the Universe really is.

My own ignorance, at any rate, I recognise to be such that my notions of the probable or improbable in the Universe are not of weight enough to lead me to set aside any facts which seem to me well attested, and which are not shown by experts actually to conflict with any better-estab- lished facts or generalisations. Wide though the range of established science may be, it represents, as its most far-sighted prophets are the first to admit, a narrow glance only into the unknown and infinite realm of law.

638. The evidence, then, leading me thus unresisting along, has led me to this main difference from our early treatment of veridical phantasms. Instead of starting from a root-conception of a telepathic impulse merely passing from mind to mind, I now start from a root-conception of the dissociability of the self, of the possibility that different fractions of the personality can act so far independently of each other that the one is not conscious of the other's action.

Naturally the two conceptions coincide over much of the ground. Where experimental thought-transference is concerned — even where the commoner types of coincidental phantasms are concerned — the second formula seems a needless and unprovable variation on the first. But as soon as we get among the difficult types — reciprocal cases, clairvoyant cases, collective cases, above all, manifestations of the dead — we find that the conception of a telepathic impulse as a message despatched and then left alone, as it

were, to effect its purpose needs more and more of strain- ing, of manipulation, to fit it to the evidence. On the other hand, it is

just in those difficult regions that the analogies of other splits of personality recur, and that phantasmal or automatic behaviour recalls to us the be- haviour of segments of personality detached from primary personality, but operating through the organism which is common to both.

The innovation which we are here called upon to make is to suppose that segments of the personality can operate in apparent separation from the organism. Such a supposition, of course, could not have been started without proof of telepathy, and could with difficulty be sustained without proof of survival of death. But, given telepathy, we have some psychical agency connected with man operating apart from his organism. Given survival, we have an element of his personality — to say the least of it — operating when his organism is destroyed. There is therefore no very great additional burden in supposing that an element of his personality may operate apart from his organism, while that organism still exists.

Ce fCest que le premier pas qui coute. If we have once got a man's thought operating apart from his body — if my fixation of attention on the two of diamonds does somehow so modify another man's brain a few yards off that he seems to see the two of diamonds floating before him — there is no obvious halting-place on his side till we come to "possession" by a departed spirit, and there is no obvious halting-place on my side -till we come to " travelUng clairvoyance," with a corresponding visibility of my own phantasm to other persons in the scenes which I spiritually visit. No obvious halting- place, I say; for the point which at first seems abruptly transitional has been already shown to be only the critical point of a continuous curve. I

mean, of course, the point where consciousness is duplicated — where each segment of the personality begins to possess a separate and definite, but contemporaneous stream of memory and perception. That these can exist concurrently in the same organism our study of hypnotism has already shown, and our study of motor automatisms will still further prove to us.

Here, then, we see in operation just the kind of split which would have seemed most definitely improbable beforehand. " Whatever " (the objector might have thought) " may be the vagaries of spirit, if spirit exist, it is hard to suppose that a brain, constructed to give expression to one single intelligence, accustomed to co-ordinate many minor impulses under one central control, can express two concurrent streams of intelligence, the secondary intelligence showing no sign of disorganisation, but being often at least the equal of the first." We know, however, that this kind of mental analogue of duplex telegraphy is not found in practice a difficulty. Whether the secondary intelligence represent another phase of the primary or be the manifestation of some extraneous mind, it seems at any rate to have plenty of room to work in. Nay, more than two streams of intelligence have in this book already been seen, and will be again seen later on, to be able to operate through the same organism, with imperfections

apparently merely due to defect of external muscular modes of self-expression.

639. Such, then, being the observed facts, we cannot suppose that they have already revealed to us all the ways in which dissociations of personality may take place. On the principle of continuity we might even expect to find something intermediate between the dissociations which express themselves through the brain and that great

dissociation in which the brain is at last discarded for good and all in what we know as Death. Already in a certain sense a man is in two places at once when his brain is acting as two centres for two different groups of the elements of char- acter and memory. There is already what the schoolmen called a " bilo- cation," although it is hidden among unseen cells. And before we reach the supreme dissociation of death, we shall be prepared by this line of argument for evidence which shows spiritual activity at a distance during the comatose condition which often precedes and merges into death. That phenomenon will present itself as a form of dissociation, with some analogies to death on the one hand, and some analogies to the hypnotic trance on the other.

640. Dissociation of personality, combined with activity in the metetherial environment ; such, in the phraseology used in this book, will be the formula which will most easily cover those actually observed facts of veridical apparition on which we must now enter at considerable length. And after this preliminary explanation I shall ask leave to use for clear- ness in my argument such words as are simplest and shortest, however vague or disputable their connotation may be. I must needs, for instance, use the word "spirit," when I speak of that unknown fraction of a man's personality — not the supraliminal fraction — which we discern as operating before or after death in the metetherial environment. For this conception I can find no other term, but by the word spirit I wish to imply nothing more definite than this. Of the spirit's relation to space, or (which is a part of the same problem) to its own spatial manifestation in definite form, something has already been said, and there will be more to say hereafter. And similarly those terms, invader or invaded, from whose strangeness and barbarity our immediate discussion began, will depend for their meaning upon conceptions which the evidence itself must gradually supply.

641. That evidence, as it now lies before us, is perplexingly various both in content and quality. For some of the canons needed in its analysis I have already referred the reader to long extracts from

Edmund Gurney's writings. Certain points must still be mentioned here before the narrative begins.

It must be remembered, in the first place, that all these veridical or coincidental cases stand out together as a single group from a background of hallucinations which involve no coincidence, which have no claim to veridicality. If purely subjective hallucinations of the senses affected insane or disordered brains alone, — as was pretty generally the assumption,

even in scientific circles, when our inquiry began, — our task would have been much easier than it is. There can be no question as to the sound and healthy condition of many of our informants, and it would much simphfy matters if we were entitled to argue — say, in one of our cases where a schoolboy sees his brother's phantom while he is playing in a cricket match, — " This schoolboy was in perfect health ; this apparition was the only one which he ever saw, therefore it necessarily had some cause out- side himself."

Most people, in point of fact, do thus argue, when an apparition, unique in their lives, presents itself to them while they are feeling thoroughly well and at ease in mind. It so happens that it was left for Edmund Gurney to show unexpected difficulties in this presumption. His census of hallucinations (1884) showed a frequency, previously unsus- pected, of scattered hallucinations among sane and healthy persons, the experience being often unique in a lifetime, and in no apparent connection with any other circumstance whatever (see 612).

Since casual hallucinations of the sane, I say, are iXvis frequent, we. can hardly venture to assume that they are all vej-idical. And the existence of all these perhaps merely subjective hallucinations greatly complicates our investigation of veridical hallucinations. It prevents the mere existence of the hallucinations, however strangely interposed in

ordinary life, from having any evidential value, and throws us upon external forms of evidence ; — coincidences, especially, between the hallucinations and some event taking place at a distance. For we have as yet no clear criterion in the percipient's feelings which can show us which hallucination is or is not caused by something otherwise unknown which is occurring outside him. Hypnotic hallucinations, for instance, which correspond to no external fact beyond the hypnotiser's suggestive utterance heard in the usual way, form perhaps the most distinct and persistent group of all hallucinations of the sane. We have then, I repeat, at present no general subjective test which can discriminate falsidical from veridical hallucina- tions. It does not indeed follow that we need despair of finding such a test. Some individual sensitives, liable to both kinds of hallucinations, believe that they have actually learnt to distinguish for themselves between the two classes, or even to distinguish in the veridical class between apparitions due to the agency of incarnate or of discarnate spirits ; and it is of course to be hoped that as such sensitivity comes to be more often recognised, and more seriously valued, the sensitive's own discri- minative power may become an increasingly important factor of evidence.

642. Meantime we have to rely on the evidence afforded by ex- ternal coincidence ; — on the mere fact, to put such a coincidence in its simplest form, that I see a phantom of my friend Smith at the moment when Smith is unexpectedly dying at a distance. A coincidence of this general type, if it occurs, need not be difficult to substantiate, and we have

in fact substantiated it with more or less completeness in several hundred cases.

The prima facie conclusion will obviously be that there is a causal connection between the death and the apparition. To overcome this pre- sumption it would be necessary either to impugn the accuracy of the informant's testimony, or to show that chance alone might have brought about the observed coincidences.

On both of these questions there have been full and repeated discus- sions elsewhere. I need not re -argue them at length here, but will give in the Appendices to this section some of the more important points. Thus the general canons of evidence for coincidental hallucinations were given by Edmund Gurney at the outset of this inquiry so clearly that no restatement is needed. It then became manifest that our evidence was weak in one particular where our canons dwelt on the importance of strength. Only a small proportion of the coincidental phantasms were recorded in writing before the coincidental event was known. Some dis- cussion of this point is given in 642 B ; to which I have added a list of cases — much more numerous now than when the question was first raised — where some contemporary record has actually been preserved. The next Appendix deals with a cognate point — the danger of illusions of memory, creating or magnifying the interesting coincidences. But on these and other points the reader should also consult the " Report on the Census of Hallucinations," Proceedings S.P.R., vol. x. (already analysed in 612 A), where every source of error as yet discovered has been pretty fully considered.

To that volume also I must refer him for a thorough discussion of the arguments for and against chance-coincidence (summarised in 612 A). The conclusion to which the Committee unanimously came is expressed in the closing words : " Between deaths and apparitions of the dying person a connection exists which is not due to chance alone."

We have a right, I think, to say that only by another census of hallu- cinations, equally careful, more extensive, and yielding absolutely different results, could this conclusion be overthrown.

643. In forming this conclusion, apparitions at death are of course selected, because, death being an unique event in man's earthly existence, the coincidences between death and apparitions afford a favourable case for statistical treatment. But the coincidences between apparitions and crises other than death, although not susceptible of the same arithmetical precision of estimate, are, as will be seen, quite equally convincing. To this great mass of spontaneous cases we must now turn.

The arrangement of these cases is not easy ; nor are they capable of being presented in one logically consequent series. Each narrative may be regarded from many points of view. There is first of all the nature of the external event, as death or crisis, to which they correspond ; there is the mode of their appearance — in dreams, semi-somnolence, or vigi-

lance ; there is the special sense (or senses) which they affect — as sight or hearing ; and, lastly, there is the effect produced on possible percipients — as their collective perception, by several persons together, or their elective perception by one person only out of several, &c. One of these divisions — the distinction of visual and auditory cases — which was fittingly enough employed in arranging the first collection in Pha?itasms of the Living — may here fall into the background.^ The statistical proportions of visual, auditory, bisensory, and trisensory hallucinations have now been worked out, so far as our materials carry us ; and, since we do not suppose that we are concerned with ocular sight or with aural audition, it becomes a minor question which inner sense in each special percipient is most easily stimulated ; or, I ought to add, which inner sense each special agent can most easily stimulate. This distinction, at least, with many others, can conveniently be discussed a propos of individual cases ; while the

basis of our general arrangement should be found in some more fundamental character.

Now one advantage of the conception of /ij^/zzV^s;/ invasion or excursion on which I have already dwelt is that it is at any rate sufficiently funda- mental to allow of our arrangement of all our recorded cases — perhaps of all possible cases of apparition — in accordance with its own lines. And even though there be many cases for which the metaphor of invasion seems needlessly strong, and the older metaphor of " telepathic impact " quite sufficient, yet these cases also, although in some sense less complete, will arrange themselves naturally in the same divisions.

Let us take A for the "agent," or the spirit supposed in each case to be invasive or excursive : P for the " percipient," the spirit which plays the more passive role, receiving and sometimes observing the visit of A. Naturally the agent is often — perhaps in reality always — a percipient also. He goes forth to acquire information as well as to give it ; but his sub- liminal self, which makes this excursion, cannot always report the results to his supraliminal self — from whom we outsiders are forced to make our inquiry. His power of giving us information, indeed, is, as we shall see, particularly liable to be cut short by his death.

We want, then, a scheme which is to include, on the lines of this con- ception of invasion or excursion, all observable telepathic action, from the faint currents which we may imagine to be continually passing between man and man, up to the point — reserved for the following chapter — where one of the parties to the telepathic intercourse has definitely quitted the flesh. The first term in our series must be conveniently vague ; the last must lead us to the threshold of the spiritual world.

644. I must begin with cases where the action of the excursive fragment of the personality is of the weakest kind — the least capable of

1 Visual cases, when occurring indoors at any rate, are generally stronger evi- dentially than auditory cases, because less likely to be originated by mere mistake or illusion.

affecting other observers, or of being recalled into the agent's own waking memory.

Such cases, naturally enough, will be hard to bring up to evidential level. It must depend on mere chance whether these weak and aimless psychical excursions are observed at all ; or are observed in such a way as to lead us to attribute them to anything more than the subjective fancy of the observers.

How can a casual vision — say, of a lady sitting in her drawing-room, — of a man returning home at six o'clock — be distinguished from memory-images on the one hand and from what I may term " expectation-images " on the other? The picture of the lady may be a slightly modified and exter- nalised reminiscence ; the picture of the man walking up to the door may be a mere projection of what the observer was hoping to see.

I have assumed that these phantoms coincided with no marked event. The lady may have been thinking of going to her drawing-room ; the man may have been in the act of walking home ; — but these are trivial circum- stances which might be repeated any day.

Yet, however trivial, almost any set of human circumstances are suffi- ciently complex to leave room for coincidence. If the sitter in the drawing-room is wearing a distinctive article of dress, never seen by the percipient until it is seen in the hallucination ; — if the phantasmal home- ward traveller is carrying a parcel of unusual shape, which the real man does afterwards unexpectedly bring home with him ; — there may be reason to think that there is a causal connection

between the apparent agent's condition at the moment, and the apparition.

I will quote one of these " arrival-cases," so to term them, where the peculiarity of dress was such as to make the coincidence between vision and reality well worth attention. The case is interesting also as one of our earliest examples of a psychical incident carefully recorded at the time ; so that after the lapse of nearly forty years it was possible to cor- rect the percipient's surviving recollection by his contemporary written statement.

It is taken from Phantasms of the Living, vol. ii. p. 94, having been contributed by Colonel Bigge, of 2 Morpeth Terrace, S.W., who took the account out of a sealed envelope, in Gurney's presence, for the first time since it was written on the day of the occurrence.

An account of a circumstance which occurred to me when quartered at Templemore, Co. Tipperary, on 20th February 1847.

This afternoon, about 3 o'clock p.m., I was walking from my quarters towards the mess-room to put some letters into the letter-box, when I distinctly saw Lieut. -Colonel Reed, 70th Regiment, walking from the corner of the range of buildings occupied by the officers towards the mess-room door; and I saw him go into the passage. He was dressed in a brown shooting-jacket, with grey summer regulation tweed trousers, and had a fishing-rod and a landing-net in his hand. Although at the time I saw him he was about 15 or 20 yards from

me, and although anxious to speak to him at the moment, I did not do so, but followed him into the passage and turned into the ante-room on the left-hand side, where I expected to find him. On opening the door, to my great surprise, he was not there ; the only person in the room was Quartermaster Nolan, 70th Regiment, and I immediately

asked him if he had seen the colonel, and he replied he had not ; upon which I said, " I suppose he has gone upstairs," and I immediately left the room. Thinking he might have gone upstairs to one of the officers' rooms, I listened at the bottom of the stairs and then went up to the first landing-place ; but not hearing anything I went down- stairs again and tried to open the bedroom door, which is opposite to the ante- room, thinking he might have gone there ; but I found the door locked, as it usually is in the middle of the day. I was very much surprised at not finding the colonel, and I walked into the barrack-yard and joined Lieutenant Caulfield, 66th Regiment, who was walking there ; and I told the story to him, and par- ticularly described the dress in which I had seen the colonel. We walked up and down the barrack-yard talking about it for about ten minutes, when, to my great surprise, never having kept my eye from the door leading to the mess-room (there is only one outlet from it), I saw the colonel walk into the barracks through the gate — which is in the opposite direction — accompanied by Ensign Willing- ton, 70th Regiment, in precisely the same dress in which I had seen him, and with a fishing-rod and a landing-net in his hand. Lieutenant Caulfield and I immediately walked to them, and we were joined by Lieut-Colonel Goldie, 66th Regiment, and Captain Hartford, and I asked Colonel Reed if he had not gone into the mess-room about ten minutes before. He replied that he certainly had not, for that he had been out fishing for more than two hours at some ponds about a mile from the barracks, and that he had not been near the mess-room at all since the morning.

At the time I saw Colonel Reed going into the mess-room, I was not aware that he had gone out fishing — a very unusual thing to do at this time of the year; neither had I seen him before in the dress I have described during that day. I had seen him in uniform in the morning at parade, but not afterwards at all until 3 o'clock — having been engaged in my room, writing letters, and upon other business. My eyesight being very good, and the colonel's figure and general appearance somewhat remarkable, it is morally impossible that I

could have mistaken any other person in the world for him. That I did see him I shall continue to believe until the last day of my existence.

William Matthew Bigge,

Major, 70th Regiment.

[On July 17th, 1885, after Colonel Bigge had described the occurrence, but before the account was taken from the envelope and read, he dictated the following remarks to Gurney] : —

When Colonel R. got off the car about a couple of hours afterwards. Colonel Goldie and other officers said to me, " Why, that's the very dress yon described." They had not known where he was or how he was engaged. The month, February, was a most unlikely one to be fishing in. Colonel Reed was much alarmed when told what I had seen.

The quartermaster, sitt'ng at the window, would have been bound to see a real figure ; he denied having seen anything.

I have never had the slightest hallucination of the senses on any other occasion.

[It will be seen that these recent remarks exhibit two slips of memory. It is quite unimportant whether Colonel Reed was seen walking in at the gate or getting off a car. But in making the interval between the vision and the return two hours instead of ten minutes, the later account unduly diminishes the force of the case. If there is any justification at all for the provisional hypothesis that the sense of impending arrival is a condition favourable for the emission of a telepathic influence, it is of importance that, at the time when the phantasmal form was seen, Colonel Reed was not busy with his

fishing, but was rapidly approaching his destination ; for thus the incident, at any rate, gets the benefit of analogy with other cases.]

In these arrival cases, there is, I say, a certain likelihood that the man's mind may be fixed on his return home, so that his phantasm is seen in what might seem both to himself and to others the most probable place.

645. But there are other cases where a man's phantasm is seen in a place where there is no special reason for his appearing, although these places seem always to lie within the beat and circuit of his habitual thought.

In such cases there are still possible circumstances which may give reason to think that the apparition is causally connected with the apparent agent. The phantasm of a given person may be seen repeatedly by different percipients, or it may be seen collectively by several persons at a time ; or it may combine both these evidential characteristics, and may be seen several times and by several persons together.

Now considering the rarity of phantasmal appearances, considering that not one person in (say) five thousand is ever phantasmally seen at all ; the mere fact that a given person's phantasm is seen even twice, by dif- ferent percipients (for we cannot count a second appearance to the same percipient as of equal value), is in itself a remarkable fact ; while if this happens three or four times we can hardly ascribe such a sequence of rare occurrences to chance alone. I cite almost in full the case of Mrs. Hawkins {nee Eden, daughter of the late Primus of Scotland), from Phantasms of the Living, vol. ii. p. 78.

Mrs. Hawkins writes from Beyton Rectory, Bury St. Edmunds, as follows : —

March 2t^th, 1885.

I send you my cousins' accounts of my apparition.

I have also sent you the account of my next appearance, which unfortunately cannot now be related by the eye-witness. ^

Again, a third time one of my httle sisters reported that she had seen me on the stairs, when I was seven miles off; but she might so easily have been mis- taken that I have never put any faith in that appearance. Then I was about twenty.

1 This account — omitted here — is related by Mrs. Hawkins herself and refers to her apparition having been seen in her own home in 1847 by the nursery-maid, now dead. VOL. I. R

For many years after that these appearances seem to have entirely ceased, but in the autumn of 1877 I was seen in this house by my eldest son, then aged twenty-seven, who may, I hope, give you his own account of it.

Lucy Hawkins.

Mrs. Hawkins prefaces her cousins' accounts thus : —

The event described in the enclosed accounts took place at Cherington, near Shipston-on-Stour, in Warwickshire, the residence of my uncle, Mr. William Dickins, who was for many years chairman of Quarter Sessions in the county. The ladies who saw the appearance are two of his daughters, one of them a little older than myself, the other three or four years younger. I was then just seventeen.

The only mistake that I can discover in either of the accounts is that Mrs. Malcolm says I had been hiding with her "brother," whereas I had really been all the time with her sister. Miss Lucy Dickins — a

fact of no importance, except that she (Miss D.) might (if necessary) bear witness that I /i^^T really been with her all the time in the washhouse, and so could not have been near where I was seen.

I remember we were all somewhat awed by what had happened, and that it broke up our game. I myself quite thought it was a warning of speedy death ; but as I was not a nervous or excitable girl, it did not make me anxious or unhappy, and in course of time the impression passed off.

Writing to Mrs. Hawkins in September 1884, Miss Dickins said : —

Georgie [Mrs. Malcolm] is coming here on Friday, and I propose then to show her your letters, and Mr. Gurney's, and that we should each write our impressions of what we saw independently, and see how far they agree, and we will send the result to you. It is all very fresh in my memory, and I can at this moment conjure you up in my mind's eye, as you appeared under that tree and disappeared in the yard. I even recollect distinctly the dress you wore, a sort of brown and white, rather large check, such as was in fashion then, and is now, but was in abeyance in the intermediate years.

Shortly afterwards Miss Dickins wrote : —

Cherington, Shipston-on-Stour. September 2gth, 1884.

I send the two accounts which Georgie and I wrote about your apparition. We wrote them independently, and so I think they are wonderfully good evi- dence, as they tally to almost every particular, except the little fact that I thought she joined me in searching the yard for you, and she thinks not — but that has nothing to do with the main fact of the story, our entire belief that we saw you in the body.

In the autumn of 1845, we were a large party of young ones staying in the house, and on one occasion were playing at a species of hide-and-seek, in which we were allowed to move from one hiding-place to another, until caught by the opposite side. At the back of the house

there was a small fold-yard opening on one side into the orchard, on the other into the stableyard, and there were other buildings to the left. I came round tlie corner of these buildings, and saw my cousin standing under some trees about twenty yards from me, and I

distinctly saw her face; my sister, who at the moment appeared on the other side, also saw her and shouted to me to give chase. My cousin ran between us in the direction of the fold-yard, and when she reached the door we were both close behind her and followed instantly, but she had entirely disappeared, though scarcely a second had elapsed. We looked at one another in amaze- ment, and searched every corner of the yard in vain; and when found some little time afterwards, she assured us that she had never been on that side of the house at all, or anywhere near the spot, but had remained hidden in the same place until discovered by one of the enemy. S. F. D.

I well remember the incident of your " fetch " appearing to us. I believe I wrote down the details at the time, but do not know what has become of that record, so must trust to my memory to recall the circumstances, and do not fear its [not] being faithful though nearly forty years have passed.

We were playing our favourite game of Golowain, which consisted in divid- ing into sides at hide-and-seek, the party hiding having the privilege of moving on from place to place until they reached the " Home," unless meanwhile caught by the pursuing party.

As I stood towards the end of the game, as a seeker, in the orchard, I saw you, who belonged to the opposite party, stealing toward me. As your dress was the same as your sister's and there was the possibility of my mistaking you for her, who was on my side, I shouted her name, and she answered me from the opposite side of

the wood. I then gave chase, and you turned, and looked at me laughing, and I saw your face distinctly. But at the same instant, Nina, also my friend, but your enemy, appeared round some corner, and being still nearer to you than I was, I left the glory of your capture to her. She was close upon you as you fled into a cow-yard. I was so sure your fate was sealed that I followed more slowly, and hearing the bell ring, that, according to the rules of our game, recalled us to the " Home," I went on there, to find Nina upbraid- ing you for having so mysteriously escaped her in this cow-yard.

In astonishment you said you never had been near the place. Of course I supported my little sister in her assertion; whilst our brother supported _y(72^, saying he had been hiding with you, and that, being tired, you had both re- mained hidden in one place until the bell warned you that the game was over — that place being a washhouse in a distinct part of the premises from the cow or fold-yard, into which we believed we liad chased you.

G. M. {nee Dickins).

In answer to inquiries, both Miss Dickins and Mrs. Malcolm say that they have never had any other experience of visual hallucination.

The following account is from Mrs. Hawkins's son : —

June loth, 1885. In the autumn of 1877, I was living at my father's house, Beyton Rectory, Bury St. Edmunds. The household consisted of my father, mother, three sisters, and three maid-servants. One moonlight night I was sleeping in my room, and had been asleep some hours, when I was awakened by hearing a noise close to my head, like the chinking of money. My waking idea, there- fore, was that a mail was trying to take my money out of my trousers pocket, which lay on a chair close to the head of my bed. On opening my eyes, I was astonished to see a woman, and I well remember thinking with sorrow that it

must be one of our servants who was tr3ang to take my money. I mention these two thoughts to show that I was not thinking in the shghtest degree of my mother. When my eyes had become more accustomed to the light, I was more than ever surprised to see that it was my another, dressed in a peculiar silver-grey dress, which she had originally got for a fancy ball. She was stand- ing with both hands stretched out in front of her as if feeling her way ; and in that manner moved slowly away from me, passing in front of the dressing-table, which stood in front of the curtained window, through which the moon threw a certain amount of light. Of course, ray idea all this time was that she was walk- ing in her sleep. On getting beyond the table she was lost to my sight in the darkness. I then sat up in bed, listening, but hearing nothing; and, on peer- ing through the darkness, saw that the door, which was at the foot of my bed, and to get to which she would have had to pass in front of the light, was still shut. I then jumped out of bed, struck a light, and instead of finding my mother at the far end of the room, as I expected, found the room empty. I then for the first time supposed that it was an "appearance," and greatly dreaded that it signified her death.

I might add that I had, at that time, quite forgotten that my mother had ever appeared to any one before, her last appearance having been about the year 1847, three years before I was born.

Edward Hawkins.

[In answer to inquiries, Mr. E. Hawkins says : —] I can assure you that neither before nor since that time have I ever had any experience of the sort.

I quote several other cases of repeated apparitions in the Appendices to this section. Mr. Gorham Blake's case in Phantasms of the Living (vol. ii. p. 86), should also be consulted.

Impressive as is the repetition of the apparition in these cases, it is yet less so to my mind than the collective character of some of the perceptions. In Mrs. Hawkins's first case there were two simultaneous percipients. In one of Mr. Blake's cases there were two ; and in Canon Bourne's first case (645 D) there were three percipients.

646. And we now come to other cases, where the percipience has been collective, although it has not been repeated. Here is a case where two persons at one moment — a moment of no stress or excitement what- ever — see the phantasm of a third ; that third person being perhaps occu- pied with some supraliminal or subliminal thought of the scene in the midst of which she is phantasmally discerned. Both the percipients supposed at the moment, naturally enough, that it was their actual sister whom they saw : and one can hardly fancy that a mere act of tranquil recognition of the figure by one percipient would communicate to the other percipient a telepathic shock such as would make her see the same figure as well.

The account is taken from the " Report on the Census of Hallucinations " {Proceedings S.P.R., vol. x. p. 306).

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From Miss C. J. E.

March 1892.

I was playing the harmonium in the church of at about 4 p.m., August

1889, when I saw my eldest sister walk up the church towards the chancel with a roll of papers under her arm. When I looked up again she had disappeared, and I thought she had just come in for a few minutes and gone out again ; but when I asked her afterwards what she wanted in the church, she was much surprised, and told me she

had been in the rectory library all the afternoon, studying genealogical tables. I am not sure of the exact date, but it was about the time I mention.

I was practising on the harmonium ; as far as I remember I was quite well and not worried about anything. I was eighteen years old. A younger sister was the only other person in the church with me at the time. She was stand- ing beside me on an old stone coffin, and also noticed my eldest sister walk up the church with papers under her arm, but thought it nothing unusual and looked away, and when she looked back again my sister had disappeared.

My eldest sister looked just as usual and wore her hat and jacket, as I and my younger sister both noticed. She walked rather briskly, looking straight before her. She assures us that she was sitting alone in the rectory library (the rectory is within a stone's throw of the church) all the afternoon.

In answer to the question whether she has had any other hallucinations

Miss E. says : —

I have seen dark forms in my room at night when there was no one in the room but myself, but as I am nervously inclined I am not very positive about it, as it may have been partly imagination. But the apparition [of my sister] I positively saw.

Miss E. writes further : —

April \i,th, 1892.

I am quite sure that the figure could not have been any one else looking like K., for I saw distinctly every detail of her face and figure and dress, and noticed that she was looking straight before her. My sight is excellent, and I know I could not have been mistaken. When I looked up, the figure was about three yards from me, I should say.

The figure may have gone back past me without my noticing it, but I think it very improbable, as I was sitting with my face towards the aisle through which it must have passed.

The other percipient, Miss H. E., writes : —

My sisters and I were spending the day with our uncle at ; as he is

the rector his garden leads into the churchyard. In the course of the afternoon C. and I went into the church ; she began to play the harmonium and I stood on a stone coffin beside her with my hand on her shoulder ; my sister was playing a hymn, and I was looking down at the book to read the words. C. casually looked up ; I did the same, and following the direction of her eyes saw K. walking to us up the church with — and this rather surprised me — a long bundle of papers in her hand. We made no remark and took no further notice

of her movements, for when we go to we often just wander in to see the

church. It was certainly K. herself; I could see her face quite well. C. and I finished our hymn and found that she had gone. C. and I soon after went in to

tea. At tea we were surprised to hear K. say, " I am so sorry I did not see the church, but part of the afternoon I was looking at pedigrees in the study; before that I passed the church gate ; I was going in, but turned back to the study instead," or words to that effect. C. and I exchanged glances, but said nothing. However, next morning we attacked K. on the subject ; she was much surprised, had certainly not been in church at all, but had first been in the library studying the family pedigree, and then gone to the church gate and returned. My sister and I both have perfectly good eyesight. It seems impossible

that K. can have visited the church, but my sister and I are both positively certain that we saw K. or her likeness. The day after we both described the details of her dress, so far as we could recollect them, and K. said that it was a correct account of her dress the day before. I saw the pedigree papers before I went out, and both C. and I thought them very like the papers the figure had in her hand. These are, as far as I remember, the details of the case without exaggeration or diminution.

It was possible, but rather improbable, that K. should have left the church without our notice, because she must have passed back the same way close to us.

Miss K. E. writes : —

Upon the afternoon during which this curious incident happened, I wandered about my uncle's garden for a while, and half thought of going into the church, but changed my mind and did not. I went into the library, and being interested in genealogy, studied my uncle's family pedigree until tea-time, when I remarked to my sisters that I had not been to the church all the afternoon, and they told me that they had seen me there. I felt no unusual sensations during the afternoon, and am much mystified by the incident.

647. In the following case the apparition was seen by its original and by others at the same time. The account (taken from Phantasms of the Living, vol. ii. p. 217) came from Mrs. Hall, of The Yews, Gretton, near Kettering, and was received in December 1883.

In the autumn of 1863, I was living with my husband and first baby, a child of eight months, in a lone house, called Sibberton, near Wansford, Northamptonshire, which in bygone days had been a church. As the weather became more wintry, a married cousin and her husband came on a visit. One night, when we were having supper, an apparition stood at the end of the sideboard. We four sat at the dining-table ; and yet, with great inconsistency, 1 stood as this

ghostly visitor again, in a spotted, light muslin summer dress, and without any terrible peculiarities of air or manner. We all four saw it, my husband having attracted our attention to it, saying, " It is Sarah," in a tone of recognition, meaning me. It at once disappeared. None of us felt any fear, it seemed too natural and familiar.

The apparition seemed utterly apart from myself and my feelings, as a picture or statue. My three relatives, who, with me, saw the apparition, are all dead; they died in about the years 1868-69. Sarah Jane Hall.

[The dress in which the figure appeared was not like any that Mrs. Hall had at the time, though she wore one like it nearly two years afterwards. Mrs. Hall has had other visual hallucinations, which were all connected with ill-

health or nervous shock ; one which occurred a few months before that here described had represented herself as if "laid out."]

648. The question of the true inmport of collectivity of percipience renews in another form that problem of invasion to which our evidence so often brings us back. When two or three persons see what seems to be the same phantom in the same place and at the same time, does that mean that that special part of space is somehow modified ? or does it mean that a mental impression, conveyed by the distant agent — the phantom-begetter — to one of the percipients is reflected telepathically from that percipient's mind to the minds of the other — as it were secondary — percipients? The reader already knows that I prefer the former of these views. And I observe — as telling against that other view, of pyschical contagion — that in certain collective cases we discern no probable link between any one of the percipient minds and the distant agent.

In some of that group of collective cases which we are at this moment considering, this absence of link is noticeable in a special way. The agent may indeed be acquainted with the percipients, — as Mrs. Beaumont (645 C) was acquainted with the various persons who saw her. But there is nothing to show that any thought or emotion was passing from agent to percipients at the moment of the apparition. On the contrary, the indica- tion is that there is no necessary connection whatever between the agent's condition of mind at the moment and the fact that such and such persons observed his phantasm. The projection of the phantasm, if I may so term it, seems a matter wholly automatic on the agent's part, as automatic and meaningless as a dream.

Assuming, then, that this is so — that these bilocations do occur without any appreciable stimulus from without, and in moments of apparent calm and indifference — in what way will this fact tend to modify previous con- ceptions ?

It suggests that the continuous dream-life which we must suppose to run concurrently with our waking life is potent enough to effect from time to time enough of dissociation to enable some element of the personality to be perceived at a distance from the organism. How much of con- sciousness, if any, may be felt at the point where the excursive phantasm is seen, we cannot say. But the notion that a mere incoherent quasi- dream should thus become perceptible to others is fully in accordance with the theories suggested in this work. For I regard subliminal opera- tion as continuously going on, and I hold that the degree of dissociation which can generate a perceptible phantasm is not necessarily a profound change, since that perceptibility depends so largely upon idiosyncrasies of agent and percipient as yet wholly unexplained.

That special idiosyncrasy on the part of the agent which tends to make his phantasm easily visible has never yet, so far as I know, received a name, although for convenience' sake it certainly needs one. I propose to

use the Greek word xj/vxoppayw, which means strictly " to let the soul break loose," and from which I form the -vfoxd?, psychorrhagy zxid psychorrhagic, on obvious analogies. When I say that Mrs. Beaumont or Mr. Williams, agents in the cases cited in 645 A and C, were born with the psychor- rhagic diathesis, I express what I believe to be an important fact, physio- logical as well as psychological, in terms which seem pedantic, but which are the only ones which mean exactly what the facts oblige me to say. That which "breaks loose " on my hypothesis is not (as in the Greek use of the word) the whole principle of life in the organism ; rather it is some psychical element probably of very varying character, and definable mainly by its power of producing a phantasm, perceptible by one or more persons, in some portion or other of space. I hold that this phantasmogenetic effect may be produced either on the mind, and consequently on the brain of another person — in which case he may discern the phantasm somewhere in his vicinity, according to his own mental habit or prepossession — or else directly on a portion of space, " out in the open," in which case several persons may simultaneously discern the phantasm in that actual spot.

649. Let us apply the view to one of our most bizarre and puzzling cases — that of Canon Bourne (see 645 D). Here I conceive that Canon Bourne, while riding in the hunting-field, was also subliminally dreaming of himself (imagining himself with some part of his submerged consciousness) as having had a fall, and as beckoning to his daughters — an incoherent dream indeed, but of a quite ordinary type. I go on to suppose that. Canon Bourne being born with the psychorrhagic diathesis, a certain psychical element so far detached itself from his organism as to affect a certain portion of space — near the daughters of whom he was thinking — to affect it, I say, not materially nor even optically, but yet in such a manner that to a certain kind of immaterial and non-optical sensi- tivity a phantasm of

himself and his horse became discernible. His horse was of course as purely a part of the phantasmal picture as his hat. The non-optical distinctness with which the words printed inside his hat were seen indicates that it was some inner non-retinal vision which received the impression from the phantasmogenetic centre. The other phantasmal appearance of Canon Bourne chanced to affect only one percipient, but was of precisely the same character ; and of course adds, so far as it goes, to the plausibility of the above explanation.

That explanation, indeed, suffers from the complexity and apparent absurdity inevitable in dealing with phenomena which greatly transcend known laws ; but on the other hand it does in its way colligate Canon Bourne's case with a good many others of odd and varying types. Thus these appearances of Canon Bourne's, Mrs. Beaumont's, Mrs. Hawkins', &c., are in my view exactly parallel to the hauntings ascribed to departed spirits. There also we find a psychorrhagic diathesis — a habit or capacity on the part of certain spirits of detaching some psychical element in such

a manner as to form a phantasmal picture, which represents the spirit as going through some dream-hke action in a given place.

The phantasmogenetic centre may thus, in my view, be equally well produced by an incarnate or by a discarnate spirit.

These psychorrhagic cases are also, I think, important as showing us the earliest or feeblest stages of self-projection — where the dissociation belongs to the dream-stratum — implicating neither the suprahminal will nor the profounder subliminal strata.

650. And now let us pass on from these psychorrhagic cases, which hardly concern anybody beyond the phantom- begetter himself — and do not even add anything to his own knowledge — to cases where

there is some sort of communication from one mind to another, or some knowledge gained by the excursive spirit.

It is impossible to arrange these groups in one continuous logical series. But, roughly speaking, the degree in which the psychical collision is recollected on either side may in some degree indicate its intensiiy, and may serve as a guide to our provisional arrangement.

And following this scheme I shall begin with a group of cases which seem to promise but httle information, — cases, namely, where A, the agent, in some way impresses or invades P, the percipient, — but nevertheless neither A nor P retains in supraliminal memory any knowledge of what has occurred.

Now to begin with we shall have no difficulty in admitting that cases of this type are likely often to occur. The psychical r<xpprochement of telepathy takes place, ex hypothesi, in a region which is subliminal for both agent and percipient, and from whence but few and scattered impressions rise for either of them above the conscious threshold. Telepathy will thus probably operate far more continuously than our scattered glimpses would in themselves suggest.

But how can we outside inquirers know anything of telepathic incidents which the principals themselves fail altogether to remember?

In ordinary life we may sometimes learn from bystanders incidents which we cannot learn from the principals themselves. Can there be bystanders who look on at a psychical invasion?

The question is of much theoretical import. On my view that there is a real transference of something from the agent, involving an alteration of some kind in a particular part of space, there might theoretically be some bystander who might discern that alteration in space more clearly than the person for whose benefit, so to say, the alteration was made. If, on the other hand, what has happened is merely a transference of some impulse " from mind to mind " ; — then one can hardly understand how any mind except the mind aimed at could

perceive the telepathic impres- sion. Yet, in collective cases, persons in whom the agent feels no interest, nay, of whose presence along with the intended percipient he is not aware, do in fact receive the impression in just the same way as that intended

percipient himself. This was explained by Gumey as probably due to a fresh telepathic transmission, — this time from the due or original perci- pient's mind to the minds of his neighbours of the moment.

Such a supposition, however, in itself a difficult one, becomes much more difficult when the telepathic impulse has never, so far as we know, penetrated into the due or intended percipient's mind at all. If in such a case a bystander perceives the invading figure, I must think that he per- ceives it merely as a bystander, — not as a person telepathically influenced by the intended percipient, who does not in fact perceive anything what- soever. I quote in illustration a bizarre but well-attested case, which this explanation seems to fit better than any other.

From Phantasms of the Living, vol. i. p. 214. We received the first account of this case — the percipient's evidence — through the kindness of Mrs. Martin, of Ham Court, Upton-on-Severn, Worcester.

Antony, Torpoint, December \i^h, 1882. Helen Alexander (maid to Lady Waldegrave) was lying here very ill with typhoid fever, and was attended by me. I was standing at the table by her bedside, pouring out her medicine, at about 4 o'clock in the morning of the 4th October 1880. I heard the call-bell ring (this had been heard twice before during the night in that same week), and was attracted by the door of the room opening, and by seeing a person entering the room whom I instantly felt to be the mother of the sick woman. She had a brass candlestick in her hand, a red shawl over her shoulders, and a flannel petticoat on which had a hole in the front. I looked at her as much as

to say, " I am glad you have come," but the woman looked at me sternly, as much as to say, " Why wasn't I sent for before ? " I gave the medicine to Helen Alexander, and then turned round to speak to the vision, but no one was there. She had gone. She was a short, dark person, and very stout. At about 6 o'clock that morning Helen Alexander died. Two days after her parents and a sister came to Antony, and arrived between i and 2 o'clock in the morning ; I and another maid let them in, and it gave me a great turn when I saw the living likeness of the vision I had seen two nights before. I told the sister about the vision, and she said that the description of the dress exactly answered to her mother's, and that they had brass candlesticks at home exactly like the one described. There was not the slightest resemblance between the mother and daughter.

Frances Reddell.

This at first sight might be taken for a mere delusion of an excitable or over-tired servant, modified and exaggerated by the subsequent sight of the real mother. If such a case is to have evidential force, \nq. must ascertain beyond doubt that the description of the experience was given in detail before any knowledge of the reality can have affected the per- cipient's memory or imagination. This necessary corroboration has been kindly supplied by Mrs. Pole-Carew, of Antony, Torpoint, Devonport.

December yst, 1883. In October iSSo, Lord and Lady Waldegrave came with their Scotch maid, Helen Alexander, to stay with us. [The account then describes how

Helen was discovered to have caught typhoid fever.] She did not seem to be very ill in spite of it, and as there seemed no fear of danger, and Lord and Lady Waldegrave had to go a long journey the

following day (Thursday), they decided to leave her, as they were advised to do, under their friends' care.

The illness ran its usual course, and she seemed to be going on perfectly well till the Sunday week following, when the doctor told me that the fever had left her, but the state of weakness which had supervened was such as to make him extremely anxious. I immediately engaged a regular nurse, greatly against the wish of Reddell, my maid, who had been her chief nurse all through the illness, and who was quite devoted to her. However, as the nurse could not conveniently come till the following day, I allowed Reddell to sit up with Helen again that night, to give her the medicine and food, which were to be taken constantly.

At about 4.30 that night, or rather Monday morning, Reddell looked at her watch, poured out the medicine, and was bending over the bed to give it to Helen, when the call-bell in the passage rang. She said to herself, " There's that tiresome bell with the wire caught again." (It seems it did occasionally ring of itself in this manner.) At that moment, however, she heard the door open, and looking round, saw a very stout old woman walk in. She was dressed in a night-gown and red flannel petticoat, and carried an old-fashioned brass candlestick in her hand. The petticoat had a hole rubbed in it. She walked into the room, and appeared to be going towards the dressing-table to put her candle down. She was a perfect stranger to Reddell, who, however, merely thought, " This is her mother come to see after her," and she felt quite glad it was so, accepting the idea without reasoning upon it, as one would in a dream. She thought the mother looked annoyed, possibly at not having been sent for before. She then gave Helen the medicine, and turning round, found that the apparition had disappeared, and that the door was shut. A great change, meanwhile, had taken place in Helen, and Reddell fetched me, who sent off for the doctor, and meanwhile applied hot poultices, &c., but Helen died a little before the doctor came. She was quite conscious up to about half-an-hour before she died, when she seemed to be going to sleep.

During the early days of her illness Helen had written to a sister, mention- ing her being unwell, but making nothing of it, and as she never mentioned any one but this sister, it was supposed by the household, to whom she was a perfect stranger, that she had no other relation alive. Reddell was always offering to write for her, but she always declined, saying there was no need, she would write herself in a day or two. No one at home, therefore, knew anything of her being so ill, and it is, therefore, remarkable that her mother, a far from nervous person, should have said that evening going up to bed, " I am sure Helen is very ill."

Reddell told me and my daughter of the apparition, about an hour after Helen's death, prefacing with, " I am not superstitious, or nervous, and I wasn't the least frightened, but her mother came last night," and she then told the story, giving a careful description of the figure she had seen. The relations were asked to come to the funeral, and the father, mother, and sister came, and in the mother Reddell recognised the apparition, as I did also, for Reddell's description had been most accurate, even to the expression, which she had ascribed to annoyance, but which was due to deafness. It was judged best not to speak about it to the mother, but Reddell told the sister, who said

the description of the figure corresponded exactly with the probable appearance of her mother if roused in the night; that they had exactly such a candlestick at home, and that there was a hole in her mother's petticoat produced by the way she always wore it. It seems curious that neither Helen nor her mother appeared to be aware of the visit. Neither of them, at any rate, ever spoke of having seen the other, nor even of having dreamt of having done so.

F. A. Pole-Carew.

[Frances Reddell states that she has never had any hallucination, or any odd experience of any kind, except on this one occasion. The Hon. Mrs. Lyttelton, formerly of Selwyn College, Cambridge, who knows her, tells us that " she appears to be a most matter-of-fact person, and was apparently most impressed by the fact that she saw a hole in the mother's flannel petticoat, made by the busk of her stays, reproduced in the apparition."]

Now what I imagine to have happened here is this. The mother, anxious about her daughter, paid her a psychical visit during the sleep of both. In so doing she actually modified a certain portion of space, not materially nor optically, but in such a manner that persons perceptive in a certain fashion would discern in that part of space an image approxi- mately corresponding to the conception of her own aspect latent in the invading mother's mind. A person thus susceptible happened to be in the room, and thus, as a bystander, witnessed a psychical invasion whose memory the invader apparently did not retain, while the invaded person — the due percipient — may or may not have perceived it in a dream, but died and left no sign of having done so.

651. I give in 651 A a somewhat similar case, where there is strong attestation that a sailor, watching by a dying comrade, saw figures around his hammock, apparently representing the dying man's family, in mourning garb. The family, although they had no ordinary knowledge of the sailor's illness, had been alarmed by noises, &c., which rightly or wrongly they took as indications of some danger to him. I conceive, then, that the wife paid a psychical visit to her husband ; and I take the mourning garb and the accompanying children's figures to be symbolical accompaniments, representing her thought, " My children will be orphans," in just the same way as the figure in the flannel petticoat, &c., represented Mrs. Reddell's thought, " I must get out of bed and see how my daughter looks to-night." I think this more likely than that the Pearce children also should have possessed this rare peculiarity of becoming perceptible at a distant point in space. And secondary figures, as we shall see later

on, are not uncommon in such telepathic presentations. One may picture oneself as though holding a child by the hand, or even driving in a carriage and pair, as vividly as though carrying an umbrella or walking across a room ; and one may be thus pictured to others. I will give one more instance of this deflected perception, where a dying (or dead) man, apparently wishing to appear to his sister, fails to attract her attention, but is observed by a black nurse, who has never seen him in the flesh.

651] SENSORY AUTOMATISM 269

From Phantasms of the Living, vol. ii. p. 61.

This case came from Mrs. Gierke, of Clifton Lodge, Farquhar Road, Upper Norwood, S. E.

October 'ipth, 1885.

In the month of August 1864, about 3 or 4 o'clock in the afternoon, I was sitting reading in the verandah of our house in Barbadoes. My black nurse was driving my little girl, about eighteen months or so old, in her peram- bulator in the garden. I got up after some time to go into the house, not having noticed anything at all — when this black woman said to me, " Missis, who was that gentleman that was talking to you just now ? " " There was no one talking to me," I said. " Oh, yes, dere was, missis — a very pale gentleman, very tall, and he talked to you, and you was very rude, for you never answered him." I repeated there was no one, and got rather cross with the woman, and she begged me to write down the day, for she knew she had seen some one. I did, and in a few days I heard of the death of my brother in Tobago. Now, the curious part is this, that / did not see him, but she — a stranger to him — did ; and she said that he seemed very anxious for me to notice him.

May Clerke.

In answer to inquiries, Mrs. Clerke says —

(i) The day of death was the same, for I wrote it down. I think it was the 3rd of August, but I know it was the same.

(2) The description, " very tall and pale," was accurate.

(3) I had no idea that he was ill. He was only a few days ill.

(4) The woman had never seen him. She had been with me for about eighteen months, and I considered her truthful. She had 710 object in telling me.

In conversation, Gurney learned that Mrs. Gierke had immediately mentioned what the servant said, and the fact that she had written down the date, to her husband. Colonel Gierke, who corroborates as follows : —

I well remember that on the day on which Mr. John Beresford, my wife's brother, died in Tobago — after a short illness of which we were not aware — our black nurse declared she saw, at as nearly as possible the time of his death, a gentleman, exactly answering to Mr. Beresford's description, leaning over the back of Mrs. Gierke's easy-chair in the open verandah. The figure was not seen by any one else. Shadwell H. Clerke.

We find it stated in Burke's Peerage that Mr. J. H. de la Poer Beresford, Secretary for the Island of Tobago, died on August 3, 1863 (not 1864). It is on this case that Gurney remarks : —

If this incident is to be interpreted telepathically, it is scarcely possible to suppose that Mrs. Gierke's own presence did not play a part in the phenomenon. The case would then be comparable to some " collective " cases where one of the percipients is a stranger to the agent ; the difference being that here the person who should (so to speak) have been the principal percipient was as unconscious of the

impression which she received as we have found the per- cipient to be in some of the experimental cases.

To me it seems that the nurse was merely the bystander, endowed with a special perceptivity, more effective here than the kinship of the in- tended percipient. Note that in this case we have no means of knowing whether the invader recollected the incident or not. The narrative belongs to a class as to which we shall afterwards have to say much, where the death of the agent has prevented question, and has left it un- certain what his condition at the time or his subsequent recollection may have been.

652. And here I note a gradual transition to the next large class of cases on which I am about to enter. I am about to deal with telcesihesia ,- — with cases where an agent-percipient — for he is both in one — makes a clairvoyant excursion (of a more serious type than the mere psychorrhagies already described), and brings back some memory of the scene which he has psychically visited. Now, of course, it may happen that he fails to bring back any such memory, or that if he does bring it back, he tells no one about it. In such cases, just as in the telepathic cases of which I have just spoken, the excursive phantom may possibly be observed by a bystander, and the circumstances may be such as to involve some coin- cidence which negatives the supposition of the bystander's mere subjec- tive fancy. Such, I think, is the following case. The narrator is a lady well known to me, who has had other veridical experiences.

From the "Report on the Census of Hallucinations," Proceedings S.P.R., vol. X. p. 332. The account is given by Mrs. Mc Alpine.

Garscadden, Bearsden, Glasgow, April zoth, 1892.

I remember in the June of 1889, 1 drove to Castleblaney, a little town in the county Monaghan, to meet my sister, who was coming by train from Longford. I expected her at three o'clock, but as she did not come with that train, I got the horse put up, and went for a walk in the demesne. The day was very warm and bright, and I wandered on under the shade of the trees to the side of a lake, which is in the demesne. Being at length tired, I sat down to rest upon a rock, at the edge of the water. My attention was quite taken up with the extreme beauty of the scene before me. There was not a sound or movement, except the soft ripple of the water on the sand at my feet. Presently I felt a cold chill creep through me, and a curious stiffness of my limbs, as if I could not move, though wishing to do so. I felt frightened, yet chained to the spot, and as if impelled to stare at the water straight in front of me. Gradually a black cloud seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink.

In a moment the darkness was gone, and I again became sensible of the heat and sunshine, but I was awed and felt " eerie " — it was then about four o'clock or so — I cannot remember either the exact time or date. On ni)- sister's arrival I told her of the occurrence ; she was surprised, but inclined to laugh at it. When we got home I told my brother; he treated the subject much in the same manner. However, about a week afterwards, a Mr. Espie, a bank clerk (unknown to me), committed suicide by drowning in that very spot. He left a letter for his wife, indicating that he had for some time contemplated his

death. My sister's memory o£ the event is the only evidence I can give. I did not see the account of the inquest at the time, and did not mention my strange experience to any one, saving my sister and brother. F. C. McAlpine.

Mrs. McAlpine's sister writes : —

RoxBORo', February \K,th, 1892. I remember perfectly you meeting me in Castleblaney, on my way home from Longford, and telling me of the strange thing which happened in the demesne. You know you were always hearing or seeing something, and I paid little attention, but I remember it distinctly — your troubled expression more than the story. You said a tall gentleman, dressed in tweed, walked past you, and went into a little inlet or creek. I think, but am not sure, that you said he had a beard. You were troubled about it, or looked so ; and I talked of other things. You told me while we were driving home. I think, but I am not sure, that it was about the 25th or 27th of June 1889 that I left Longford. I am sure of that being the day, but cannot remember the date. // was m yitne, and on the 3rd of July 1889 a Mr. Espie, a bank clerk, drowned himself in the lake in the demesne in 'Blaney. I have no doubt that the day I came home you saw Mr. Espie's "fetch."

The following account is taken from a local paper, the Northern Standard, Saturday, July 6th, 1889 : —

Sad Case of Suicide. — The town of Castleblaney was put into a fearful state of excitement when it became known on Wednesday last that Mr. Espy had committed suicide by drowning himself in the lake in the demesne. Latterly he was noticed to be rather dull and low in spirits, but no serious notice was taken of his conduct, nor had any one the most remote idea that he contemplated suicide. On Wednesday morning he seemed in his usual health, and, as was customary with him, walked down to get his newspaper on the arrival of the 9.45 train from Dubhn. He met Mr. Fox (in whose office he has been for years) at the station, and having procured his paper walked up to the office, wrote a note in which he stated what he was going to do, and indi- cating where his body would be found. This seemed to concern him a good deal, for he seemed very anxious that his body should be recovered without any delay. He had fishing-tackle in his pocket, and having tied one end of a pike- line to a tree, and the other end round one of his legs, he threw himself into about three feet

deep of water, where he was found shortly afterwards quite dead, and before the note that he had left in the office had been opened.

It would be possible, no doubt, to explain this appearance as simply precognitive — as a picture from the future impressed in some unknown way upon the percipient's inner vision. We shall later on encounter cer- tain cases which may drive us to this extreme hypothesis. But it seems here simpler to assume that the unhappy man was already imagining his plunge into the lake when Mrs. McAlpine visited the shore, and that his intense thought effected a self-projection, conscious or unconscious, of some element of his being. I may refer to a similar case from Phantasins of the Living, vol. ii. p. 541, where a girl, who is corporeally present in a certain drawing-room, is seen phantasmally in a neighbouring grove, whither she herself presently goes and hangs herself.

653. These ponderings on projected suicide form perhaps the strongest instance of mental preoccupation with a particular spot. But of course, in our ignorance of the precise quality of thought or emotion needed to prompt a psychical excursion, we need not be surprised to find such an excursion observed on some occasions as trivial as the " arrival-case " of Col. Reed, with which I prefaced the mere psychorrhagic cases.

The evidential value of that case depended on the improbability of the costume ; since no coincidence was involved in the mere fact of the Colonel's entering the barracks. I now go on to some cases where a man's coming is unexpected, so that there is a real coincidence in the fact that his phantom is seen in the place to which he is going, shortly before he arrives there in flesh and blood. I quote a case from Phantasms of the Living. The informant, a butler named James Carroll, was per- sonally known to Edmund Gurney, and has had

another psychical experience, not visual— a feeling of extreme exhaustion and sadness, coupled with the idea of his twin-brother, on the first day of his distant twin-brother's fatal illness ; and again just before the receipt of a telegram summoning him to the deathbed. It is an interesting observation based by Gurney on his analysis of relationships in telepathic cases, that the link of twinship seems markedly to facilitate this kind of communication.^

From Phantasms of the Living, vol. ii. p. 96 : —

September, 1S84.

In the autumn of 1877, while at Sholebrook Lodge, Towcester, Northampton- shire, one night, at a little after ten o'clock, I remember I was about to move a lamp in my room to a position where I usually sat a little while before retiring to bed, when I suddenly saw a vision of my brother. It seemed to affect me like a mild shock of electricity. It surprised me so that I hesitated to carry out what I had intended, my eyes remaining fixed on the apparition of my brother. It gradually disappeared, leaving me wondering what it meant. I am positive no light or reflection deceived me. I had not been sleeping or rubbing my eyes. I was again in the act of moving my lamp when I heard taps along the window. I looked towards it — the window was on the ground-floor — and heard a voice, my brother's, say, " It's I, don't be frightened." I let him in ; he remarked, " How cool you are ! I thought I should have frightened you."

The fact was, that the distinct vision of my brother had quite prepared me for his call. He found the window by accident, as he had never been to the house before; to use his own words, " I thought it was your window, and that I should find you." He had unexpectedly left London to pay me a visit, and when near the house lost his way, and had found his way in the dark to the back of the place.

In reply to inquiries, Mr. Carroll says : —

You are quite right in supposing the hallucination of my brother to be the only instance in my experience.

1 Cf. the case of Mrs. Storie in 427 and the cases given by Mr. F. Gal ton [Euqtiiries into Human Faculty, pp. 226-231) of consentaneous thought and action on the part of twins, which he attributes to a specially close similarity of constitution.

In another letter, Mr. Carroll says : —

As to the apparition of my brother in Northamptonshire, at a place and window where he had never before been — I think I said the room was very light indeed, the night very dark. Even had I looked out of the window I could not have seen him. With my head turned from the window, I distinctly saw his face. I was affected and surprised. It seemed like a slight shock of electricity. I had not recovered from the effects when the second surprise came, the reality — my brother. I did not mention the subject to him then, being rather flattered at his astonishment at my cool demeanour. The coolness was caused by the apparition first of him. The window my brother came to was at the back of the house. He found my window out only by accident, or, as he said, he thought it was my window.

On this case Gurney notes : —

Mr. Carroll is a clear-headed and careful witness. He is quite positive as to this being his only experience of a hallucination. In conversation, he stated that there were no mirrors in the room, and that the figure was seen noi in the direction of the window. He thinks that the interval between the hallucination and his brother's appearance was about a minute.

654. I give in 654 A a strange case, which comes to us on good authority, where we must suppose one man's subliminal impulse to have created a picture of himself, his wife, a carriage and a horse, persistent enough to have been watched for some seconds at least by three observers in one place, and by a fourth and independent observer at another point in the moving picture's career. The only alternative, if the narrative be accepted as substantially true, will be the hypothesis before alluded to of the flashing of an impending scene, as in crystal-vision, from some source external to any of the human minds concerned. I need hardly at this point repeat that in my view the wife and the horse will be as purely a part of the man's conception of his own aspect or environment as the coat on his back.

I add in 654 B, for purposes of comparison, one of the most bizarre cases in our collection. Four credible persons, to some extent independently, see a carriage and pair, with two men on the box and an inside occupant, under circumstances which make it impossible that the carriage was real. Now this vision cannot have been precognitive ; nothing of the kind occurred for years after it, nor well could occur ; and I am forced to regard it as the externalisation of some dream, whether of an incarnate or of a discarnate mind. The parallel between this midnight drive near the Moray Firth, and the mid-day drive on the Norfolk Fens, cited in the previous Appendix, tends therefore to show that that Norfolk drive, in spite of the paraphernalia of wife, horse, and dog-cart, may have been the outcome of a single waking dream ; — of the phantasmogenetic dissociation of elements of one sole personality.

655. 1 will add here, still following Phantasms of the Living (vol. ii. p. 100), a case oi auditory \xi\v:Q.2X\oxi of an arrival.

The account comes from Mr. J. Stevenson, of 2S Prospect Street, Gateshead.

AprU 20tk^ 1885.

During the months of Mav and June iSSi, my brother was staying with us. He went out one Sunday night between 5 and 6 o'clock. He did not say what time he would return, but his time was generally about 10 p.m. About 7 o'clock, while I was reading bv the window, and Mrs. Stevenson by the fire, all being quiet, I heard a voice sav " David is coming.'" I instantly turned to Mrs. S., asking what sue said. She said, " I have not spoken a word." I told her that I heard some one say that " David is coming." I then thought I had imagined it, but, lo and behold ! in less than 3 minutes, in he comes, quite mieypected. I was surprised, but did not mention anything to him about it. The position of the house prevented us from seeing him until just about to enter the house. He was in good health, as we all were at the time. This is a candid statement of the facts. To5. Stevexsox.

la answer to an inquiry, !Mr. Stevenson adds : —

This was the sole experience I have had of the kind. I have never experienced any hallucination.

Mrs. Stevenson corroborates as follows : —

In reference to my husband's letter of April 20th. I have pleasure in testi- fying to the accuracy of his account, and of his drawing my attention to the fact at the time mentioned. Serjexa Ste\'exsox.

I need hardly repeat that my hypothesis of a real modification of a part of space, transforming it into a pbantasmogenetic centre, applies to a phantasmal voice just as well as to a phantasmal figure. The voice is not heard acoustically any more than the figure is seen optically. Yet a phantasmal voice may in a true sense " come from " a given spot In such a case as the above, however, where it is only heard by one person, it is simpler to suppose that the auditory tract

of the percipient's brain was the only portion of space affected. A case of a similar kind is gi%'en in 655 A.

656. I add another " arrival-case " in 656 A. But before leaving the subject I must remind the reader that among telsesthetic cases we have already encountered some where a percipient seemed to have become aware of the contents of a letter when it had reached his vicinity (see the cases of Sir L. Jones and Professor Alexander in 421 H and J), and another instance of this, related by Dr. O. W. Holmes, is quoted in 656 B.

I: is of course possible that in the same way the percipient may become aware of the contents of another mind when it comes into its vicinity ; so that the intimations of nearness above discussed may some- times have been gathered by the percipient spirit alone. In either case the link of spatial nearness still persists. That link indeed seems more directly operative in cases of telaesthesia than in cases of telepathy. When a telepathic message is transmitted from one person to his neighbour in

space, one may say, as Edmund Gumey did, that two minds looking on the same scene have much of their content in common : so that a psychical bond is thus established. But if the contents of a letter become known when it is close at hand, then, unless we assume that the writer is thinking of its arrival (which would in several of our cases be a very far- fetched supposition), it seems that the clairvoyant perception must have been prompted or facilitated by the mere contiguity. This is of course by no means the same thing as to

suppose that there is any " law of distances " governing the telepathic message.

It is more like a difference in facility of reception than in facility of action — as though trifles attracted the clairvoyant' s notice more readily when they happened to be close at hand.

657. The cases which I have lately been recounting can be called telsesthetic only by courtesy. There has been a psychical excursion, with its possibilities of clairvoyance ; but the excursive element has not brought home any assignable knowledge to the supraliminal personality. I go on now to cases where such knowledge has thus been garnered. But here there is need of some further pause, to consider a little in how many ways we can imagine that knowledge to be reached.

Firstly, the distant knowledge may, it would seem, be reached through h}'pers5thesia, — an extended power of the ordinary senses. Secondlv, it sometimes seems to come through crystal-gazing or its correlative shell- hearing, — artifices which seem to utilise the ordinary senses in a new way. And besides these two avenues to distant knowledge there is a third, the telepathic avenue, which, as we have already surmised, sometimes shades off into the purely telffisthetic ; when no distant mind, but only the distant scene, seems to be attracting the excursive spirit. And in \hs. fourth place we must remember that it is mainly in the form of dream or vision that the most striking instances of telaesthesia which I have as yet recorded have come. Can we in any way harmonise these various modes of perception? Can we discover any condirion of the percipient which is common to aU?

To a certain limited extent such co-ordination is possible. In each approach to telaesthesia in turn we find a tendency to something like a dream- excursion. Hj^persesthesia, in the first place, although it exists sometimes in persons wide awake, is characteristically an attribute of sleep-waking states.

We have seen in discussing hypnotic experiments that it is sometimes possible to extend the subject's perceptive faculty by gradual suggestion, so far as to transform a hyperaesthesia which can still be referred to the action of the sense-organs into a telaesthesia which cannot be so referred. It is observable that percipients in such cases sometimes describe their sensation as that of recei%"ing an impression, or seeing a picture placed before them ; sometimes as that of travelling and visiting the distant scene or person. Or the feeling may oscUlate between these two sensations.

just as the sense of iwie-relation in the picture shown may oscillate between past, present, and future.

To all these complex sensations the phenomena of crystal-gazing offer close analogies. I have already remarked on the curious fact that the simple artifice of gazing into a speculum should prove the avenue to phenomena of such various types. There may be very different origins even for pictures which in the crystal present very similar aspects ; and certain sensations do also accompany these pictures ; sensations not in&rQ\y oi gazing but sometimes (though rarely) of partial trance; and oftener of bilocatioit ; — of psychical presence among the scenes which the crystal has indeed initiated, but no longer seems to limit or to contain.

658. The idea of psychical excursion thus suggested must, however, be somehow reconciled with the frequently symbolic character of these visions. The features of a crystal-vision seem often to be no mere transcription of material facts, but an abbreviated selection from such facts, or even a bold modification of such facts with a view of teUing some story more quickly and clearly. We are familiar with the same kind of succession of sym- bolical scenes in dream, or in waking reverie. And of course if an intelligence outside the crystal-

gazer's mind is endeavouring to impress him, this might well be the chosen way.

And moreover through all telsesthetic vision some element of similar character is wont to run — some indication that mind has been at work upon the picture — that the scene has not been presented, so to say, in crude objectivity, but that there has been some choice as to the details discerned ; and some symbolism in the way in which they are presented.

Let us consider how these characteristics affect different theories of the mechanism of clairvoyance. Let us suppose first that there is some kind of transition from hypergesthesia to telsesthesia, so that when peripheral sensation is no longer possible, central perception may be still operating across obstacles otherwise insurmountable.

If this be the case, it seems likely that central perception will shape itself on the types of perception to which the central tracts of the brain are accustomed ; and that the connaissance siiperieure, the telsesthetic knowledge, however it may really be acquired, will present itself mainly as clairvoyance or clairaudience — as some form of sight or sound. Yet these telsesthetic sights and sounds may be expected to show some trace of their unusual origin. They may, for instance, be imperfectly co-ordinated with sights and sounds arriving through external channels ; and, since they must in some way be a translation of supernormal impressions into sensory terms, they are likely to show something symbolic in character.

I take as an illustration certain experiments — carefully made in their day — which were reported in the Zoist, and some of which are quoted in 673 E. Mottoes printed on folded scraps of paper, inside nuts bought by the experimenters, were read by the mesmerised clairvoyant. But she saw these folded slips of paper as though stretched out straight ; and

once or twice she gave the general purport of the motto, not the exact words. There was want of co-ordination with optical sight, and there was symbolism — a retranslation of thoughts into words — certain words being reported to the supraliminal self which were not identical, but synonymotis with the actual words on the slip.

659. This tendency to subliminal symbolism, indeed, has met us at each point of our inquiry. As an instance of it in its simplest form, I may mention a case where a botanical student passing inattentively in front of the glass door of a restaurant thought that he had seen Vei'bascum Thapsiis printed thereon. The real word was Bouillon ; and that happens to be the trivial name in French for the plant Verbascum Thapsus. The actual optical perception had thus been subliminally trans- formed ; the words Verbascum Thapsus were the report sent up to the inattentive supraliminal self by a subliminal self more interested in botany than in dinner.

Nay, we know that our own optical perception is in its own way highly symbolic. The scene which the baby sees instinctively, — which the im- pressionist painter manages to see by a sort of deliberate self-simplification, — is very different from the highly elaborate interpretation and selection of blotches of colour by which the ordinary adult figures to himself the visible world.

Now we adults stand towards this subliminal symbolism in much the same attitude as the baby stands towards our educated optical symbolism. Just as the baby fails to grasp the third dimension, so may we still be fail- ing to grasp a fourth ; — or whatever be the law of that higher cognisance which begins to report fragmentarily to man that which his ordinary senses cannot discern.

Assuredly then we must not take the fact that any knowledge comes to us symbolically as a proof that it comes to us from a mind outside our own. The symbolism may be the inevitable language in which one

stratum of our personality makes its report to another. The symbolism, in short, may be either the easiest, or the only possible psychical record of actual objective fact ; whether that fact be in the first instance discerned by our deeper selves, or be conveyed to us from other minds in this form ; — elaborated for our mind's digestion, as animal food has been elaborated for our body's digestion, from a primitive crudity of things.

But again one must question, on general idealistic principles, whether there be in such cases any real distinction between symbolism and reality, — between subjective and objective as we commonly use those terms. The resisting matter which we see and touch has " solid " reality for minds so constituted as to have the same subjective feeling awakened by it. But to other minds, endowed with other forms of sensibility — minds possibly both higher and more numerous than our own — this solid matter may seem disputable and unreal, while thought and emotion, perceived in ways unknown to us, may be the only reality.

This material world constitutes, in fact, a " privileged case " — a simpli- fied example — among all discernible worlds, so far as the perception of incarnate spirits is concerned. For discarnate spirits it is no longer a privileged case ; to them it is apparently easier to discern thoughts and emotions by non-material signs. ^ But they need not therefore be wholly cut off from discerning material things, any more than incarnate spirits are wholly cut off from discerning immaterial things — thoughts and emotions symbolised in phantasmal form. Very possibly the spirit has the same kind of advantage that the sea-gull has over the mackerel ; — the bird can see the fish better than the fish can see the bird. Certain hindrances to clear vision (^as refraction) may affect bird and fish alike ; certain other hindrances (as position of eyes and density of water) may be worse for the fish than

for the bird ; while others again (as incidence of sunlight on ripple) may bafifie the bird in ways of which the fish can form no idea.

"The ghost in man, the ghost that once was man," to use Tennyson's words, have each of them got to overcome by empirical artifices certain difficulties which are of different type for each, but are not insurmountable by either.

660. These reflections, applicable at various points in our argu- ment, have seemed specially needed when we had first to attack the meaning of the so-called " travelling clairvoyance," of which instances were given in the chapter on hypnotism. It was needful to consider how far there was a continuous transition between these excursions and directer transferences between mind and mind, — between telsesthesia and telepathy. It now seems to me that such a continuous transition may well exist, and that there is no absolute gulf between the supernormal perception of ideas as existing in other minds, and the supernormal perception of what we know as matter. All matter may, for aught we know, exist as an idea in some cosmic mind, with which mind each individual spirit may be in relation, as fully as with individual minds. The difference perhaps lies rather in the fact that there may be generally a s2immons from a cognate mind which starts the so-called agent's mind into action; his invasion may be in some v^z-^ invited ; while a spiritual excursion among inanimate objects only may often lack an impulse to start it. If this be so, it would explain the fact that such excursions have mainly succeeded under the influence of hypnotic suggestion.

Looking back to those records of travelling clairvoyance already cited in the Appendices to sections 572 and 573 (Mr. Dobbie, Dr. F., Dr. Backman, Dr. Fahnestock, &c.) we shall see in them, just as we saw in the crystal-visions, a kind of fusion of all our forms of supernormal faculty. There was telepathy, teloesthesia, retrocognition, precognition ; and in the cases reported by Cahagnet, which will be referred to in Chapter IX., there was apparently something more besides. We see, in

1 See Chapter Y)L., passim.

short, as we saw with the crystal-visions, that any empirical inlet into the metetherial world is apt to show us those powers, which we try to distinguish, co-existing in some synthesis by us incomprehensible. Here, therefore, just as with the crystal-visions, we have artificially to separate out the special class of phenomena with which we wish first to deal.

In these experiments, then, there seems to be an independent power of visiting almost any desired place, its position having been perhaps first explained by reference to some landmark already known. The clairvoyante (I use the female word, but in several cases a man or boy has shown this power) will frequently miss her way, and describe houses or scenes adjacent to those desired. Then if she almost hterally gets on the scent, — if she finds some place which the man whom she is sent to seek has some time traversed, — she follows up his track with greater ease, apparently recognising past events in his life as well as present circumstances. The process often reminds one of the dog who, if let loose far from home, will find his way homewards vaguely at first, and using we do not quite know what instinct ; then if he once gets on the scent will hold it easily across much of confusion and obstacle.

In these prolonged experimental cases there is thus time enough to allow of the clairvoyante's traversing certain places, such as empty rooms, factories, and the like, whither no assignable link from any living person could draw her. The evidence to prove telaesthesia, unmixed with tele- pathy, has thus generally come incidentally in the course of some experi- ment mainly telepathic in character.

661. These long clairvoyant wanderings are more nearly paralleled by dreatns than by waking hallucinations. And among dreams (cited in

Chapter IV.) we have already seen some cases much resembling, for instance, "Jane's" experiences (Dr. F.'s case in 573 B). See also in Chapter IV. two dreams, in one of which (Mr. Watts' case, 421 B) the dreamer visits a garden scene with no occupant; in the other (Miss Luke's case, 421 G) a room which has been dismantled by thieves. The first case depends on a single statement, but from an informant whom we believe to be trustworthy. The seco?id incident is well authenticated, and if its telaesthetic significance is attacked, that must be by ascribing the coincidence to chance alone. On this occasion the thieves must, no doubt, have been eagerly excited over their successful thefts. It is pos- sible that this focus of excitement was a contributory cause of Miss Luke's dream ; — in some way drew her excursive spirit to the scene of the loss.

Here again is a case essentially parallel, where a physician is impressed, probably in dream, with a picture of a special place in a street, where something is happening, which, though in itself unemotional — merely that a man is standing and talking in the street — is of moment to the physician, who wants to get unobtrusively into the man's house.

From Phantasms of the Living, vol. i. p. 267. The case is there

described as coming " from a Fellow of the College of Physicians, who fears professional injury if he were ' supposed to defend opinions at vari- ance with general scientific belief,' and does not therefore allow his name to appear. He is candid enough to admit that if every one argued as he does, ' progress would be impossible.' "

May 20th, 1S84.

Twenty years ago [abroad] I had a patient, wife of a parson. She had a peculiar kind of deHrium which did not belong to her disease, and

perplexed me. The house in which she lived was closed at midnight, that is — the outer door had no bell. One night I saw her at nine. When I came home I said to my wife, " I don't understand that case ; I wish I could get into the house late." We went to bed rather early. At about one o'clock I got up. She said, " What are you about.? are you not well? " I said, " Perfectly so." " Then why get up ." " " Because I can get into that house." " How, if it is shut up ? " "I see the proprietor standing under the lamp-post this side of the bridge, with another man." " You have been dreaming." " No, I have been wide awake ; but dreaming or waking, I mean to try." I started with the firm conviction that I should find the individual in question. Sure enough there he was under the lamp-post, talking to a friend. I asked him if he was going home. (I knew him very well.) He said he was, so I told him I was going to see a patient, and would accompany him. I was positively ashamed to explain matters ; it seemed so absurd that I knew he would not believe me. On arriv- ing at the house I said, " Now I am here, I will drop in and see my patient." On entering the room I found the maid giving her a tumbler of strong grog. The case was clear; it was as I suspected — deHrium from drink. The next day I delicately spoke to the husband about it. He denied it, and in the after- noon I received a note requesting me not to repeat the visits. Three weeks ago I was recounting the story and mentioned the name. A lady present said : "That is the name of the clergyman in my parish, at B., and his wife is in a lunatic asylum from drink ! "

In conversation with Gurney, the narrator explained that the vision — though giving an impression of externality and seen, as he believes, with open eyes — was not definably located in space. He had never encoun- tered the proprietor in the spot where he saw him, and it was not a likely thing that he should be standing talking in the streets at so late an hour.

In this case we cannot consider either the drunken patient or the indifferent proprietor as in any sense the agent. Somehow or other the physician's own persistent Avish to get some such opportunity induced a collaboration of his subliminal with his supraliminal self, akin

to the inspirations of genius. Genius, however, operates within ordinary sensory limits ; while in this physician's case the subliminal self exercised its farthest-reaching supernormal powers.

With this again may be compared a case in Phantasms of the Living (vol. ii. p. 368), where a dreamer seems to himself to be present in the Thames Tunnel during a fatal accident, which did in fact occur during that night. Here again the drowned workman — who was quite unknown

to the distant dreamer — can hardly be called an agent ; yet it may have been the excitement surrounding his death which attracted the dreamer's spirit to that scene, as a conflagration might attract a waking night- wanderer.

662. There are, on the other hand, a good many cases where a scene thus discerned in a flash is one of special interest to the percipient, although no one in the scene may have actually wished to transfer it to him.

A case again of a somewhat different type is the sudden waking vision of Mr. Gottschalk (662 B), who sees in a circle of light the chalked hands and ruffled wrists of Mr. Courtenay Thorpe — a well-known actor — who was opening a letter of Mr. Gottschalk's in that costume at the time. Trivial in itself, this incident illustrates an interesting class of cases, where a picture very much like a crystal-vision suddenly appears on a wall or even in the air with no apparent background.

I know one or two persons who have had in their lives one single round or oval hallucinatory picture of this kind, of which no interpretation was apparent, — a curious indication of some

subliminal predisposition towards this somewhat elaborate form of message.

Somewhat like Mr. Gottschalk's projection of his picture upon a background of dark air are two experiences of Mr. Searle (662 C) and of Mrs. Taunton (662 D) — excellent informants — which I give next with an important note of Edmund Gurney's on the occasional trans- parency of these phantasmal pictures. Gurney regards this transparency as indicating imperfect externalisation of the hallucinatory image.

My own phrase, " imperfect co-ordination of inner with outward vision," comes to much the same thing, and seems specially applicable to Mrs. Taunton's words : " The appearance was not transparent or filmy, but perfectly solid-looking ; and yet I could somehow see the orchestra, not through, but behind ity There are a few cases where the percipient seems to see a hallucinatory figure behind him, out of the range of optical vision (see the case of Mr. Kearne, 665 A). There is of course no reason why this should not be so, — even if a part of space external to the perci- pient's brain should be actually affected.

Mr. Searle's case also is very interesting. Here Mrs. Searle faints when visiting a house a few miles from Mr. Searle's chambers in the Temple. At or about the same sime, he sees as though in a looking-glass, upon a window opposite him, his wife's head and face, white and bloodless.

Gurney suggests that this was a transference from Mrs. Searle's mind simply of "the idea of fainting," which then worked itself out into perception in an appropriate fashion.

Was it thus? Or did Mr. Searle in the Temple see with inner vision his wife's head as she lay back faint and pallid in Gloucester Gardens?

Our nearest analogy here is plainly crystal-vision ; and crystal-visions, as we have observed, point both ways. Sometimes the picture in the crystal is conspicuously symbolical ; sometimes it seems a transcript of an actual distant scene.

663. It is likely enough that, if we could really understand the mechanism involved, some of these questions would be seen to be — not indeed merely verbal — but beside the point. If each of us is a system of forces united in innumerable ways to other systems of forces ; and if there comes a tug somewhere — a perturbation of one of these linked personalities — then the resultant thrill (whether of ether or beyond ether) may affect those other human systems in ways which our experience cannot help us to imagine.

I will add here two cases which will illustrate two problems which occur as we deal with each class of cases in turn, — the problem of time- relations and the problem of spirit-agency. Can an incident be said to be seen clairvoyantly if it is seen some hours after it occurred? Ought we to say that a scene is clairvoyantly visited, or that it is spiritually shown, if it represents a still chamber of death, where no emotion is any longer stirring ; but to which the freed spirit might desire to attract the friend's attention and sympathy? The first of these two cases appeared in a paper by Mrs. Sidgwick, whose comments I reproduce.

From Mrs. Sidgwick's paper " On the Evidence for Clairvoyance," in Proceedings S.P.R., vol. vii. pp. 32-35.

Mrs. Sidgwick writes : —

I shall begin with cases closely parallel to many which have been included in Phantasms of the Living as cases of telepathic clairvoyance, and in which telepathy is pri?nd facie the simplest explanation. In these cases the agent is clearly designated, and also his connection with the percipient ; and the experience of the supposed agent at the

moment is generally of a marked and exceptional character. Moreover, in most of these cases the initia- tive, or at least the psychical disturbance or impulse which leads to the vision, is, so far as we can see, entirely on the side of the agent, the percipient being in an apparently normal state and not expecting or seeking any vision.

The first case I shall give comes to us through the American Branch of the Society. Mr. A. B. Wood writes to Mr. F. A. Nims, an Associate of the American Branch, as follows : —

Muskegon, April zgt/i, 1S90.

In compliance with your suggestion, supplemented by the request of Mr. Richard Hodgson, I sought an interview with Mrs. Agnes Paquet, and obtained the following information regarding her strange experience on the day of her brother's death. I submit the papers to you feeling that they should go forward with the fullest and clearest information obtainable, and believing that you may suggest other questions, the answers to which may have important bearing on the case. A. B. Wood.

Statement of Accident.

On October 24th, 1889, Edmund Dunn, brother of Mrs. Agnes Paquet, was serving as fireman on the tug Wolf a small steamer engaged in towing vessels

in Chicago Harbour. At about 3 o'clock a.m., the tug fastened to a vessel, in- side the piers, to tow her up the river. While adjusting the tow-hne Mr. Dunn fell or was thrown overboard by the tow-line, and drowned. The body, though sought for, was not found until about three weeks after the accident, when it came to the surface near the place where Mr. Dunn disappeared.

Mrs. Paq2iet''s Statement.

I arose about the usual hour on the morning of the accident, probably about six o'clock. I had slept well throughout the night, had no dreams or sudden awakenings. I awoke feeling gloomy and depressed, which feeling I could not shake off. After breakfast my husband went to his work, and, at the proper time, the children were gotten ready and sent to school, leaving me alone in the house. Soon after this I decided to steep and drink some tea, hoping it would relieve me of the gloomy feelings aforementioned. I went into the pantry, took down the tea canister, and as I turned around my brother Edmund — or his exact image — stood before me and only a few feet away. The appari- tion stood with back toward me, or, rather, partially so, and was in the act of falling forward — away from me — seemingly impelled by two ropes or a loop of rope drawing against his legs. The vision lasted but a moment, disappearing over a low railing or bulwark, but was very distinct. I dropped the tea, clasped my hands to my face, and exclaimed, " My God ! Ed is drowned."

At about half-past ten a.m. my husband received a telegram from Chicago, announcing the drowning of my brother. When he arrived home he said to me, " Ed is sick in hospital at Chicago ; I have just received a telegram." To which I replied, " Ed is drowned ; I saw him go overboard." I then gave him a minute description of what I had seen. I stated that my brother, as I saw him, was bareheaded, had on a heavy, blue sailor's shirt, no coat, and that he went over the rail or bulwark. I noticed that his pants legs were rolled up enough to show the white lining inside. I also described the appear- ance of the boat at the point where my brother went overboard.

I am not nervous, and neither before nor since have I had any experience in the least degree similar to that above related.

My brother was not subject to fainting or vertigo. Agnes Paquet.

Mr. Paqtiefs Statement.

At about 10.30 o'clock a.m., October 24th, 1889, I received a telegram from Chicago, announcing the drowning of my brother-in-law, Edmund Dunn, at 3 o'clock that morning. I went directly home, and, wishing to break the force of the sad news I had to convey to my wife, I said to her : " Ed is sick in hospital at Chicago ; I have just received a telegram." To which she replied : "Ed is drowned; I saw him go overboard." She then described to me the appearance and dress of her brother as described in her statement ; also the appearance of the boat, &c.

I started at once for Chicago, and when I arrived there I found the appear- ance of that part of the vessel described by my wife to be exactly as she had described it, though she had never seen the vessel ; and the crew verified my wife's description of her brother's dress, &c., except that they thought that he had his hat on at the time of the accident. They said that Mr. Dunn had purchased a pair of pants a few days before the accident occurred, and as they were a trifle long before, wrinkling at the knees, he had worn them rolled up, showing the white lining as seen by my wife.

The captain of the tug, who was at the wheel at the time of the accident, seemed reticent. He thought my brother-in-law was taken with a fainting fit or vertigo and fell over backward ; but a sailor (Frank Yemont) told a friend of mine that he (Yemont) stood on the bow of the vessel that was being towed and saw the accident. He stated that my brother-in-law was caught by the tow-line and thrown overboard, as described by my wife. I think that the captain, in his statement, wished to avoid responsibility, as he had no right to order a fireman — my brother-in-law's occupation — to handle the tow-line.

My brother-in-law was never, to my knowledge, subject to fainting or vertigo. Peter Paquet.

Mr. Wood writes again on August 12th, 1890 : —

In accordance with request, I have had statements made in first person. . .

I have made diligent inquiry, but cannot place the sailor Yemont. A letter sent to his last known, or supposed, address has been returned, marked " Not called for.'" ... A. B. Wood.

Mrs. Sidgvvick adds : —

Here Mrs. Paquet not only had a vivid impression of her brother within a few hours of his death — not only knew that he was dead — but saw a more or less accurate representation of the scene of his death.

It will have been noticed that her impression was not contemporaneous with the event to which it related, but occurred some six hours afterwards. It was preceded by a feeling of depression with which she had awoken in the morning, and one is at first tempted to suppose that she had dreamed of the event and forgotten it, and that her subsequent vision was the result of a sudden revivi- fication of the dream in her memory. But we do not know enough to justify us in assuming this, and against such a hypothesis may be urged the experience of Mrs. Storie related in Phantasms of the Livmg [quoted in 427], which somewhat resembles Mrs. Paquet's. Mrs. Storie tells us that all the evening she felt unusually nervous, and then, when she went to bed, she had a remark- able dream, in which she saw a series of scenes which afterwards turned out to have a clear relation to the death of her brother, who had been killed by a passing train four hours earlier. In her case the nervousness cannot be re- garded as telepathic, as it is stated to have begun before the accident, but it seems quite possible that the nervousness and depression may have had to do with some condition in the percipient which rendered the vision possible.

Can we fairly press an idea of any mere latency of the scene in the per- cipient's mind to account for such an incident as this ? Or must we not feel that there is here a mode of dealing with time which is not ours? This apparently diflferent mode of conceiving time-relations is also shown in cases of precognition, — already referred to in Chapter IV. (425), — and I add in 663 A a case of waking premonition which there seems no reason to ascribe to spirit agency. I recur to the problem of time- relations in Chapter IX. ; meanwhile it is well to be reminded at every stage that no category which we can make can be a really distinct cate- gory, but that all these supernormal phenomena are somehow linked together beyond our sight.

664]

664. The decedent in the next case was a man of some note, who would, I think, have been anxious to manifest his continued existence if he found that possible.

From Phantasjns of the Living, vol. i. p. 265. I quote Gurney's pre- fatory remarks on the case.

We received the next account through the kindness of Mr. J. Bradley Dyne, of 2 New Square, Lincoln's Inn. The incident took place in his house at High- gate, and the narrator is his sister-in-law. The case brings us again to the very ver_ge of actual sensory hallucination. It seems also to be an extreme instance of a deferred or latent telepathic impression — the death of the agent (allowing for longitude) having preceded the percipient's experience by about ten hours. This feature does not seem specially surprising, when we

remember how actual impressions of sense may pass unnoted, and yet emerge into consciousness hours afterwards, either in dream or in some moment of silence and recueille- ment.

The following is the percipient's account : —

1883.

I had known Mr. • as a medical man, under whose treatment I had been

for some years, and at whose hands I had experienced great kindness. He had ceased to attend me for considerably more than a year at the time of his death. I was aware that he had given up practice, but beyond that I knew nothing of his proceedings, or of the state of his health. At the time I last saw him he appeared particularly well, and even made some remark himself as to the amount of vigour and work left in him.

On Thursday, the i6th day of December 1875, I had been for some little time on a visit at my brother-in-law's and sister's house near London. I was in good health, but from the morning and throughout the day I felt unaccountably depressed and out of spirits, which I attributed to the gloominess of the weather. A short time after lunch, about two o'clock, I thought I would go up to the nursery to amuse myself with the children, and try to recover my spirits. The attempt failed, and I returned to the dining-room, where I sat by myself, my

sister being engaged elsewhere. The thought of Mr. came into my mind,

and suddenly, with my eyes open, as I believe, for I was not feeling sleepy, I seemed to be in a room in which a man was lying dead in a small bed. I

recognised the face at once as that of Mr. , and felt no doubt that he was

dead, and not asleep only. The room appeared to be bare and without carpet or furniture. I cannot say how long the appearance lasted. I did not mention the appearance to my sister or brother-in-law at the time. I tried to argue with myself that there could be nothing in what I had seen, chiefly on the ground

that from what I knew of Mr, 's circumstances it was most improbable that,

if dead, he would be in a room in so bare and unfurnished a state. Two days afterwards, on December i8th, I left my sister's house for home. About a week after my arrival, another of my sisters read out of the daily papers the announce- ment of Mr. ■ ^'s death, which had taken place abroad, and on December i6th,

the day on which I had seen the appearance.

I have since been informed that Mr. had died in a small village hospital in a warm foreign climate, having been suddenly attacked with illness whilst on his travels.

In answer to an inquiry, Mr. Dyne says : —

My sister-in-law tells me that the occasion which I mentioned to you is absolutely the only one on which she has seen any vision of the kind.

We learnt from Mr. 's widow that the room in which he died

fairly corresponded with the above description, and that the hour of death was 3.30 A.M.

Now this incident begins with what looks like a telepathic impression of calamity of familiar type, coinciding with, or following closely upon, the death of a friend. But then this depression suddenly develops, as it were, into a waking vision of the material scene — an absolutely unexpected one — in which that friend's dead body is lying. Now what is to draw the perci- pient's mind to this scene, unless it be indeed the agency of the departed spirit? We shall find later on that we have indications that departed spirits may for a time be cognisant of the position or aspect of their bodies, and may impress this knowledge upon survivors. (See also the case of Mrs. Storie in 427.) May not the picture of the cottage-hospital have been impressed by the action of the spirit which had quitted the corpse there lying?

Such problems cannot at present be solved ; nor, as I have said, can any one class of these psychical interchanges be clearly demarcated from other classes. Recognising this, we must explain the central character- istics of each group in turn, and show at what points that group appears to merge into the next.

665. We now come, then, to that class of cases where B invades A, and A perceives the invasion ; but B retains no memory of it in supra-liminal life. From one point of view, as will be seen, this is just the re-verse of the class last discussed — where the invader remembered an invasion which the invaded person (when there was one) did not perceive.

We have already discussed some cases of this sort which seemed to be psychorrhagic — to have occurred without will or purpose on the part of the invader. What we must now do is to collect cases where there may pro- bably have been some real projection of will or desire on the invader's part, leading to the projection of his phantasm in a manner recognisable by the distant friend whom he thus invades — yet without subsequent memory of his own. These cases will be intermediate between the psychorrhagic cases already described and the experimental cases on which we shall presently enter.

I will remind the reader, to begin with, of two cases printed in a previous chapter. In the first — the case of Mrs. West (422 A) — a dangerous accident happens, and a near relation suddenly sees the en- dangered persons in the scene. They know nothing of having been seen. In Phantasms of the Living, from which the case is quoted, this was re- garded as a projection from their minds, or from the mind of one of

them. I should now prefer to call it a spasmodic tightening of the bond always existing between the father and daughter.

In the second case — that of Canon Warburton — in section 422 — the person undergoing the accident did recollect a vivid thought of his brother at the moment ; — while his brother on the other hand was startled from a slight dose by the vision of the scene of danger as then taking place ; — the steep stairs and the falling figure. This is an acute crisis, much resembling impending death by drowning, &c. ; and the apparition may be construed either way — either as a scene clairvoyantly discerned by Canon Warbur- ton, owing, as I say, to a spasmodic tightening of his psychical link with his brother, or as a sudden invasion on that brother's part, whose very rapidity perhaps helped to prevent his remembering it.

The following case, again, is interesting both evidentially and from its intrinsic character. The narrative, printed in Phantasms of the Living on the authority of one only of the witnesses concerned, led to the discovery of the second witness — whom we had no other means of finding — and has been amply corroborated by her independent account.

The case stands about midway between psychorrhagic cases and inten- tional self-projections, and is clearly of the nature of an invasion, since the phantasm was seen by a stranger as well as by

the friend, and seemed to both to be moving about the room. The figure, that is to say, was adapted to the percipient's environment.

From Fhafitasms of the Living, vol. ii. p. 239. Mrs. Elgee, of 18 Woburn Road, Bedford, gave the following account : —

March isf, 1S85.

In the month of November 1S64, being detained in Cairo, on my way out to India, the following curious circumstance occurred to me : —

Owing to an unusual influx of travellers, I, with the young lady under my charge (whom we will call D.) and some other passengers of the outward-bound mail to India, had to take up our abode in a somewhat unfrequented hotel. The room shared by Miss D.and myself was large, lofty, and gloomy; the furniture of the scantiest, consisting of two small beds, placed nearly in the middle of the room and not touching the walls at all, two or three rush-bottomed chairs, a very small washing-stand, and a large old-fashioned sofa of the settee sort, which was placed against one-half of the large folding doors which gave entrance to the room. This settee was far too heavy to be removed, unless by two or three people. The other half of the door was used for entrance, and faced the two beds. Feeling rather desolate and strange, and Miss D. being a nervous person, I locked the door, and, taking out the key, put it under my pillow; but on Miss D. remarking that there might be a duplicate which could open the door from outside, I put a chair against the door, with my travelling bag on it, so arranged that, on any pressure outside, one or both must fall on the bare floor, and make noise enough to rouse me. We then proceeded to retire to bed, the one I had chosen being near the only window in the room, which opened with two glazed doors, almost to the floor. These doors, on account of the heat, I left open, first assuring myself that no communication

from the outside could be obtained. Tlie window led on to a small balcony, which was isolated, and was three stories above the ground.

I suddenly woke from a sound sleep with the impression that somebody had called me, and, sitting up in bed, to my unbounded astonishment, by the clear light of early dawn coming in through the large window before mentioned, I beheld the figure of an old and very valued friend whom I knew to be in Eng- land. He appeared as if most eager to speak to me, and I addressed him with, " Good gracious ! how did you come here ? " So clear was the figure, that I noted every detail of his dress, even to three onyx shirt-studs which he always wore. He seemed to come a step nearer to me, when he suddenly pointed across the room, and on my looking round, I saw Miss D. sitting up in her bed, gazing at the figure with every expression of terror. On looking back, my friend seemed to shake his head, and retreated step by step, slowly, till he seemed to sink through that portion of the door where the settee stood. I never knew what happened to me after this ; but my next remembrance is of bright sunshine pouring through the window. Gradually the remembrance of what had happened came back to me, and the question arose in my mind, had I been dreaming, or had I seen a visitant from another world ? — the bodily presence of my friend being utterly impossible. Remembering that Miss D. had seemed aware of the figure as well as myself, I determined to allow the test of my dream or vision to be whatever she said to me upon the subject, I intending to say nothing to her unless she spoke to me. As she seemed still asleep, I got out of bed, examined the door carefully, and found the chair and my bag untouched, and the key under my pillow; the settee had not been touched, nor had that portion of the door against which it was placed any appearance of being opened for years.

Presently, on Miss D. waking up, she looked about the room, and, noticing the chair and bag, made some remark as to their not having been much use. I said, " What do you mean ? " and then she said, " Why, that man who was in the room this morning must have got in

somehow." She then proceeded to describe to me exactly what I myself had seen. Without giving any satis- factory answer as to what I had seen, I made her rather angry by affecting to treat the matter as a fancy on her part, and showed her the key still under my pillow, and the chair and bag untouched. I then asked her, if she was so sure that she had seen somebody in the room, did not she know who it was ? " No," said she, " I have never seen him before, nor any one like him." I said, " Have you ever seen a photograph of him?" She said, "No." This lady never was told what I saw, and yet described exactly to a third person what we both had seen.

Of course, I was under the impression my friend was dead. Such, however, was not the case ; and I met him some four years later, when, without telling him anything of my experience in Cairo, I asked him, in a joking way, could he remember what he was doing on a certain night in November 1S64. "Well," he said, "you require me to have a good memory ; " but after a little reflection he replied, " Why, that was the time I was so harassed with trying to decide for or against the appointment which was offered me, and I so much wished you could have been with me to talk the matter over. I sat over the fire quite late, trying to think what you would have advised me to do." A little cross-question- ing and comparing of dates brouglit out the curious fact that, allowing for the difference of time between England and Cairo, his meditations over the fire and

my experience were simultaneous. Having told him the circumstances above narrated, I asked him had he been aware of any peculiar or unusual sensation. He said none, only that he had wanted to see me very much.

E. H. Elgee.

In answer to inquiries, Mrs. Elgee says : —

I fear it is quite impossible to get any information from Miss D. She married soon after we reached India, and I never met her since, nor do I know where she is, if alive. I quite understand the value of her corroboration ; and at the time she told the whole circumstance to a fellow-traveller, who repeated it to me, and her story and mine agreed in every particular, save that to her the visitant was a complete stranger ; and her tale was quite unbiassed by mine, as I always treated hers as a fancy, and never acknowledged I had been aware of anything unusual having taken place in our room at Cairo. I never have seen, or fancied I saw, any one before or since.

My visitant, also, is dead, or he would, I know, have added his testimony, small as it was, to mine. He was a very calm, quiet, clever, scientific man, not given to vain fancies on any subject, and certainly was not aware of any desire of appearing to me.

The publication of Phantasms of the Living led fortunately to our obtaining the testimony of the second percipient, now Mrs. Ramsay, of Clevelands, Bassett, Southampton, whose account follows : —

July i8gi.

I have been asked by a leading member of the Psychical Society to write down what I can remember of a strange experience that occurred no less than twenty-seven years ago. I now do so as simply as I can, and to the best of my recollection.

In October 1864 I was travelling to India, going to rejoin my parents, from whom I had been separated twelve years, a kind friend — a Mrs. E. — having undertaken to chaperon me as far as Calcutta. She was going out to join her husband, Major E., of the 23rd Royal Welsh Fusiliers. We started by a P. & O. steamer — the Ceylon — from Southampton, and travelled by the over- land route, via Alexandria, and Cairo, to Suez.

We landed at Alexandria, and went by rail across the desert to Cairo. There all passengers had to sleep the night before proceeding on to

Suez. Shepherd's Hotel was the best hotel then, and there was consequently a great rush to try and get rooms in it; but Mrs. E. and I, finding we could get no corner, decided, with two or three other passengers, to get accommodation in the Hotel de I'Europe. We felt somewhat nervous at the swarthy visages of the Arabs all round us, and for this reason selected our quarters on the very- highest storey, thinking we should be more out of reach of robbers and thieves than if we were on the ground floor. This is an important point to remember, as no one could have effected an entrance into our room from outside. It was a bright moonlight night when we went to bed, and I can recollect as if it were yesterday this fact, that the shadow of a " pepul " tree was reflected on the wall opposite our beds — the leaves of the tree were trembling and shaking, as the leaves of a " pepul " always do, making the shadows dance about the wall.

Before we finally retired to rest we made the grandest arrangements for personal security ! The window looking out on to the street below was much VOL. I. T

too high up to be at all unsafe. So we left that open (I think), but we closed our door very firmly indeed ! It was a large folding door, and opened inwards. We locked it carefully, leaving the key in the lock; pushed an arm-chair against the middle of the door ; and, to crown all, we balanced a hand-bag on one of the arms, with a bunch of keys in the lock thereof ! so that if any in- truder should venture to open that door, we should know of it at any rate ! ! (But no one did venture, and we found everything in the morning exactly as we had left it.) I remember that Mrs. E. was very careful about tucking her mosquito curtains all round, but I disliked the feeling of suffocation they gave, and put mine up ; not realising, of course, in my inexperience, what the con- sequences would be for myself; for these small plagues of Egypt (!) soon descended upon me, nearly eating me up, and

absolutely prevented sleep. This is another important fact to remember, for had I slept I might have dreamed, but, as it happened, I was wide awake. I was looking at the shadows of the tree shaking on the wall when gradually they seemed to merge into a form, which form took the shape of a man, not of an Arab, but of an English gentleman. Then this form glided into the room, advancing towards my chaperon, stretching out his hands as if in blessing, turned round, looked at me, sadly and sorrowfully (so I thought), and then vanished again into the shadows as it came. I do not remember feeling terrified, only awed — the face was so kind and human, only the moonlight made it look very white. I did not wake Mrs. E., as she appeared to me to be asleep. I felt sure I had seen a vision, and something that had to do with her.

The next morning, while we were dressing, she remarked how odd I looked, and quite apart from the mosquito bites, I know I did. We had a good laugh over my comical appearance, for I had not scrupled to scratch the bites, until my forehead and face resembled a plum bun ! I beheve I then told her it was not strange that I should look odd, for I "had seen a ghost." She started violently, and asked me to tell her what I saw. I described it as best I could, and she said she had seen "zV" too^ and that she knew it to be the form and face of a valued friend. She was much disturbed about it — as indeed, so was I, for I had never indulged in "hallucinations" and was not given to seeing visions.

We proceeded next day to join our ship at Suez, and when on board, it was a great relief to us to be able to tell it to a kind fellow-passenger. He was an absolute sceptic in all matters relating to the invisible world, but he was obliged to admit that it was the most extraordinary thing he had ever heard. ... I should like to add, that I have never, before or since, had any kind of vision.

Our experience at Cairo had this sequel, that Mrs. E.'s spirit-friend happened to be, at that very time, in great perplexity of mind — most anxious about some very important event in his life. He was sitting in

his room one night in the month of October 1864, and a most intense yearning came over him for her advice and assistance — so great was it, that he felt as if an invisible power had drawn him into some spirit-state, in which he could and did see her.^

1 I noted on this narrative at the time I received it : " This account is entirely concordant with the account written by Mrs. Ramsay before reading Mrs. Elgee's account in 1888, and abstracted by me for an article in Murray's Magazine. There was this discrepancy between Mrs. Elgee and Mrs. Ramsay, — that Mrs. Ramsay thought that the figure wore a beard, whereas Mrs. Elgee saw him as she knew him — with whiskers only. He certainly had no beard at the time."

For a somewhat similar case, that of the apparition of General Fremont (too lengthy to quote here), I may refer the reader to the. Journal S. P. R., vol. V. p. 54. The crisis there is the removal of long and wearing anxiety ; the self-projection into the home-scene which now at last the General felt assured of being able to reach alive.

Cases of this general character, both visual and auditory, occupy a great part of Phantasfns of the Living, and others have been frequently quoted in the S. P. R. Journal during recent years. I cannot in this work attempt any complete collection, but I give examples of various types in Appendices to this section.

666. Of still greater interest is the class which comes next in order in my ascending scale of apparent intensity ; the cases, namely, where there is recollection on both sides, so that the experience is reciprocal. Of these I give in Appendices several examples. (See also some cases in the Appendices to 428.) They deserve study, for it is by noting under what circumstances these spontaneously reciprocal cases occur that we have the best chance of learning how to produce

them experimentally. It will be seen that there have been various degrees of tension of thought on the agent's part.

667. And here comes in a small but important group — the group of what I may call death-compacts prematurely fulfilled. We shall see in the next chapter that the exchange of a solemn promise between two friends to appear to one another, if possible, after death is far from being a useless piece of sentiment. Such posthumous appearances, it is true, may be in most cases impossible, but nevertheless there is real ground to believe that the previous tension of the will in that direction makes it more likely that the longed-for meeting shall be accomplished. If so, this is a kind of experiment, and an experiment which all can make.

Now we have two or three cases where this compact has been made, and where an apparition has followed — but before and not after the agent's death — at the moment, that is to say, of some dangerous accident, when the sufferer was perhaps all but drowned, or was stunned, or other- wise insensible. One of these cases I quote in 667 A, and I add for comparison in 667 B an auditory case of a similar kind, in which, how- ever, there had been no previous compact. In this latter case it is notice- able that the agent (Commander Aylesbury), who was in imminent danger of drowning, did not lose consciousness ; and we therefore can feel certain that the phantasmal voice did not involve any distinctive supraliminal sensation on his part. This shows how decisive an action may be going on below the surface, while nothing is known of it above.

668. Lastly, the lessons of these spontaneous apparitions have been confirmed and widened by actual experiment. It is plain that just as we are not confined to noting small spontaneous telepathic trans- ferences when they occur, but can also endeavour to reproduce them by experiment, so also we can endeavour to reproduce experimentally these

more advanced telepathic phenomena of the invasion of the presence of the percipient by the agent. It is to be hoped, indeed, that such experi- ment may become one of the most important features of our inquiry. The type of the experiment is somewhat as follows. The intending agent en- deavours by an effort at self-concentration, made either in waking hours or just before sleep, to render himself perceptible to a given person at a distance, who, of course, must have no reason to expect a phantasmal visit at that hour. Independent records must be made on each side, of all attempts made, and of all phantoms seen. The evidential point is, of course, the coincidence between the attempt and the phantojti, whether or not the agent can afterwards remember his own success. (See Appendices.)

Now the expertfnental element here is obviously very incomplete. It consists in little more than in a concentrated desire to produce an effect which one can never explain, and seldom fully remember. I have seen no evidence to show that any one can claim to be an adept in such matters — has learned a method of thus appearing at will.^ We are acting in the dark. Yet nevertheless the mere fact that on some few occasions this strong desire has actually been followed by a result of this extremely interesting kind is one of the most encouraging phenomena in our whole research. The successes indeed have borne a higher proportion to the failures than I should have ventured to hope. But nowhere is there more need of persistent and careful experimentation ; — nowhere, I may add, have emotions quite alien from Science — mere groundless fears of seeing any- thing unusual — interfered with more disastrous effect. Such fears, one hopes, will pass away, and the friend's visible image will be recognised as a welcome proof of the link that binds the two spirits together.

The case which I shall next quote illustrates both the essential harm- lessness — nay, naturalness — of such an experiment, and the

causeless fear which it may engender even in rational and serious minds.

The long friendship of Mr. S. H. B. with the Verity family was probably one of the factors which enabled him to appear to them ; yet — willing though they were to help in the investigations — the experiment was found too trying to the percipients for frequent repetition.

Yion\ Fhantasfus of the Living, vol. i. pp. 104-109. The following case was especially remarkable in that there were two percipients. The narrative was copied by Gurney from a MS. book of Mr. S. H. B.'s, to which he transferred it from an almanac diary, since lost.

On a certain Sunday evening in November 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being, that I would be present in spirit in the front bed-

1 Some such power as this is frequently claimed in oriental books as attainable by mystic practices. We have not thus far been fortunate enough to discover any perform- ances corresponding to these promises.

room on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss L. S. V. and Miss E. C. v., aged respectively 25 and 11 years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I

determined I would be there was i o'clock in the morning, and I also had a strong intention of making my presence perceptible.

On the following Thursday I went to see the ladies in question, and in the course of conversation (without any allusion to the subject on my part) the elder one told me, that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the appa- rition advanced towards her, and awoke her little sister, who saw me also.

I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied, about I o'clock in the morning.

This lady, at my request, wrote down a statement of the event and signed it.

This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much.

Besides exercising my power df volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influ- ence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will. S. H. B.

Of the original entry in the almanac diary, Mr. B. says : " I recollect having made it within a week or so of the occurrence of the experiment, and whilst it was perfectly fresh in my memory."

Miss Verity's account is as follows : —

January \%th, 1883.

On a certain Sunday evening, about twelve months since, at our house in Hogarth Road, Kensington, I distinctly saw Mr. B. in my

room, about i o'clock. I was perfectly awake and was much terrified. I awoke my sister by scream- ing, and she saw the apparition herself. Three days after, when I saw Mr. B., I told him what had happened ; but it was some time before I could recover from the shock I had received, and the remembrance is too vivid to be ever erased from my memory. L. S. Verity.

In answer to inquiries, Miss Verity adds : " I had never had any hallucination of the senses of any sort whatever."

Miss E. C. Verity says : —

I remember the occurrence of the event described by my sister in the annexed paragraph, and her description is quite correct I saw the apparition which she saw, at the same time and under the same circumstances.

E. C. Verity.

Miss A. S. Verity says : —

I remember quite clearly the evening my eldest sister awoke me by calling to me from an adjoining room ; and upon my going to her bedside, where she slept with my youngest sister, they both told me they had seen S. H. B. stand- ing in the room. The time was about i o'clock. S. H. B. was in evening dress, they told me. A. S. Verity.

Mr. B, does not remember how he was dressed on the night of the occurrence.

Miss E. C. Verity was asleep when her sister caught sight of the figure, and was awoke by her sister's exclaiming, " There is S." The name had therefore met her ear before she herself saw the figure ;

and the hallucina- tion on her part might thus be attributed to suggestion. But it is against this view that she has never had any other hallucination, and cannot therefore be considered as predisposed to such experiences. The sisters are both equally certain that the figure was in evening dress, and that it stood in one particular spot in the room. The gas was burning low, and the phantasmal figure was seen with far more clearness than a real figure would have been.

"The witnesses" (says Gurney) "have been very carefully cross-exa- mined by the present writer. There is not the slightest doubt that their mention of the occurrence to S. H. B. was spontaneous. They had not at first intended to mention it ; but when they saw him their sense of its oddness overcame their resolution. Miss Verity is a perfectly sober- minded and sensible witness, with no love of marvels, and with a consider- able dread and dislike of this particular form of marvel."

[I omit here for want of space the next case, in which Mr. S. H. B. attempted to appear in Miss Verity's house at two different hours on the same evening, and was seen there, at both the times fixed, by a married sister who was visiting in the house.]

Gurney requested Mr. B. to send him a note on the night that he intended to make his next experiment of the kind, and received the following note by the first post on Monday, March 24th, 1884.

March 22}id, 1S84. Dear Mr. Gurney, — I am going to tiy the experiment to-night of making my presence perceptible at 44 Norland Square, at 12 p.m. I will let you know the result in a few days. — Yours very sincerely, S. H. B.

The next letter was received in the course of the following week : —

April, 2rd, 1S84.

Dear Mr. Gurney, — I have a strange statement to show you, respecting my experiment, which was tried at your suggestion, and under the test condi- tions which you imposed.

Having quite forgotten which night it was on which I attempted the pro- jection, I cannot say whether the result is a brilliant success, or only a slight

one, until I see the letter which I posted you on the evening of the experi- ment.

Having sent you that letter, I did not deem it necessary to make a note in my diary, and consequently have let the exact date slip my memory.

If the dates correspond, the success is complete in every detail, and I have an account signed and witnessed to show you.

I saw the lady (who was the subject) for the first time last night, since the experiment, and she made a voluntary statement to me, which I wrote down at her dictation, and to which she has attached her signature. The date and time of the apparition are specified in this statement, and it will be for you to decide whether they are identical with those given in my letter to you. I have com- pletely forgotten, but yet I fancy that they are the same. S. H. B.

This is the statement : —

44 Norland Square, W.

On Saturday night, March 22nd, 1884, at about midnight, I had a distinct impression that Mr. S. H. B. was present in my room, and I distinctly saw him whilst I was quite widely awake. He came towards me, and stroked my hair, I voluntarily gave him this information, when he called to see me on Wed- nesday, April 2nd, telling him the time and the circumstances of the apparition, without any suggestion on

his part. The appearance in my room was most vivid, and quite unmistakable. L. S. Verity.

Miss A. S. Verity corroborates as follows : —

I remember my sister telling me that she had seen S. H. B., and that he had touched her hair, before he came to see us on April 2nd. A. S. V.

Mr. B.'s own account is as follows : —

On Saturday, March 22nd, I determined to make my presence perceptible to Miss v., at 44 Norland Square, Notting Hill, at 12 midnight, and as I had previously arranged with Mr. Gurney that I should post him a letter on the evening on which I tried my next experiment (stating the time and other particulars), I sent a note to acquaint him with the above facts.

About ten days afterwards I called upon Miss V., and she voluntarily told me, that on March 22nd, at 12 o'clock midnight, she had seen me so vividly in her room (whilst widely awake) that her nerves had been much shaken, and she had been obliged to send for a doctor in the morning. S. H. B.

Unfortunately Mr. B.'s intention to produce the impression of touching the percipient's hair is not included in his written account. On August 21st, 1885, he wrote to Gurney, " I remember that I had this intention; " and Gurney remembered that, very soon after the occurrence, he mentioned this as one of the points which made the success " complete in every de- tail ; " and that he recommended him in any future trial to endeavour instead to produce the impression of some spoken phrase.

On this case, Gurney observes : — •

It will be observed that in all these instances the conditions were the same — the agent concentrating his thoughts on the object in view

before going to sleep. Mr. B. has never succeeded in producing a similar effect when he has

been awake. And this restriction as to time has made it difficult to devise a plan by which the phenomenon could be tested by independent observers, one of whom might arrange to be in the company of the agent at a given time, and the other in that of the percipient. Nor is it easy to press for repetitions of the experiment, which is not an agreeable one to the percipient, and is followed by a considerable amount of nervous prostration. Moreover, if trials were fre- quently made with the same percipient, the value of success would diminish ; for any latent expectation on the percipient's part might be argued to be itself productive of the delusion, and the coincidence with the agent's resolve might be explained as accidental. We have, of course, requested Mr. B. to try to produce the effect on ourselves ; but though he has more than once made the attempt, it has not succeeded.

669. In these experimental apparitions, which form, as it were, the spolia ophna of the collector, we naturally wish to know all that we can about each detail in the experience. Two important points are the aj?iount of effort xa.d.^t by the experimenter, and the degree of his consciousness of suc- cess. The amount of effort in Mr. S. H. B.'s case (for instance) and in Mr. Godfrey's (668 A) seems to have been great ; and this is encouraging, since what we want is to be assured that the tension of will has really some power. It seems to act in much the same way as a therapeutic suggestion from the conscious self; one can never make sure that any given self- suggestion will " take " ; but, on the whole, the stronger the self-sugges- tions, the better the result. It is therefore quite in accordance with analogy that a suggestion from without, given to a hypnotised person, should be the most promising way of inducing these self-projections. It should be

strongly impressed on hypnotised subjects that they can and must temporarily " leave the body," as they call it, and manifest themselves to distant persons — the consent, of course, of both parties to the experiment having been previously secured.

Of this type were Dr. Backman's experiments with his subject " Alma," already mentioned (in 573 C) ; and although that series of efforts was pre- maturely broken off, it was full of promise. There were some slight indi- cations that Alma's clairvoyant excursions were sometimes perceptible to persons in the scenes psychically invaded ; and there was considerable and growing evidence to her own retention in subsequent memory of some details of those distant scenes.

By all analogy, indeed, that subsequent memory should be an eminently educable thing. The carrying over of recollections from one stratum of personality into another — as hypnotic experiment shows us — is largely a matter of patient suggestion. It would be very desirable to hypnotise the person who had succeeded in producing an experimental apparition, of Mr. S. H. B.'s type, and to see if he could then recall the psychical excur- sion. Hypnotic states should be far more carefully utilised in connection with all these forms of self-projection.

670. In these self-projections we have before us, I do not say the most useful, but the most extraordinary achievement of the human will. What

can lie further outside any known capacity than the power to cause a sem- blance of oneself to appear at a distance ? What can be a more central action — more manifestly the outcome of whatsoever is deepest and most unitary in man's whole being? Here, indeed, begins the justification of the conception expressed at the beginning of this chapter; — that we should now see the subliminal self no longer as a mere chain of eddies or backwaters, in some way secluded from the main stream of man's being, but rather as itself the central and potent current, the most truly identifiable with the man himself. Other achievements have their manifest limit ; where is the limit here ? The spirit has shown itself in part dissociated from the organism ; to what point may its dissociation go ? It has shown some independence, some intelligence, some permanence. To what degree of intelligence, independence, permanence, may it conceivably attain? Of all vital phenomena, I say, this is the most significant ; this self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death.

[207 A

APPENDICES

TO

CHAPTER II

207 A. Some striking cases of forgotten terrors giving rise to hysterical attacks, which have been cured by the skilful use of

hypnotic suggestion, are given in Drs. Raymond and Janet's Nevroses et Idees fixes.

The book contains many examples of "fixed subconscious ideas" at various depths of submergence, the most completely forgotten being often the most potent for mischief. A fixed memory of this kind, removed, so to say, from the general mental circulation, may act in precisely the same way as an actual lesion to motor nerves, inducing definite physical dis- abilities.

" The contraction persists," says Dr. Janet of one such case (vol. i. p. 344), " because the <?;;2(?A'6'i'Z persists, involving always the same psycho- logical and physiological consequences. It is, so to say, 2i fixed emotion — a variety of fixed idea of which we from outside can see only one exterior manifestation, while the patient herself is unaware of the interior phenomenon which determines it,"

To attempt to cure such patients without first discovering the true cause of mischief by some automatic message (as writing, or crystal vision, or utterance in hypnotic trance) which emanates from subliminal strata oi their being, is like trying to open a secret drawer without having dis- covered the spring.

But Dr. Janet finds that hypnotic suggestion, — used with great patience and tact, — is able gradually to remove a great number of these mental spasms and insistent memories. It is not, of course, enough to make the suggestion crudely and bluntly. In order to enable it to take, it must be grafted adroitly upon the patient's mental condition of the moment. First of all, one must discover the hidden sources of her trouble — of which sources, strangely enough, she is often herself un- aware — and then one must gradually suggest successive slight modifica- tions in the painful memory. " The incident which gave you the shock was not so bad as you think ; it really happened thus and thus," says Dr. Janet, until at last the old horror is forgotten, or transformed into some- thing grotesque or innocuous.

Thus one patient is led to believe that the haunting word " cholera "

is really the name of a Chinese general; another, who has loved not wisely, but too well, is induced to see the lover of her hallucinatory memories with head transformed into a pig's, and undergoes a revulsion of feeling, a la Titania (vol. ii. p. 135).

Another curious case (vol. ii. p. 256) in which hypnotism first explained the trouble and then did much to amend it, is that of a boy, " Rou," whose short life has been plentifully interspersed with hysterical " fugues " or escapades, of which (like Ansel Bourne, 225 A) he loses all memory when he returns to normal life. He comes to himself suddenly — in a forest, in a convent, in a street-passage — and, as I say, remembers nothing, except an occasional drenchi?ig from rain or river, which has, in fact, for the moment partially awakened him from his somnambulic state. Hypnotisation, however, brings back the memory of the " fugues " (just as it did with Ansel Bourne), and we find that they have all been the work- ing out of an idee fixe — that of going to sea as a cabin-boy. During these " fugues " the lad was anaesthetic, and consequently endured cheerfully extraordinary hardships, allowing himself with perfect insouciance to be treated by rough canal-men like a beast of burden. Hypnotic suggestion was able to avert these " fugues " whenever the boy was dimly conscious that they were coming on, although his brain was too profoundly affected to make the prognosis a hopeful one.

Many of these cases remind us of the narratives of Drs. Breuer and Freud, in their Studien ilber Hysterie (of which accounts are given above, in sections 217 and 218). I give as a sample one case of this type (Janet, vol. ii. p. 234), where hysterical attacks depending on the revival of a scheme of emotion (etat emofif systematique) which

has become sub- conscious are cured by this same process of first discovering, and then gradually removing, the alarming memory.

A girl of eighteen, designated as Lie, has suffered for two years from almost daily convulsive attacks. Each attack constitutes a revival of a past scene, constituting in rudimentary form a secondary state of personality. The attack begins with syncope, and the return to conscious life is a return to a condition of terror, with cries of " Lucien, Lucien," as if appealing to some one for defence ; then she rushes to the window and cries " Thieves ! " and then gradually re-enters her ordinary state. Asked what she can remember of such a scene, the girl can recollect nothing. She thinks that her attacks were originally induced by distress and fear at the sight of her father's drunkenness. She knows no one called Lucien. She came to Paris alone, and there seems to be no external way of supplying any possible defect in her memory.

Hypnotism, however, comes promptly to the physician's aid. Thrown into the hypnotic sleep, the patient recovers at once the details of a tragic story of her childhood — of an insult offered to her, from which a " Lucien " had defended her, and of a theft at the chateau where she worked, which followed a few days later. These terrifying events gave

rise to attacks of syncope, somnambulism, &c., — and those attacks had now, in their turn, obliterated the memory of the events from the patient's waking mind. When she was reminded of them, they gradually recurred to her, and at the same moment the convulsive attacks which had been troubling her more or less ever since the events occurred entirely ceased.

Here is another remarkable case (p. 248) of the efficacy of hypnotic suggestion, first in discovering the nature of a mental confusion, and

then in curing it. A young officer, Pk., is brought to the Salpetriere, having fallen down in the Champs Elys^es, and seeming^ entirely bewildered on rising up again. Arrived at the hospital, he holds out his hand to Dr. Janet, and addresses him as Dr. N. — a doctor at a military hospital at Brest. Asked what he means, and where he supposes himself to be, he replies, " We are at the military hospital at Brest, and you are Dr. N. They brought me here a few days ago — in May 1896." As a matter of fact, this occurred on July 6th, 1895. Next day the patient is in a different phase, and knows quite well that he is in Paris, although he remembers nothing about imagining himself to be at Brest. On inquiry it appears that this young man of twenty-eight is suffering from the combined effects of typhoid, dysentery, marsh-fever, sunstroke, an unfortunate marriage, and a tendency to absinthe. These troubles have made him hysterical, so that if he receives any shock or stimulus — as a threat of divorce or a glass of brandy — he is apt to become unconscious, and then to act in all sorts of odd ways, till he wakes up again in sur- prise, and with no recollection.

Fortunately he can be thrown at once into a somnambulic state which brings back the memory of the spontaneous somnambulisms. He is then able to explain how he came to suppose himself to be in the hospital at Brest, and in the year 1896. He had, in fact, while walking in the Champs Elys^es, been planning to apply for treatment in a military hospital and calculating that by about May 1896 he would be in the hospital, at Brest, where he knew the aforesaid Dr. N. Falling into his secondary state, he had no longer the ability to distinguish between this reverie and reality ; and the continuing reverie substituted itself for the actual sur- roundings, so that he imagined himself to be already in the Brest hospital, as if his calculation had already worked itself out.

So soon as his excessive modifiability had thus been discovered, it was comparatively easy to give him the suggestions needed to set right his habits and to inspire him with strength for the future. He has since distinguished himself in military service abroad.

221 A. It is well known that a great variety of slight causes — hunger, fatigue, slight poisoning by impure air, a small degree of fever, &c. — are sometimes enough to produce a transient perturbation of personality of the most violent kind. I give as an instance the following account of a feverish experience, sent to me by the late Robert Louis Stevenson, from Samoa, in 1892 (and published in Proceedings S. P. R., vol. ix. p. 9). In

Stevenson's paper on his own dreams, alluded to in 314, we have one of the most striking examples known to me of that helpful and productive subliminal uprush which I have characterised as the mechanism of genius. It is, therefore, interesting to observe how, under morbid conditions, this temperament of genius — this ready permeability of the psychical dia- phragm — transforms what might in others be a mere vague and massive discomfort into a vivid though incoherent message from the subliminal storm and fire. The result is a kind of supraliminal duality, the percep- tion at the same time of two personalities — the one rational and moral, the other belonging to the stratum of dreams and nightmare.

Vailima Plantation, Upoho, Samoan Islands, July Uik, 1892.

Dear Mr. Myers, — I am tempted to communicate to you some experi- ences of mine which seem to me (ignorant as I am) of a high psychological interest.

I had infamous bad health when I was a child and suffered much from night fears ; but from the age of about thirteen until I was past thirty I did not know what it was to have a high fever or to wander in my mind. So that these experiences, when they were renewed, came upon me with entire fresh- ness ; and either I am a peculiar subject, or I was thus enabled to observe them with unusual closeness.

Experience A. During an illness at Nice I lay awake a whole night in extreme pain. From the beginning of the evening one part of my mind became possessed of a notion so grotesque and shapeless that it may best be described as a form of words. I thought the pain was, or was connected with, a wisp or coil of some sort ; I knew not of what it consisted nor yet where it was, and cared not ; only I thought, if the two ends were brought together, the pain would cease. Now all the time, with another part of my mi?id, which I ventured to think was 7nyself I was fully alive to the absurdity of this idea, knew it to be a mark of impaired sanity, and was engaged with my other self'vsx a perpetual conflict. Myself had nothing more at heart than to keep from my wife, who was nursing me, any hint of this ridiculous hallucination ; the other was bound that she should be told of it and ordered to effect the cure. I believe it must have been well on in the morning before the fever (or the other fellow) triumphed, and I called my wife to my bedside, seized her savagely by the wrist, and looking on her with a face of fury, cried: "Why do you not put the two ends together and put me out of pain ? "

Experience B. The other day in Sydney I was seized on a Saturday with a high fever. Early in the afternoon I began to repeat mechanically the sound usually written "mhn," caught myself in the act, instantly stopped it, and explained to my mother, who was in the room, my reasons for so doing. "That is the beginning of the mind to wander," I said, "and has to be resisted at the outset." I fell asleep and woke, and for the rest of the night repeated to myself mentally a nonsense word which I could not recall next morning. I had been reading the day before the life of Swift, and all night long one part of my mind {the other fellow) kept informing me that I was not repeating the word myself, but was only reading in a book that Swift had so repeated it in his last sickness. The temptation to communicate this

nonsense was again strongly felt by fjiyself, but was on this occasion triumphantly resisted, and my watcher heard from me all night nothing of Dean Swift or the word, nothing but what was rational and to the point. So much for the two consciousnesses when I can disentangle them ; but there is a part of my thoughts that I have more difficulty in attributing. One part of my mind continually bid me remark the transrational fehcity of the word, examined all the syllables, showed me that not one was in itself significant, and yet the whole expressed to a nicety a voluminous distress of one in a high fever and his annoyance at and recoil from the attentions of his nurses. It was probably the same part (and for a guess the other fellow) who bid me compare it with the nonsense words of Lewis Carroll as the invention of a lunatic with those of a sane man. But surely it was j/iyself {and myself in a perfectly clear-headed state) that kept me trying all night to get the word by heart, on the ground that it would afterwards be useful in literature if I wanted to deal with mad folk. It must have been myself, I say, because the other fellow believed (or pretended to believe) he was reading the passage in a book where it could always be found again when wanted.

Experience C. The next night the other fellow had an explanation ready for my sufferings, of which I can only say that it had something to do with the navy, that it was sheer undiluted nonsense, had neither end nor beginning, and was insusceptible of being expressed in words. Myself knew this ; yet I gave way, and my watcher was favoured with some references to the navy. Nor only that ; the other fellow was annoyed — or / was annoyed — on two inconsistent accounts : first, because he had failed to make his meaning comprehensible ; and second, because the nurse displayed no interest. The other fellow would have liked to explain further ; but myself was much hurt at having been got into this false position, and would be led no further.

In cases A and C the illusion was amorphous. I knew it to be so, and yet succumbed to the temptation of trying to communicate it. In case B the idea was coherent, and I managed to hold my peace. Both

consciousnesses, in other words, were less affected in case B, and both more affected in cases A and C. It is perhaps not always so : the illusion might be coherent, even practical, and the rationai authority of the mind quite in abeyance. Would not that be lunacy ?

In case A I had an absolute knowledge that I was out of my mind, and that there was no meaning in my words ; these were the very facts that I was anxious to conceal ; and yet when I succumbed to the temptation of speaking, my face was convulsed with anger, and I wrung my watcher's wrist with cruelty. Here is action, unnatural and uncharacteristic action, flowing from an idea in which I had no belief, and which I had been concealing for hours as a plain mark of aberration. Is it not so with lunatics ?

I have called the one person myself and the other the other fellow. It was myself who spoke and acted ; the other fellow seemed to have no control of the body or the tongue ; he could only act through myself, on whom he brought to bear a heavy strain, resisted in one case, triumphant in the two others. Yet I am tempted to think that I know the other fellow ; I am tempted to think he is the dreamer described in my Chapter on Dreams to which you refer. Here at least is a dream belonging to the same period, but this time a pure dream, an illusion, I mean, that disappeared with the return of the sense of sight, not one that persevered during waking moments, and while I was able

to speak and take my medicine. It occurred the day after case B and before case C.

Case D. In the afternoon there sprang up a storm of wind with monstrous clouds of dust ; my room looked on a steep hill of trees whose boughs were all blowing in the same direction ; the world seemed to pass by my windows like a mill-race. By this turmoil and

movement I was confused, but not distressed, and surprised not to be distressed ; for even in good health a high wind has often a painful influence on my nerves. In the midst of this I dozed off asleep. I had just been reading Scott's ' Life of Dryden,' had been struck with the fact that Dryden had translated some of the Latin hymns, and had wondered that I had never remarked them in his works. As soon as I was asleep I dreamed a reason why the sound of the wind and the sight of the flying dust had not distressed me. There was no wind, it seemed, no dust ; it was only Dryden singing his translated hymns in one direction, and all those who had blamed and attacked him after the Revolution singing them in another. This point of the two directions is very singular and insane. In part it meant that Dryden was continuously flying past yet never passing my window in the direction of the wind and dust, and all his detractors similarly flying past yet not passing towards the other side. But it applied, besides this, both to the words and to the music in a manner wholly insusceptible of expression.

That was a dream; and yet how exactly it reproduces the method of my other fellow while I was awake. Here is an explanation for a state of mind or body sought, and found, in a tissue of rabid, complicated, and inexpressible folly. — Yours very sincerely, Robert Louis Stevenson.

222 A. A good example of the application of true scientific method to problems which doctors of the old school did not think worth their science is Dr. Janet's treatment of a singular problem which the mistakes of brutal ignorance turned in old times into a veritable scourge of our race. I speak of demoniacal possession, in which affliction Dr. Janet has shown himself a better than ecclesiastical exorcist.

I give here a typical case of pseudo-possession from Ne'vroses et Idees fixes (vol. i. pp. 377-389) : Achille, as Professor Janet calls him, was a timid and rather morbid young man, but he was married to a good wife, and nothing went specially wrong with him until his return

from a business journey in 1890. He then became sombre and taciturn — sometimes even seemed unable to speak — then took to his bed and lay murmuring incomprehensible words, and at last said farewell to his wife and children, and stretched himself out motionless for a couple of days, while his family waited for his last breath.

" Suddenly one morning, after two days of apparent death, Achille sat up in bed with his eyes wide open, and burst into a terrible laugh. It was a convulsive laugh which shook all his limbs ; an exaggerated laugh which twisted his mouth; a lugubrious, satanic laugh which went on for more than two hours.

" From this moment everything was changed. Achille leapt from his bed and refused all attentions. To every question he answered, ' There's nothing to be done ! let's have some champagne ; it's the end of the

world ! ' Then he uttered piercing cries, * They are burning me — they are cutting me to pieces ! ' "

After an agitated sleep, Achilla woke up with the conviction that he was possessed with a devil. And in fact his mouth now uttered blasphemies, his limbs were contorted, and he repeatedly made imsuccessful efforts at suicide. Ultimately he was taken to the Salpetriere, and placed under Professor Janet, who recognised at once the classic signs of posses- sion. The poor man kept protesting against the odious outrages on re- ligion, which he attributed to a devil inside him, moving his tongue against his will. " Achille could say, like a celebrated victim of possession, Pere Surin, ' It is as though I had two souls ; one of which has been dispos- sessed of its body and the use of its organs, and is frantic at the sight of the other soul which has crept in.' "

It was by no means easy to get either at Achille or at his possessing devil. Attempts to hypnotise him failed, and any remonstrance was met with insult. But the wily psychologist was accustomed to such diffi- culties, and had resort to a plan too insidious for a common devil to suspect. He gently moved the hand of Achille in such a way as to suggest the act of writing, and having thus succeeded in starting auto- matic script, he got the devil thus to answer questions quietly put while the raving was going on as usual. " I will not believe in your power," said Professor Janet to the malignant intruder, " unless you give me a proof." "What proof?" "Raise the poor man's left arm without his knowing it." This was done — to the astonishment of poor Achille — and a series of suggestions followed, all of which the demon triumphantly and unsuspectingly carried out, to show his power. Then came the suggestion to which Professor Janet had been leading up. It was like getting the djinn into the bottle. " You cannot put Achille soundly to sleep in that arm-chair ! " " Yes, I can ! " No sooner said than done, and no sooner done than Achille was delivered from his tormentor — from his own tormenting self.

For there in that hypnotic sleep he was gently led on to tell all his story ; and such stories, when told to a skilled and kindly auditor, are apt to come to an end in the very act of being told.

Achille had been living in a day-dream ; it was a day-dream which had swollen to these nightmare proportions, and had, as it were, ousted his rational being ; and in the deeper self-knowledge which the somnam- bulic state brings with it the dream and the interpretation thereof became present to his bewildered mind.

The fact was that on that fateful journey when Achille's troubles began he had committed an act of unfaithfulness to his wife. A gloomy anxiety to conceal this action prompted him to an increasing taciturnity, and morbid fancies as to his health grew on him until at last his day- dream led him to imagine himself as actually dead. " His two days' lethargy was but an episode, a chapter in the long dream."

What then was the natural next stage of the dream's development? " He dreamt that, now that he was dead indeed, the devil rose from the abyss and came to take him. The poor man, as in his somnambulic state he retraced the series of his dreams, remembered the precise instant when this lamentable event took place. It was about 1 1 a.m. : a dog barked in the court at the moment, incommoded, no doubt, by the smell of brimstone ; flames filled the room ; numbers of little fiends scourged the unhappy man, or drove nails into his eyes, and through the wounds in his body Satan entered in to take possession of head and heart."

From this point the pseudo-possession may be said to have begun. The fixed idea developed itself into sensory and motor automatisms — visions of devils, uncontrollable utterances, automatic script — ascribed by the automatist to the possessing devil within.

And now came the moment when the veracity, the utility, of this new type of psychological analysis was to be submitted to yet another test. From the point of view of the ordinary physician Achille's condition was almost hopeless. Physical treatment had failed, and death from exhaustion and misery seemed near at hand. Nor could any appeal have been effective which did not go to the hidden root of the evil, which did not lighten the load of morbid remorse from which the whole series of troubles had developed. Fortunately for Achille, he was in the hands of an unsurpassed minister to minds thus diseased. Professor Janet adopted his usual tactics — what he terms the dissociation and the gradual substitution of ideas. The incidents of the miserable memory were modified, were explained away, were slowly dissolved from the brooding brain, and the hallucinatory image of the offended wife was presented to the sufferer at what novelists call the psychological moment, with pardon in her eyes. "Such stuff as dreams are made of!" — but even by such means was Achille

restored to physical and moral health ; he leads now the life of normal man ; he no longer " walketh in a vain shadow, and disquieteth himself in vain."

Compare with this the mediaeval case of " Sceur Jeanne" (832 B). Professor Flournoy's subject " Helene Smith " (834-842) is another instance of " pseudo-possession," though not by imaginary demons.

223 A. The following is a case of alternating consciousnesses apparently developed out of accesses of " sleep-waking." The account is taken from a paper by Dr. EUiotson on " Instances of Double States of Consciousness independent of Mesmerism" in the Zoist, vol. iv. p. 158, being quoted by him from the Edinburgh Philosophical Transactions of 1822.

Dr. Devan read to the Royal Society of Edinburgh, in February 1822, the history of a case observed by Dr. Dyce of Aberdeen, in a girl sixteen years old, which lasted from March 2nd to June nth, 1815. The first symptom was an uncommon propensity to fall asleep in the evenings. This was followed by the habit of talking in her sleep on these occasions. One evening she fell asleep in VOL. I. u

this manner : imagining herself an Episcopal clergyman, she went through the ceremony of baptizing three children, and gave an appropriate prayer. Her mistress shook her by the shoulders, on which she awoke, and appeared unconscious of everything, except that she had fallen asleep, of which she showed herself ashamed. She sometimes dressed herself and the children while in this state . . . answered questions put to her in such a manner as to show that she understood the question. . . . One day, in this state, she sat at breakfast, with perfect correctness, with her eyes shut. She afterwards awoke with the child on her knees, and wondered how she got on her clothes. . . . She sang a hymn delightfully while in this

state, and ... it appeared incom- parably better done than she could accomplish when awake. . . . The circum- stances which occurred during the paroxysm were completely forgotten by her when the paroxysms were over, but were perfectly remarked during subsequent paroxysms. . . . [One] Sunday she was taken to church by her mistress while the paroxysm was on her. She shed tears during the sermon, particularly during the account given of the execution of three young men at Edinburgh who had described, in their dying declarations, the dangerous steps with which their career of infamy and vice took its commencement. When she returned home she recovered in a quarter of an hour, was quite amazed at the questions put to her about the church sermon, and denied that she had been to any such place ; but next night on being taken ill she mentioned that she had been at church, repeated the words of the text, and in Dr. Dyce's hearing gave an accurate account of the tragical narrative of the three young men by which her feelings had been so powerfully affected.

223 B. I give next an early instance of the method of elucida- tion of the mental condition in the secondary state through suitable experiments in automatic action, — the method which — as we see in other sections of this chapter — has been so successfully developed in the hands of Dr. Janet and other psychologists.

Dr. Mesnet^ records the case of a soldier, F , who received a

gunshot wound in the head at Sedan, and was afterwards subject to periodical attacks, lasting for about a day in each month, of a kind of somnambulism, during which he hears, tastes, and smells nothing ; and hardly sees at all except when the sense of touch calls his attention to objects, which he can then, as it seems, see distinctly.

During these accesses his actions seem purely automatic, and are for the most part an exact repetition of his everyday mode of life at the hospital. But by tactile suggestion the memory can be made to go back to an earlier epoch.

Thus if a cane is put into his hand in a way which suggests a rifle, he goes through the movements, and utters the brief cries, of battle : " Henri ! " " There they are ! at least a score of them ! " " We must try and settle this beween us ! " &c.

Now let us see in what way the act of writing revivified past experience. I abridge Dr. Mesnet's account (p. i8 segq.) which contains several points

1 De r Automatisme de la Mimoire, &c. Par le Dr. Ernest Mesnet. Paris, 1874.

of interest. " He passed his hands over the table ; felt the handle of a drawer ; opened it and took out a pen, which at once excited in him the idea of writing. He felt in the drawer, and took out some sheets of paper and an ink-bottle. These he placed on the table, sat down, and began a letter addressed to his general, urging his own good conduct and courage, and asking his general to endeavour to procure for him the military medal.

" The faults of speUing, &c., in the letter were neither more nor less numerous than was habitual with the subject in his normal state. The facility with which he wrote, keeping to the true hues, showed that he saw what he was doing. To test this, we repeatedly placed a sheet of iron between his eyes and hand. He continued to write a few words illegibly, then ceased to write, without showing impatience. When the obstacle was removed he finished the imperfect Ime, and began another. The sense of sight was therefore needful to the written expression of the subject's thought.

" The ink in his inkstand was then replaced by water. He perceived the faintness of the letters traced, wiped his pen again and again, but never looked at the ink-bottle. His field of vision, it seemed, was

awakened by touch alone, and was limited to objects with which he was actually in contact.

" He was writing on a sheet of paper which lay on a pile of about ten similar sheets. We quickly drew this top sheet away, and his pen continued to write on the second sheet. When he had written about ten words on the second sheet we snatched this also away, and he continued his phrase at exactly the same point on the third sheet. This process was repeated, and on the fifth sheet there was nothing but his signature at the bottom. Nevertheless, he read over and corrected his letter on this blank fifth sheet, scattering stops and corrections over the empty page, each of which corresponded to mistakes made on the co-ordinate points of the pages which had been snatched away from him."

On a later occasion (p. 23) pens were put in his way again; and as soon as he touched them he sat down and began a letter to a friend, this time making an appointment for the evening, after a concert at the cafe ol the Champs Elysees, at which (as he supposed) he had to sing. Some slight change in the surroundings had carried his automatic reminiscence back to this other phase of his past career.

Here, then, we have automatic writings appearing to proceed from the writer's known personality, but projected backwards to an earlier point of time. They may be compared with writings professing to emanate from a personality other than the writer's, but at the present moment of time. We shall find, I think, that this is not necessarily a deep-seated distinc- tion \ rather that the automatic writing, while representing some disloca- tion or rearrangement — some " allotropic form," as I have elsewhere suggested — of the writer's personality, yet' may sometimes take its super-

ficial colour from some almost accidental circumstance, some suggestion round which the flow of more or less incoherent mentation crystallises into definite shape. The subject is discussed fully in Chapter VIII.

224 A. The following case of involuntary crime committed by a boy named Sorgel, in a state of secondary consciousness, is summarised from an account given in the paper by Dr. Elliotson, already referred to in 223 A {Zoist,vo\. iv. pp. 172-79), being quoted by him from Anselm Ritter von Feuerbach's ^ collection of trials.

" Sorgel (says Dr. Elliotson) was a poor, innocent, industrious youth, subject first to violent epilepsy, and then to paroxysms of second consciousness, in which he had delusions and ungovernable criminal propensities, the whole of which he was ignorant of upon returning to his ordinary state of consciousness, though in his morbid state he remembered the occurrences of his natural state." On September 7th, 1824, in a state of post-epileptic consciousness, Sorgel murdered an old wood- cutter in a forest, chopping ofi" his head and both his feet with one of his own axes. Returning from the forest, Sorgel told several people what he had done. He said that he had drunk a felon's blood, and that he was now quite well, as a felon's blood was supposed to be a cure for the falling sickness. He also said that a year ago some one had buried his blood on the hill ; that he had gone there and found the man who had done it and had killed him.

The next day Sorgel was examined by the criminal court, and repeated the same story ; he was taken to see the body, and recognised it without the slightest air of embarrassment or remorse. As an excuse for the murder, he repeatedly said that he killed the man in order to drink his blood and be cured by it.

This state of consciousness lasted a week. He then returned spontaneously to his natural state. On September 15 th the judges found him quiet : his conversation was coherent ; his appearance and

manner totally changed. He did not remember anything about the murder, but sup- posed he must have committed it, since every one told him he had. Nor did he remember having confessed to the crime, or having been shown his victim's body. He admitted having heard that the blood of a felon was a cure for the falling sickness, but observed that the man he killed was no felon. Examined again, September 28th, the axe was laid before him : he did not know it. Nothing new could be elicited. Of the period between September 7th and 15th, he only knew that "his head was very confused, and that he dreamt all manner of nonsense." He did not remember the substance of his dreams ; only one or two circumstances remained with him, as that the judge had visited him in prison, and that some one had

^ Feuerbach was for ten years President of the Central Criminal Court of a province of Bavaria. It was chiefly owing to his exertions that torture was abolished in the criminal procedure of that state ; and he was the composer of a reformed code which was adopted in 1813, and formed the basis of reforms in other German States.

written at the table. He was acquitted of the crime, as not being responsible for his action at the time, and died a few months later in a lunatic asylum.

A somewhat similar case of the post-epileptic type was recorded by Elliotson in the Zoist (vol. i. pp. 340-49, and vol. viii. pp. 237—52) as having come under his own observation. The patient, a lad named Thomas Russen, having become blind, deaf, and dumb after an epileptic fit, was cured by " mesmeric " treatment. Three months later he had another seizure— apparently due to a remark casually overheard about deafness, dumbness, and blindness — and was again cured by " mesmerism," by Mr. H. S. Thompson.

Another case of a man whose secondary condition was characterised by violent criminal propensities was given in the Medical News (Philadelphia, U.S.A.), February 21st, 1891, in an article by G. R. Trowbridge, M.D., entitled " A Case of Epilepsy with Double Consciousness." This case is quoted in the Proceedings S.P.R., vol. vii. p. 256.

225 A. A full account of the well-known cage of Ansel Bourne was first published in the Proceedings S.P.R., vol. vii. pp. 221-58, in a paper by Dr. Hodgson, entitled "A Case of Double Consciousness." I give extracts from this paper, as follows : —

The case which I am about to relate has many points of interest. The secondary condition has, so far as can be ascertained, occurred only once in the lifetime of the subject ; and the memory of it, entirely lost during waking hours, is easily, though incompletely, brought back by putting the patient into the hypnotic trance.

Ansel Bourne, at the time of his seizure, was an itinerant preacher sixty-one years old, and residing in the small town of Greene, in the State of Rhode Island. One morning, whilst apparently in his usual state of health, he disap- peared, and in spite of the publicity which the newspapers gave to the fact, and the efforts of the police to find him, he remained undiscovered for a period of two months, at the end of which time he turned up at Norristown, Pennsylvania, where for the previous six weeks he had been keeping a small variety store under the name of A. J. Brown, appearing to his neighbours and customers as a normal person, but being, as it would seem, in a somnambulistic condition all the while. As Elder Bourne's life presents at least one other incident of great interest, I shall give a sketch of its entire course, as an introduction to my account of the episode which forms the main subject of this paper.

Ansel Bourne is of New England parentage, and was born in New York city, July 8th, 1826. His maternal grandfather "lost his mind " late in life ("about seventy"), but seems to have had no acute form of insanity. His father " became dissipated," so that Ansel's mother and he separated when Ansel was only seven years old, and the boy's early life was spent in poverty, with little schooling and much work, until at the age of fifteen he was set to learn the carpenter's trade at Olneyville, Rhode Island. From then to the age of thirty-one he worked at his trade at various places in that state. Being of a serious turn of mind, he read and studied a good deal in his leisure moments, and from having become a member of the Baptist Church, changed at last into

a convinced atheist, not of the disputatious and aggressive sort, but silent and stubborn, as he is wont to be in other matters which are exclusively " his own business." Meantime he had married, in 1854, and had children, and in 1857 was living at Westerly, Rhode Island, next door to Mr. Taylor, minister of the so-called " Christian " Church, for whom he had come to cherish a decided feeling of enmity. In relating the crisis of that year, I abridge the account given in a pamphlet ^ which has had a wide circulation.

The following is a brief summary of the facts related in the pamphlet, which are given fully in Dr. Hodgson's paper : —

On August 6th, 1857, Ansel Bourne was brought home ill. Thinking him- self recovered, he was working again in his garden on August 14th, the hottest day of the season ; in the middle of the day he experienced much pain in his head, but went on working at intervals. On August i6th he suddenly became unconscious, and this lasted for two days. The doctor who attended him put it down to a severe sunstroke. He recovered, but had several relapses.

On Wednesday, October 28th, he went out for a walk, feeling quite well. An unaccountable idea suddenly occurred to him that he ought to go to church; but he said to himself that he would rather be struck deaf and dumb for ever than go there. A few minutes later he felt dizzy, and sat down on a stone by the side of the road. Then, in the words of the pamphlet : " In an instant it seemed as though some powerful hand drew something down over his head, and then over his face, and finally over his whole body ; depriving him of his sight, his hearing, and his speech, and rendering him perfectly helpless. Yet he had as perfect power of thought as at any time in his life. His mind instantly went back to the conflict of his thoughts, some eight or ten minutes before. The terrible decision and choice, ' I would rather be struck deaf and dumb for ever, than go to the Christian Chapel,' came before him with awful sig- nificance. It seemed that God had truly taken him at his word, and given him what he had chosen." He was soon found and carried home in a waggon. He was perfectly sensible of everything that happened ; he could feel perfectly, but could not see, hear, or speak, so that he was thought by the doctor and his friends to be entirely unconscious. He remained firmly convinced that this was a judgment on him for his sins. About twenty-six hours after the seizure his sight was suddenly restored, and he was then able to communicate with his friends in writing. He could still neither hear nor speak, though he could use his tongue freely in other ways. On November nth, at his own desire, he was carried to the " Christian Chapel," and wrote a message on his slate to be read to the congregation, announcing his conversion.

On the following Sunday, November 15th, he went again to the chapel and wrote another message to the same effect to be read aloud. As a further sign to them of his state of mind, he wished to stand up before the congregation and

1 " Wonderful Works of God : a narrative of the wonderful facts in the case of Ansel Bourne, of West Shelby, Orleans Co., N.Y., who, in the midst of opposition to the Christian religion, was suddenly struck blind, dumb, and deaf ; and after eighteen days was suddenly and

completely restored, in the presence of hundreds of persons, in the Christian Chapel at Westerley, on the 15th of November 1857. Written under his direction." (Entered according to Act of Congress, in the year 1S58, by Ansel Bourne, in the clerk's office of the District Court for the Southern District of the State of New York.)

hold up his hands. In the general emotional excitement that followed the read- ing of his message, he stood up in the pulpit and lifted up his hand, and in an instant his hearing and speech were suddenly restored, and from that time onwards he has always had the complete use of his faculties.

The result of these experiences was to make him adopt the career of an itinerant preacher; but finding the hard work and incessant travelling too much for his health, he returned to his former trade of a carpenter. His second wife, whom he married in 18S2, disapproved of his absences from home in the course of his preaching, so that he confined his labours to the immediate vicinity. On this account he became somewhat troubled, thinking that he was not so active in religious work as he ought to be, and he was afterwards inclined to think that if he had been more active and therefore more contented with his work, his subsequent experiences would never have occurred.

At this point I resume Dr. Hodgson's narrative.

January 17th, 1887, he went from his home in Coventry, R.I., to Providence, in order to get money to pay for a farm which he had arranged to buy, leaving his horse at Greene Station, in a stable, expecting to return the same afternoon from the city. He drew out of bank $551, and paid several small bills, after which he went to his

nephew's store, 121 Broad Street, and then started to go to his sister's house in Westminster Street. This was the last that was known of his doings at that time. He did not appear at his sister's house, and did not return to Greene, where his horse remained for about three weeks, and was finally taken away by Mrs. Bourne, [The police were communicated with, and the disappearance was announced in the local paper.]

Notwithstanding the publicity given to the fact of his disappearance, no tidings whatever were received of him till March 14th, eight weeks later. The account of the morning of March 14th, as given to us by Mr. Bourne in reply to our inquiries, agrees substantially with that given to Dr. Weir Mitchell (who has taken much interest in the case, and has kindly allowed us to use his notes in the preparation of this paper) a year ago by Mr. Bourne, and with that furnished to Dr. Weir Mitchell by Surgeon-General L. H. Read, who was summoned to examine Mr. Bourne on the morning of March 14th, soon after he regained his ordinary waking consciousness. The contemporary newspaper accounts which we have seen are also in substantial agreement with the results of our recent inquiries.

It appears that Ansel Bourne arrived at Norristown, Pa., about February 1st, 1887, i.e. two weeks after his disappearance from Providence, R.I. Under the name of A. J. Brown he rented a store-room at 252 East Main Street, from Mr. Pinkston Earle, and divided the room into two by means of curtains. The rear portion of the room he filled with furniture and used as a "general living" apartment, not only sleeping there, but preparing his own meals there also. The front portion of the room he stocked with notions, toys, con- fectionery, &c. These he purchased and paid for in Philadelphia, which he visited each week for the purpose of replenishing his stock. He fastened a sign to his window, reading ^. /. ^ri'w/z. The room which he rented was part of the house in which the Earle family were dwelling, but although they came in daily contact with " Mr. Brown," there was nothing in his manner or proceedings which suggested anything peculiar. He was quiet in his behaviour,

precise and regular in his habits, and paid his bills promptly. He was espe- cially punctual in the closing of his store at 9 p.m. on ordinary week-days, and at ID P.M. on Saturday. He attended the Methodist church on Sunday, and on one occasion, at a religious meeting, he related an incident which he said he had witnessed on a steamboat years previously on the passage from Albany to New York, and his remarks were thought particularly relevant to the point under consideration. In short, none of the persons who had any dealings with him seem to have conceived any suspicion that he was in any unusual condition or labouring under any form of vagary.

On the morning of Monday, March 14th, about five o'clock, he heard, he says, an explosion like the report of a gun or pistol, and waking, he noticed that there was a ridge in his bed not like the bed he had been accustomed to sleep in. He noticed the electric light opposite his windows. He rose and pulled away the curtains and looked out on the street. He felt very weak, and thought that he had been drugged. His next sensation was that of fear, know- ing that he was in a place where he had no business to be. He feared arrest as a burglar, or possibly injury. He says this is the only time in his life he ever feared a policeman.

The last thing he could remember before waking was seeing the Adams express waggons at the corner of Dorrance and Broad Streets, in Providence, on his way from the store of his nephew in Broad Street to his sister's residence in Westminster Street, on January 17th.

He waited to hear some one move, and for two hours he suffered great mental distress. Finally he tried the door, and finding it fastened on the inside, opened it. Hearing some one moving in another room, he rapped at the door. Mr. Earle opened it, and said, " Good-

morning, Mr. Brown." Mr. B. : "WhereamI?" Mr. E. : " You're all right," Mr.B. : " I'm all wrong. My name isn't Brown. Where am I ? " Mr. E. : " Norristown." Mr. B. : " Where is that? " Mr. E. : " In Pennsylvania." Mr. B. : " What part of the country ? " Mr. E. : "About seventeen miles west of Philadelphia." Mr. B. : "What time in the month is it?" Mr. E. : "The 14th." Mr. B. : "Does time run back- wards here? When I left home it was the 17th." Mr. E. : " 17th of what? " Mr. B.: "17th of January." Mr, E. : "It's the 14th of March."

Mr. Earle thought that " Mr. Brown " was out of his mind, and said that he would send for a doctor. He summoned Dr. Louis H. Read, to whom Mr. Bourne told the story of his doings in Rhode Island on the morning of January 17th, and said that he remembered nothing between the time of seeing the Adams express waggons on Dorrance Street on January 17th and waking up that morning, March 14th. " These persons," he said, " tell me I am in Norristown, Pennsylvania, and that I have been here for six weeks, and that I have lived with them all that time. I have no recollection of ever having seen one of them before this morning." He requested Dr, Read to telegraph to his nephew, Andrew Harris, then at 121 Broad Street, Providence, R.I. Dr. Read telegraphed, " Do you know Ansel Bourne ? Please answer." The reply came, " He is my uncle. Wire me where he is, and if well. Write parti- culars."

Later, Mr. Harris journeyed to Norristown, sold the goods in the store by auction, and settled up the business affairs of " Mr. Brown," who, as Mr. Bourne, returned with him to Rhode Island. Dr. Read adds, in his account of the case which he furnished to Dr. Weir Mitchell : —

" He said he was a preacher and farmer, and could not conceive why he

sho.uld have engaged in a business he knew nothing about, and never had any desire to engage in it. When asked about his purchasing and paying for goods, and paying freight bills, he said he had no recollection of any such transac- tions.

" The family with whom he lived say that after the occurrence of that morning he was greatly changed. He was annoyed at any reference to his store, and never entered it afterwards. He became despondent, took no food, was unable to sleep, and became greatly prostrated both physically and men- tally, and, from information recently received, those conditions are said to continue.

" There are a number of circumstances connected with and preceding the peculiar dual condition that have satisfied me that he is a sincere man, and not an impostor."

Early in 1890 Professor James heard of the case from one of our Associates, Mr. J. N. Arnold, who was the means of putting him into communication with Mr. Harris and Mr. Bourne, and for whose assistance in this and in other cases we are much indebted.

It will have been observed that no account was forthcoming of Mr. Bourne's doings between the time of his disappearance from Providence and his advent in Norristown two weeks later, and Professor James conceived the idea that if Mr. Bourne could be hypnotised, we might obtain from him while in the hypnotic trance a complete history of the whole incident, and at the same time, by post-hypnotic suggestion, prevent the recurrence of any such episode. The circumstances had naturally left a painful and perplexed impression upon Mr. Bourne ; he was anxious to have any light possible thrown upon his strange experience, and he readily acquiesced in the proposals made for hypnotisation.

Mr. Bourne is still living in Greene, R. I., and in accordance with our arrangement 1 he came to Boston on five consecutive days, May 27th to 31st, and submitted to our investigations, returning each day

to Greene. Professor James and myself also visited Mr. Bourne and hypnotised him in his home at Greene, R.I., on June 7th, 1890.

On May 27th we questioned him in detail concerning his past life, and ascertained, inter alia, that he was " mesmerised " once, about forty years pre- viously ; he thinks that he was not " transformed " into any one else by the "mesmerist," but was made to go through various laughable performances. At 1.50 P.M. Professor James began to hypnotise him — using passes — and he proved a sensitive subject, becoming entranced in the course of a few minutes. He was unable to open his eyes, to unclasp his hands, &c. No inquiry was made on this occasion concerning the "Brown" incident; we determined simply that he could be readily entranced and readily waked.

On the next day we endeavoured to obtain a detailed account from him, while in the trance state, of his doings during the eight weeks, January 17th to March 13th, 1887. The following statements ^ were elicited from him after he had been enjoined to go into a deeper sleep and recall everything that hap- pened on January 17th, 1887, and afterwards.

1 Mr. Bourne received his travelling expenses, and in addition the amount which he would have earned by his ordinary work as carpenter. He arrived in Boston about II A.M. and left at 3 p.m.

2 I here give a general summary of the various statements made by Mr. Bourne in trance at our different sittings. The more detailed account of these is given in Appendix A., Proceedings S.P.R., vol. vii. p. 241.

He said that his name was Albert John Brown, that on January 17th, 1887, he went from Providence to Pawtucket in a horse-car, thence by train to Boston, and thence to New York, where he arrived at 9

p.m., and went to the Grand Union Hotel, registering as A. J. Brown. He left New York on the following morning and went to Newark, N. J., thence to Philadelphia, where he arrived in the evening, and stayed for three or four days in a hotel near the Depot. He then spent a week or so in a boarding-house in Filbert Street, about No. 1 1 15, near the Depot. It was kept by two ladies, but he could not remember their names. He thought of taking a store in a small town, and after looking round at several places, among them Germantown, chose Norris- town, about twenty miles from Philadelphia, where he started a little business of five cent goods, confectionery, stationery, &c.

He stated that he was born in Newton, New Hampshire, July 8th, 1826 (he was born in New York city, July 8th, 1826), had passed through a great deal of trouble, losses of friends and property ; loss of his wife was one trouble — she died in 1881 ; three children living — but everything was confused prior to his finding himself in the horse-car on the way to Pawtucket ; he wanted to get away somewhere — he didn't know where — and have rest. He had six or seven hundred dollars with him when he went into the store. He lived very closely, boarded by himself, and did his own cooking. He went to church, and also to one prayer-meeting. At one of these meetings he spoke about a boy who had kneeled down and prayed in the midst of the passengers on a steam- boat from Albany to New York.

He had heard of the singular experience of Ansel Bourne, but did not know whether he had ever met Ansel Bourne or not. He had been a professor of religion himself for many years, belonged to the " Christian " denomination, but back there everything was mixed up. He used to keep a store in Newton, New Hampshire, and was engaged in lumber and trading business ; had never previously dealt in the business which he took up at Norristown. He kept the Norristown store for six or eight weeks ; how he got away from there was all confused; since then it has been a blank. The last thing he remembered about the store was going to bed on Sunday night, March 13th, 1887. He went to the Methodist church in the morning, walked out in the afternoon, stayed in his room in the evening and

read a book. He did not feel " any- thing out of the way." Went to bed at eight or nine o'clock, and remembered being in bed, but nothing further.

The statements made by Mr. Bourne in trance concerning his doings in Norristown agree with those made by his landlord there and other persons ; but since Mr. Bourne, in his normal state, has heard of these, they afforded no presumption in favour of the correctness of his statements concerning the first two weeks of his absence, those which immediately preceded his arrival in Norristown. The register-books of the hotels had been destroyed, so that we were unable to trace his travels in detail by finding the name " A. J. Brown" at the hotels which he described himself as having visited. We have, however, through the kindness of Mr. William Romaine Newbold, Lecturer on Psychology in the University of Pennsylvania, ascertained that he boarded for a week or more at "The Kellogg' House," Nos. 1605-7 Filbert Street, Phila- delphia. Mr. Newbold's report (see Appendix B) seems to establish the general trustworthiness of Mr. Bourne's account (in trance) of his doings before going to Norristown, although his recollections may be inaccurate as regards such minor points as the number of the boarding-house, &c.

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Mr. Newbold thinks "the reason that Bourne found his way into 'The Kellogg House ' is to be found in the fact that it is the first house in Filbert Street going west from the Pennsylvania Railroad Depot that displays a sign such as would be likely to attract a man of moderate means but staid habits. Indeed, I believe that it is the first house in that direction that has any sign at all, and the hotels directly in view upon coming out of the station all have the general appearance of the ordinary saloon. ' The Kellogg House ' is plain and respectable in appearance."

It may be worth mentioning here that the Grand Union Hotel, where Mr. Bourne in trance states that he stayed in New York, is just across the street from the station, and that, as we learn from Mrs. Bourne, he had stayed there on his honeymoon trip with her in September, 1882, and had previously been there with his sisters.

Additional corroboration of the accuracy of his trance-memory has been furnished by statements which Mr. Bourne (in trance) made concerning the money and other property in his possession at Norristown on the night of the 13th of March, 1887. We have satisfactory reasons for regarding these state- ments as correct, but the details of the circumstances connected with their verification involve matters which we do not feel justified in publishing. It is enough to say that the money which he took away on January 17th has been, in our opinion, accounted for, though, prior to our inquiries made in con- sequence of his trance-statements, there was an unexplained deficiency of about $150.00.

It will be seen from the account which Mr. Newbold obtained of the con- versations which " Mr. Brown " had with Mrs. Kellogg and the waiter, Mr. Jackson, that Mr. Bourne in his secondary state recollected certain portions of his past life, and especially the character of his own trade. His memory seems to have been considerably better during his eight weeks' spontaneous " ambu- latory trance " than it is now in the artificially produced trance, and it may be worth while adding that it appeared to be, as regards some details of his entire life, more obscure in our latest hypnotisations than in our earliest. Many of our questions were repeated again and again, and we have not recorded all these in full detail, but the result suggests that the " Brown " state is much less coherent now than in its first inception in 1887, and that the personality of "Brown" is slowly disintegrating.

From the tests of the sense organs made upon Mr. Bourne, both waking and entranced, it would seem that the only difference between trance and waking as to sensibility is " a not very

pronounced analgesia during the trance." (See Appendix C, Proceediiigs S.P.R., vol. vii. p. 255.)

We made attempts while Mr. Bourne was in his normal state to evoke the " Brown " personality by automatic writing, &c., and similarly, while he was entranced, we endeavoured to " tap " Mr. Bourne, but our efforts were unavail- ing. So, likewise, were the attempts, by prolonged passes, to produce a deeper trance in which the " Bourne " and " Brown " personalities might be unified. We could get no manifestation of either personality while the other was to the front, not even the fulfilment of post-hypnotic suggestions, and at the end of our experiments Brown and Bourne seemed as far as ever from realising that each belonged to the other.

Taken altogether, the case is not a little perplexing. In the Brown state, while forgetting some of the most important events of his past life, including his own name and his second marriage, and the place of his birth, he remem-

bered the date of his birth correctly, the date of his first wife's death, his trade, &c., and curiously enough, on one occasion related an incident that occurred on a steamboat between Albany and New York, and which in his Bourne state he also well remembers. In trance, on May 28th, he recalled that he had children living, but on June 7th he had no recollection of them. It is difficult to see along what definite channels the temporary obhteration of Bourne's memories proceeded, with, as consequence, his transformation into Brown. We learn from Mr. Bourne that he never knew a Mr. A. J. Brown, and never Hved in Newton, N.H. Neither Mr. Bourne nor his wife could suggest any clue which might lead to any explanation of his adopting A. J. Brown as his name, or Newton, N.H., as his birthplace.^ But, indeed, we could hardly hope to trace the

antecedents of his peculiar actions in detail. And it remains now to mention some additional facts which appear to throw some light upon both of his remarkable experiences, at least to the extent of suggesting that his case should be classified in its essentials as belonging to a well-recognised type.

In reply to our inquiries (see also Dr. Hinsdale's report, Appendix C, p. 254), he stated that he injured his eyesight as a young man by too much study, working at night to educate himself. His vision improved after his strange experience in 1857, and remained improved until 1887. He used to have headaches frequently, now seldom. They diminished as he began to lose his hair, which was very thick in 1857. (Of course the loss of his hair may not have been the cause of the diminution of his headaches.)

He stated also that he had been subject to the " blues " since childhood, but these had not been so frequent for a year and a half. When under them he did not want to see anybody or talk to anybody. These would sometimes last a few hours, sometimes a week. Occasionally, at such times, when walking, he would find himself two or three miles away from where he had last noticed himself as being.

Mrs. Bourne informed us that Mr. Bourne had had several "fainting fits " in the course of his life. She knew of four such occurrences. The first of these happened about July 1882, two months before her marriage, in church. Mr. Bourne had gone into the pulpit just before the service. He was not going to preach that day. It was very warm, and, as Mr. Bourne was coming out of the pulpit, he fell down unconscious. The second occurred about December 1882, when he fell off a lounge in the room. On the third occasion he was standing by the side of the carriage after harnessing the horses, when he suddenly fell unconscious. This was in February 1886. The last time occurred soon after his return from Norristown in 1887. He was sitting in a chair under a tree in the shade, and he slid out of the chair to the ground. On these occasions he remained unconscious for several hours, probably two hours at least and six hours at most.

These facts, taken in connection with his experiences in 1857 and 1887, suggest that Mr. Bourne has been subject to some form of epilepsy, and that during his eight weeks' absence in 1887 he was suffering from a post-epileptic partial loss of memory. I suppose that on January 17th, 1887, he may have had a mild epileptic seizure, and that " after the fit, he was a different person,

1 The postmaster at Newton, N.H., in reply to my inquiry, states that he has "asked some of the oldest inhabitants, and none of them ever knew of any A. J. Brown."

although in the same skin ; or, as the popular phrase is, the post-epileptic patient ' was not himself.' " ^

226 A. This case was reported by Dr. Proust, Professor of Hygiene at the Hotel Dieu of Paris, before the Academic des Sciences Morales et Politiqiies, as an instance of what he called "ambulatory automatism in a hysterical man," or, as it might otherwise be phrased, of double person- ality with an active second self. I give a brief resume from the Revue de PHypnotisme, March 1890, p. 267.

Emile X., CBt. 33, is a barrister in Paris ; of good ability and education in classical studies, both as a boy and at the university. He was always nervous and over sensitive, with some hysterical attacks and functional derangements of motion and sensation, signs, in fact, of la grande hysteric. He could be hypnotised very easily, and whilst M. Luys had him in charge he could be put to sleep by a loud noise, or any sudden impression. One day in a cafe he saw himself in the looking-glass and at once fell into a hypnotic state which fright- ened his friends and led them to take him to an hospital, where he recovered without any difficulty. Sometimes his attacks were different; he would seem to his companions to undergo no loss of consciousness, but would lose the memory of all his past life during a

few minutes or a few days, and in this con- dition of secondary consciousness would lead an active and apparently normal life on foot or on horseback, in his friends' houses or in shops. From such a state he woke suddenly, and was entirely without memory of what had happened to him in this secondary state. An instance of this occurred on Sep- tember 23rd, 1888. He had had a quarrel with his stepfather in Paris, which had excited him considerably, and he fell into his second state. Three weeks later he woke after his usual fashion, without any memory whatever of what had been happening, and found himself at Villars-Saint-Marcelin, in the Haute Marne, more than 100 miles from Paris. He picked up from various sources a little knowledge of what he had done. He was told he had visited the priest of the village, who had thought him " odd" ; that he had also stayed with one of his uncles, who was a bishop in the Haute Marne, and at his house had broken various things, and torn up some MSS. of his uncle; that he had run into debt to the extent of ^20, and that he had been summoned before the Court at Vassy on some charge of petty theft, and in his absence judgment had been given against him. Again, on May nth, 1889, he was breakfasting at a restaurant in Paris, and two days later found himself at Troyes. Of what had happened during these two days he could remember nothing. He recollected that before losing his consciousness he had had a great-coat and a purse in it containing 226 fr.

These facts reminded Professor Proust of the well-known case of Felida X. [231 A], and of the more recent case of Louis V. [233 A], in which the memory of the secondary personality was recalled by hypnotism. Emile X. was easily hypnotised, and in that state could give a full account of what had happened to him in his states of secondary personality. In his first of these two attacks he described how he had lost some of the ;^2o at cards, and told the complete

1 " The Croonian Lectures on Evolution and Dissolution of the Nervous System" {1884), by J. Hughlings Jackson, M.D. See also, by the same author, " Ophthalmology and Diseases of the Nervous

System" (1885), and " Temporary Mental Disorders after Epileptic Paroxysms," in The West Riding Lunatic Asylum Reports, vol. v.

story of what he had done when staying with his uncle the bishop, and after- wards with the priest. In the same way as to his visit to Troyes, he told the details of his journey, of the friends he had dined with there, and where he had left his overcoat and purse. Notes were taken of his hypnotic account, and on the strength of these he wrote to the hotel-keeper at Troyes asking for his coat and purse, and describing where he had left them. Two days later, to his great astonishment, he received them both, and the 226 fr. in the purse. The Court at Vassy also, when his true condition had become known, reversed the judgment given against him.

226 B. The following case of " Automatisme Somnarabulique avec d^doublement de la personnalite " was reported by J. M. Boeteau, Interne des Asiles de la Seine, in the Annates Medico-psychologiques for January, 1892. It has some resemblance to the Ansel Bourne case, insomuch as the lost memory of an escapade is recovered under hypnotisation, but differs from it in the presence of marked hysteria. There seemed to be no suspicion of epilepsy. I abbreviate M. Boeteau's very full and clear account : —

Marie M., now aged twenty-two, has been subject to hysterical attacks since she was twelve years old. She became an out-patient at the Hopital Andral for these attacks ; and on April 24th, 1891, the house physician there advised her to enter the surgical ward at the Hotel-Dieu, as she would probably need an operation for an internal trouble. Greatly shocked by this news, she left the hospital at 10 a.m., and lost consciousness. When she recovered conscious- ness she found herself in quite another hospital — that of Ste. Anne — at 6 a.m. on April 27th. She had been found wandering in the streets of

Paris, with haggard aspect, worn-out boots, and lacerated feet, in the evening of the day on which she left the HSpital Andral, under the shock of painful api^rehension. On returning to herself, she could recollect absolutely nothing of what had passed in the interval. While she was thus perplexed at her unexplained fatigue and footsoreness, and at the gap in her memory, M. Boeteau hj'pnotised her. Like Ansel Bourne, she passed with ease into the hypnotic state, although she had never before been hypnotised, and like him she at once remembered the events which filled at least the earlier part of the gap in her primary consciousness.

It appears that when she left the Hopital Andral she set out at first for the Hotel-Dieu, as recommended ; but that the horror of the impending operation upset her balance of mind, and suddenly transformed itself into a conviction that her baby, which had died at the Assistance Publique, was being kept from her by the nurse to whom she had entrusted it at Chaville. She had walked to Chaville, and then on to Versailles, whither the nurse had removed. She could learn nothing of her baby, and walked back to Paris. During this long walk, which wore out her boots and wounded her feet, she was insensible to fatigue or hunger. But on regaining Paris she began to be haunted by spectral surgeons, endeavouring to perform operations on her. She was found in an increasing state of maniacal excitation, and was taken to a police infirmary on the 25th and to the Hospital of Ste. Anne on the 26th April.

The patient's account of her adventures was found to be correct. The novel point here is the recovery by hypnotism of the memory of a state resembling a sudden access of mania. There seems to have been some fragmentary recollec-

tion of the primary state during the secondary state, inasmuch as the poor woman recollected the fact that she had a baby, and the name and address of the nurse. But there was so httle of such memory that Dr. Boeteau feels justi- fied in saying that "for a time she had had a real mental life differing from the normal life, with a recurrence to her normal life after three days ; thus present- ing a clear example of alternating and divided personality, with complete separation between the two psychical existences."

One further point should be noted. If the patient is hypnotised and told to write the day of the month, she writes April 25th, 1891. This is one of the days during \^tx fugue — the day, as it appears, on which she sank from coherent into incoherent deHrium. It thus appears that some kind of secondary personality, identified with the earlier part of the _/7^_^z/^, still exists subliminally, although the patient has apparently quite recovered her mental balance.

228 A. The next case is taken from an article entitled " Duplex Personality: Report of a Case," by William F. Drewry, M.D., of Petersburg, Virginia, U.S.A., in the Medico- Legal Journal for June 1896 : —

The following case, which came under my observation within the past year, and the details of which were kindly given me by an eminent practitioner of Virginia, ^ who was the family physician of the patient, typifies the peculiar phases of duplex personality and periodic extinction of memory, and is interest- ing from a psychologic, as well as clinical point of view. It is also of interest as regards forensic medicine.

Mr. K. was a man fifty years old, of splendid physique, in good health, in fairly comfortable circumstances, doing a mercantile business, sober, moral and industrious, of affable disposition, popular with a large circle of friends, member of several secret benevolent orders, and happy and contented in his domestic relations. He was born and reared in the State ; had resided and conducted

business in for twenty or more years, and deservedly bore the reputation

of being a correct, straightforward man in every particular. He had for years been one of the town officials.

One of his near relatives (an uncle, I think) at about the age of fifty, without any apparent reason whatever, went out West, leaving his wife and children, and was not heard of for many years. Finally he came back on a visit, and remained a short time with his family and old acquaintances. No explanation was given of his strange conduct. It was thought that he had some form of mental disease. I mention this case to show that Mr. K. might have in- herited some neuropathic taint or eccentricity.

One day, while apparently in perfect health, without any premonitory symp- toms of mental derangement, Mr. K. went to a northern city to purchase goods for his store. While there two days he transacted a great deal of business, met many old friends, and exhibited no indication of aberration of mind. Starting homeward, he registered as a passenger on a certain steamer ; feeling very tired he secured a state-room, to which at once he repaired, changed his linen, &c. When tickets were collected he was missing. He had suddenly and mysteri- ously disappeared. No one had seen him leave the boat, jump or fall overboard. An acquaintance, however, said that he was reasonably certain that he saw Mr. K. several hours after the boat had left in one of the depots in the city.

1 Dr. H. G. Leigh, Sr., of Petersburg, Va.

He was sitting down, hat pulled over his face, and seemed to be in a " deep study," so he was not disturbed. Mr. K.'s open valise and all

his clothes, except those he wore, were found in his state-room. The room door was open, but the key had been taken away.

Some suspected he had been robbed and thrown overboard ; others thought he had (suddenly) become insane, or had had a fit and fallen into the sea ; the suicide theory was also indulged in, and the opinion was entertained by some that he had absconded. But what had become of him, why, when, and how he disappeared were mysteries. He had, unobserved, simply " stepped out into the great unknown." A vigorous search was made to find him, dead or alive, detectives were employed, the newspapers teemed with accounts of the strange and unaccountable going away of this well-known man, but no clue was to be had that would throw any light whatever upon his mysterious disappearance.

Finally search was abandoned, the theory that he was dead accepted, and the court appointed an administrator of his estate and a guardian for his children. His business was purchased by his son, and everything was moving along smoothly, when, six mo7iths after he was last heard of, he suddenly and unex- pectedly appeared at the home of a relative in a distant southern city. He was brought home in a composed, but partially dazed condition, able to recognise but few of his friends. He was an entirely changed man — the physical and psychical metamorphoses were quite complete. He was hardly recognised by his friends. He had reduced in weight from 250 to 150 pounds, and was very feeble. He wore the same suit of clothes he had on at the time he disappeared, and had in his pocket the check and key which were given him on the boat.

He was at once put under treatment, and in four weeks he recovered his previous bodily and mental health, and has since conducted his same old business with his accustomed skill and industry. A day or two after his return home an abscess, deep down in the auditory canal, broke and discharged a large quantity of sanguino-purulent matter. Immediately thereupon im- provement began and went on

rapidly. This was a retnarkable fact, and is, I think, worthy of special note.

Hear Mr. K.'s own account of his strange case: " I was feeling very tired — thoroughly fatigued — after a very busy day in the city, so went to my state- room immediately upon going aboard the boat and changed my clothes. Up to that time I was thoroughly conscious, but after that I recall nothing — all was oblivion — till six months later when ' I came suddenly to myself in a distant city in the South, where I knew no one. I found myself driving a fruit-waggon on the street. I was utterly astounded. Why I was there, how and when I got there, where I came from, what I had been doing, were puzzling questions to me. Upon inquiry I learned that I had been there, and at work, for some time. My life since I was in that state-room had been an absolute blank to me. I can give no account of myself during that period of time. I started at once for Virginia, but on the way I again lost consciousness, though only for a day or two. When further on my way home, I felt so utterly worn out, I stopped in a certain town and went to the house of a very near relative. From there I was taken home. I was in a half-dazed, vonfused condition, and remained so some days longer. I am now feeling well and all right."

This case bears many striking resemblances to others that have been from time to time reported, but there are two points of special interest. First, the inherited tendency to eccentricity, if not to insanity. His mysterious dis-

appearance occurred at the same age at which his progenitor so strangely disappeared. Second, the abscess in the ear, the discharge of which was followed by a rapid return to normal mentality. Is it not probable that this abscess had some etiologic connection with the mental trouble, by producing a maladjustment of the cerebral

functions, a disturbance of the circulation, an endarteritis, which would induce a condition of encephalic anaemia, or a suppression of suppuration, which would effect a hypersemia?

" Loss of memory," says Rosse, "following organic lesion, dynamic trouble, or any sudden metabolic disturbance of the brain, may recover rapidly." Certainly Mr. K. made a rapid, uninterrupted recovery after the abscess had discharged. His physician said that there was a perceptible change for the better just as soon as the ear was relieved.

229 A. The following case is taken from the paper by Dr. Elliotson referred to in 223 A and 224 A {Zoist,\o\. iv. p. 185), being quoted by him from the Northern Journal of Medicine for June 1845. The case was there reported by Dr. David Skae.

The patient was an unmarried man, in the prime of life, connected "with the legal profession, regular and temperate in his habits. His com- plaint began with the usual symptoms of dyspepsia, passing into hypo- chondria and ultimately into a state between hypochondria and mental alienation. The dyspeptic symptoms had become a subject of complaint and solicitude to the patient about ten or twelve years earlier. There generally succeeded a train of morbid feelings and finally of illusions founded upon them, the sensations felt being imagined to be sufferings of a mysterious and unparalleled kind. Feelings of gloom and despondency were at the same time developed ; the most trifling errors were magnified into unpardonable crimes. He began a system of reading the Bible with great zeal and rapidity ; by quickly scanning the pages and turning over the leaves, he grew to believe that he read through the whole Bible once and all the metrical psalms once or twice daily. He sat up most of the night and lay in bed all day, surrounded with Bibles and Psalm-books. He also developed suicidal tendencies, but these were restrained by his natural timidity and conscientiousness.

Dr. Skae writes : —

From an early period in the history of this case it was observed that the symptoms displayed an aggravation every alternate day. This gradually became more and more marked ; and for the last eighteen months the symptoms described have become distinctly periodic. On each alternate day the patient is affected in the manner just described and will neither eat, sleep, nor walk, but continues incessantly turning over the leaves of a Bible, and complaining piteously of his misery. On the intermediate days he is, comparatively speaking, quite well, enters into the domestic duties of his family, eats heartily, walks out, transacts business, assures every one he is quite well, and appears to entertain no apprehension of a return of his complaints. What is chiefly remarkable ... is the sort of double existence which the individual appears to have. On those days on which he is affected with his malady, he VOL. I. X

appears to have no remembrance whatever of the previous or of any former day on which he was comparatively well, nor of any of the engagements of those days ; he cannot tell whether he was out, nor what he did, nor whom he saw, nor any transaction in which he was occupied. Neither does he anticipate any amendment on the succeeding day. . . , On the intermediate days . . . he distinctly remembers the transactions of previous days on which he was well, but appears to have little or no recollection of the occurrences of the days on which he was ill. He appears in short to have a . . . sort of two-fold existence, one half of which he spends in the rational enjoyment of life and discharge of its duties, and the other in a state of hopeless hypochondriacism, amounting almost to complete mental aberration.

230 A. We next come to cases of factitious secondary personalities, developed apparently from self-suggestions in the hypnotic state. I give first the classic case of Professor Pierre Janet's patient, Mme.

B. (or Leonie), the subject of the experiments in telepathic hypnotisation de- scribed in 568 A. The summary here given is founded on a paper by Professor Janet, entitled " Les Actes Inconscients dans le Somnambulisme," in the Revue Philosophique, March i888, with comments of my own. The case is also constantly referred to in Professor Janet's D Automatisme Psychologiqtie ^ (1889).

I may begin with a trivial incident, containing nothing new to students of hypnotism, but well illustrating the concurrent action of the supraliminal and the hypnotic personality — the hidden criticism which the subliminal self seems to be ever exercising upon the words and actions which our supraliminal selves fondly suppose to be the full expression of what we are.

In these researches Mme. 13. in her everyday condition is known by the name of Leonie. In the hypnotic trance she has chosen for herself the name of Ldontine, which thus represents her secondary personahty. Behind these two, this triple personality is completed by a mysterious Ldonore, who may for the present be taken as non-existent. A post-hypnotic suggestion was given to Leontine, that is to say, Ldonie was hypnotised and straightway became Ldontine, and Ldontine was told by Professor Janet that after the trance was over, and Ldonie had resumed her ordinary life, she, Leontine, was to take o£E her apron — the joint apron of Ldonie and Ldontine — and then to tie it on again. The trance was stopped, Ldonie was awakened, and conducted Pro- fessor Janet to the door, talking with her usual respectful gravity on ordinary topics. Meantime her hands — the joint hands of Ldonie and Leontine — untied her apron, the joint apron, and took it off. Professor Janet called Ldonie's attention to the loosened apron. "Why, my apron is coming off!" Ldonie exclaimed, and with full consciousness and intention she tied it on again. She then continued to talk, and for her — for Ldonie — the incident was over. The apron, she supposed, had somehow come untied, and she had retied it. This, however, was not enough for Ldontine. At

L^ontine's prompting the joint hands again began thei*" work, and the apron was taken off again and again

1 In this work and in most of the later references to the case by other writers, the three stages of personality are designated : I.eonie i, Leonie z, Leonie 3. I use here the corresponding nomenclature of Dr. Janet's earlier report — Leonie, Leontine, and Leonore.

replaced, this time without Ldonie's attention having been directed to the matter at all.

Next day Professor Janet hypnotised Leonie again, and presently Ldon- tine, as usual, assumed control of the joint personality. " Well," she said, " I did what you told me yesterday ! How stupid the other one looked " — Ldon- tine always calls Ldonie " the other one " — " while I took her apron o£E ! Why did you tell her that her apron was falling off? I was obliged to begin the job over again."

This trifling incident well illustrates the important point which M. Janet in France and Gurney in England have largely helped to establish, namely, the persistence of the hypnotic self, as a remembering and reasoning entity, during the reign of the ordinary self.

Thus far we have dealt with a secondary personality summoned into being, so to say, by our own experiments, and taking its orders entirely from us. It seems, however, that, when once set up, this new personality can occasionally assume the initiative, and can say what it wants to say without any prompting. This is curiously illustrated by what may be termed a conjoint epistle addressed to Professor Janet by Mme. B., and her secondary personality, Leontine. " She had left Havre more than two months when I received from her a very curious letter. On the first page was a short note, written in a serious and respectful style. She was unwell, she said, worse on some days than

on others, and she signed her true name, Mme. B. But over the page began another letter in a quite different style, and which I may quote as a curiosity, ' My dear good sir, I must tell you that B. really, really makes me suffer very much ; she cannot sleep, she spits blood, she hurts me ; I am going to demolish her, she bores me, I am ill also, this is from your devoted Leontine.' When Mme. B. re- turned to Havre I naturally questioned her about this singular missive. She remembered the first letter very distinctly, . . . but had not the slightest recollection of the second. ... I at first thought that there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope. . . . But afterwards these unconscious, spontaneous letters became common, and I was better able to study their mode of production. I was fortunately able to watch Mme. B. on one occasion while she went through this curious performance. She was seated at a table, and held in her left hand the piece of knitting at which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic, for she was humming a rustic air ; her right hand wrote quickly, and, as it were, surrepti- tiously. I removed the paper without her noticing me, and then spoke to her; she turned round, wide awake, but surprised to see me, for in her state of distraction she had not noticed my approach. Of the letter which she was writing she knew nothing whatever."

Ldontine's independent action is not entirely confined to writing letters. She observed (apparently) that when her primary self, Ldonie, discovered these letters, she (Ldonie) tore them up. So Ldontine hit on the plan of placing them in a photographic album into which Leonie could not look without falling into catalepsy (on account of an association of ideas with Dr. Gibert, whose portrait had been in the album). In order to accomplish an act like this Ldontine has to wait for a moment when Ldonie is distracted, or, as we say, absent-minded. If she can catch her in this state Ldontine can direct Leonie's

walks, for instance, or make her start on a railway journey without luggage, in order to get to Havre as quickly as possible.

It will be observed that Leontine has now arrived at a point midway between the vciQve stages — which cannot be called personalities — through which Gurney's hypnotic subjects could be led backwards and forwards at pleasure (see 523 A), and, on the other hand, the fully-developed alternating personalities of such a case as Fdlida X. (see 231 A). If Leontine were habitually encouraged, if a large part of Mme. B.'s life were passed in that hypnotic stage in which Leontine holds unchecked dominion, we must suppose that Ldontine would acquire more and more power of intervening in Mme. B.'s waking state — her Leonie state — also ; until perhaps the relapses from Leontine into Ldonie, — from the secondary into the primary personality, — might become as brief and rare as they have become in the often-cited case of Fdida X. And thus the whole personage might undergo profound alteration by gradual steps leading on from what was at first a mere momentarj' experiment.

There are, however, even now striking differences between the characters of Ldonie and Leontine.

" This poor peasant," says Professor Janet, " is in her normal state a serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid. No one would suspect the existence of the personage whom she in- cludes within her. Hardly is she entranced when she is metamorphosed : her face is no longer the same ; her eyes indeed remain closed, but the acuteness of her other senses compensates for the absence of sight. She becomes gay, noisy, and restless to an insupportable degree ; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. ... In this state she does not recognise her identity with her waking self. ' That good woman is not I,' she says, 'she is too stupid!'"

Besides these differences of character, Leontine is in another way also a remarkable hypnotic personality. Mme. B. has been so often hypnotised, and during so many years (for she was hypnotised by other physicians as long ago as i860), that Ldontine has by this time acquired a very considerable stock of memories which Mme. B. does not share. Leontine, therefore, counts, as pro- perly belonging to her own history and not to Mme. B.'s, all the events which have taken place while Mme. B.'s normal self was hypnotised into unconscious- ness. It was not always easy at first to understand this partition of past experiences.

" Mme. B., in the normal state," says Professor Janet, " has a husband and children. Leontine, speaking in the somnambulic trance, attributes the husband to 'the other' (Mme. B.), but attributes the children to herself. ... At last I learnt that her former mesmerisers, as bold in their practice as certain hypno- tisers of to-day, had induced somnambulism at the time of her accouchemettts j Leontine, therefore, was quite right in attributing the children to herself ; the rule of partition was unbroken, and the somnambulism was characterised by a duplication of the subject's existence." There surely could hardly be a more striking illustration of the remark made (^Proceedings, vol. iv. p. 225) that " when once a second mnemonic chain is woven, the emergence of a second personality is only a matter of degree."

We now come to consider the third personality, L^onore. Although Ldonie's unconscious acts are sometimes (not always) coincident with L^ontine's conscious ones, Ldontine's unconscious acts are never included in Ldonie's

memory, any more than in Ldontine's own. They belong to some other, to some profounder manifestation of personaHty, to which M. Janet has given the name of Ldonore. And observe that just as

Ldontine can sometimes by her own motion and without suggestion write a letter during Ldonie's waking state and give advice which Leonie might do well to follow, so also Ldonore can occasionally intervene of her own motion during L^ontine's dominance and give advice which L^ontine might with advantage obey.

"The spontaneous acts of the unconscious self," says M. Janet, here mean- ing by Pinconscient the entity to which he has given the name of Leonore, " may also assume a very reasonable form, a form which, were it better under- stood, might perhaps serve to explain certain cases of insanity. Mme. B., during her somnambulism {i.e. L^ontine), had had a sort of hysterical crisis; she was restless and noisy, and I could not calm her. Suddenly she stopped and said to me with terror, 'Oh, who is talking to me like that? it frightens me.' ' No one is talking to you.' ' Yes ! there on the left ! ' And she got up and tried to open a wardrobe on her left hand, to see if some one was hidden there. 'What is it that you hear?' I asked. ' I hear on the left a voice which repeats, "Enough! enough! be quiet; you are a nuisance."' Assuredly the voice which thus spoke was a reasonable one, for Leontine v/as insupportable; but I had suggested nothing of the kind, and had had no idea of inspiring a hallucination of hearing. Another day Ldontine was quite calm, but obstinately refused to answer a question which I asked. Again she heard with terror the same voice to her left, saying, ' Come, be sensible, you must answer.' Thus the unconscious sometimes gave her excellent advice."

And in effect, so soon as Leonore, in her turn, was summoned into com- munication, she accepted the responsibility of this counsel. " What was it that happened," asked M. Janet, "when Leontine was so frightened?" "Oh, nothing; it was I who told her to keep quiet; I saw that she was annoying you; I don't know why she was so frightened."

Note the significance of this incident. Here we have got at the root of a hallucination. We have not merely inferential but direct evidence that the imaginary voice which terrified Leontine proceeded from a profounder stratum of consciousness in the same individual.

Just as Mme. B. was sent by passes into a state of lethargy from which she emerged as Ldontine, so also Leontine in her turn was reduced by renewed passes to a state of lethargy from which she emerged no longer as Ldontine, but as Ldonore. This second awakening is slow and gradual, but the person- ality which emerges is in one most important point superior to either Leonie or Leontine. Alone among the subject's phases this phase possesses the memory of every phase. Ldonore, like Leontine, knows the normal hfe of Leonie, but distinguishes herself from Ldonie, in whom, it must be said, these subjacent personalities appear to take little interest. But Leonore also remembers the life of Leontine, condemns her as noisy and frivolous, and is anxious not to be confounded with her either. " Vous voyez bien que je ne suis pas cette bavarde, cette folle ; — nous ne nous ressemblons pas du tout." And in fact Ldonore's own character, so far as it has yet been manifested, is worthy of that pro- founder place in the personality which she seems to occupy.

Yet one further variation, and I end my brief resume of this complex history. Leonore is liable to pass into a state which does not, indeed, interrupt her chain of memory, but which removes her for a time from the possibility of communi- cation with other minds. She grows pale, she ceases to speak or to hear, her

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eyes, though still shut, are turned heavenwards, her mouth smiles, and her face takes an expression of beatitude.

This is plainly a state of so-called ecstasy ; but it differs from the ecstasy common in hysterical attacks in one capital point. Not only is it remembered — indistinctly, perhaps — by L^onore, who describes herself as having been dazzled by a light on the left side, but also it brings with it the most complex of all the chains of memory, supplementing even L^onore's recollection on certain acts which have been accomplished unconsciously by Leonore herself.

The subjoined scheme, simplified from that given by Professor Janet, may enable the reader to follow the above description with greater ease. The shaded spaces indicate absence of consciousness.

Diagram

of the

joint life

of

Leonie

Leontine

Leonore

Ordinary

waking

life

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Ordinary

waking

life

Knowledge

of Leonie :

latent

Emergence in somnam- bulic life

liim

Emergence in somnam- bulic life

Knowledge
of Leonie :
latent

Knowledge
of Leonie &
Leontine :
latent

Knowledge
of
Leontine :
latent

Emergence
and

ecstasy

Knowledge

of

Leontine :

latent

Knowledge

of Leonie &

Leontine :

latent

230 B. The greater number of facts reported in L Automatisme Psychologique, as Professor Janet says in his introduction, were observed in four of his principal subjects, whom he called Leonie, Lucie, Rose, and Marie. Among all the subjects he knew, he regarded these four as the most satisfactory for purposes of psychological experiment ; partly because of his long and complete acquaintance with all the details of their maladies and characters, and partly because — having been always observed with care and only by competent persons — they had been as little as possible affected by the example of other patients, or by suggestions imprudently made in their presence. The case of Leonie has just been given, and that of Lucie is almost equally instructive. She was described first in articles published by Professor Janet in the Revue Philosophique, being there called " L.," and the summary here given is founded chiefly on an

article in the Revue for December i886, but adopts the nomenclature of the differ- ent personalities or stages of personality — Lucie i, Lucie 2, Lucie 3 — used in V Automatisme Psychologique.

The subject was a girl of nineteen, who was highly hysterical, having attacks daily of several hours' duration. She was also devoid of the sense of pain, or the sense of contact, so that she "lost her legs in bed," as she put it. I may begin by saying that M. Janet and Dr. Powilewicz completely cured her, mainly by hypnotic suggestion, so that the phenomena which I am about to describe, though morbid in the sense that they occurred in a morbid person, were healthy in the sense that they were incidental to a process of cure.

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Post-h}Tjnotic suggestion succeeded easily, with no recollection in the waking state of the hypnotic command. At first, however, it was necessary that the hypnotised subject — Lucie 2 — should assent when she was told to do something on awakening. When the command was an unwelcome one she would say no instead oiyes^ and would not fulfil it on awaking.

On her fifth hypnotisation, however, Lucie underwent a kind of brief catalepsy, after which she returned to the somnambulic state ; but that state was deeper than before. (This was the first appearance of Lucie 3.) She no longer made any sign, whether of assent or refusal, when she received the hypnotic commands ; but she executed them infallibly, whether they were to take effect immediately or after awaking. Moreover, the suggested actions became absolutely a portion of the trance-life. She executed them without apparently knowing what she was doing. If, for instance, in her waking state she was told (in the tone which in her hypnotic state signified command) to get up and walk about, she walked about, but, to judge from her conversation, she supposed herself to be still sitting quiet. She would

weep violently when commanded, but while she wept she continued to talk as gaily and unconcernedly as if the tears had been turned on by a stop-cock. One day M. Janet begged Lucie, in her waking state {i.e. Lucie i), to resist his next command. She said that she was not aware that she had ever obeyed him, and would certainly resist now. The command was given, and she executed it unconsciously, while still protesting that she would certainly resist.

Here, then, was an indication of a new partition of the identity — not merely that partition which is habitually established between the hypnotic trance and the waking state. For this new partition subsisted equally in both states, and the dividing boundary was no obvious gulf, but a line as imaginary as the Equator. For the line was merely this, that any suggestion uttered by M. Janet in a brusque tone of command reached the subliminal self alone; any other remark reached the subject — awake or somnambulic — in the ordi- nary way.

The next step was to test the intelligence of Lucie 3. M. Janet began with a simple experiment. " When I shall have clapped my hands together twelve times," he said to the entranced subject before awakening her, " you will go to sleep again." There was no sign that the sleeper heard or understood ; and when she was awakened the events of the trance were blank to her, as usual. She began talking to other persons. M. Janet, at some little distance, clapped his hands feebly together five times. Seeing that she did not seem to be attending to him, he went up to her and said, " Did you hear what I did just now ? " " No, what ? " " Do you hear this ? " and he clapped his hands once more. "Yes, you clapped your hands." " How often ? " " Once." M. Janet again withdrew, and now clapped his hands six times gently, with pauses between the claps. Lucie paid no apparent attention ; but when the sixth clap of this second series — making the twelfth altogether — was reached, she fell instantly into the trance again.

It seemed, then, that Lucie 3 had counted the claps through all, and had obeyed the order. M. Janet varied the conditions; ordering that the girl should fall asleep when he should mention the same letter of the alphabet twice in succession ; or when the sum of the digits which he mentioned should reach ten. The result showed that Lucie 3 could successfully attend and obey so long as the problem was a simple one, but that when the problem became too complex, confusion ensued.

Thus far, however, the knowledge gained as to Lucie 3 was not direct but inferential. The nature of the commands which she could execute showed her to be capable of attention and memory ; but there was no way of learning her own conception of herself, if such existed, nor of determining her relation to other phenomena of the trance. And here it is that automatic writing was suc- cessfully invoked. M. Janet began by the following simple command: "When I clap my hands you will write Bonjour."" This was done in the usual loose and scrawling script of automatism, and Lucie, though fully awake, was not aware that she had written anything at all. She was next ordered to write a letter, which she did in a commonplace style, and signed " Lucie." But Lucie was unconscious of the letter-writing, and when the epistle was shown to her she pronounced it a forgery. The unconscious hand was again bidden to write a letter; it wrote word for word the same letter as before, as if it were a musical- box wound up to repeat a particular tune.

By means of a simple artifice, however, it was found possible to do more than this. M. Janet simply ordered the entranced girl to write answers to all questions of his after her awakening. The command thus given had a persist- ent effect, and while Lucie i continued to chatter as usual with other persons, Lucie 3 wrote brief and scrawling responses to M. Janet's questions. This was the moment at which in

many cases a new and separate invading personality is assumed; and if Lucie had believed in possession by devils — as so many similarly-constituted subjects in old times believed — we can hardly doubt that the energy now writing through her hand would have assumed the style and title of a " familiar spirit." Or if, again, she had been a modern Spiritualist, it is probable that the signature of some deceased friend would have appeared at the foot of these communications. But here the "communicating intelligence " was of so obviously artificial a kind that it could scarcely venture to pretend to be either a devil or Lucie's grandmother. A singular conversation gave to this limited creation, this statutory inteliigeftce, an identity sufficient for practical convenience. " Do you hear me? " asked Professor Janet. Answer (by writ- ing), "No." " But in order to answer one must hear? " "Certainly." "Then how do you manage?" "I don't know." "There must be somebody who hears me?" "Yes." "Who is it?" "Not Lucie." " Oh, some one else? Shall we call her Blanche?" "Yes, Blanche." "Well then, Blanche, do you hear me ? " " Yes." This name, however, had to be changed, for the following reason: — The name Blanche happened to have very disagreeable associations in Lucie's mind ; and when Lucie was shown the paper with the name Blanche, which she had unconsciously written, she was angry, and wanted to tear it up. Another name had to be chosen. " What name will you have ? " " No name." "You must — it will be more convenient." "Well then, Adrienne." Never, perhaps, has a personality had less spontaneity about it.

Yet Adrienne (Lucie 3) was in some respects deeper down than Lucie i. She could get at the genesis of certain psychical manifestations of which Lucie i ex- perienced only the results. A striking instance of this was afforded by the phenomena of the hystero-epileptic attacks to which this patient was subject.

In cases of this sort it often happens that the patient's imagination during the attack is excited by the reminiscence of some scene of terror which perhaps first set on foot this nervous disturbance. On a smaller scale this recurrence to a still dominant moment of past fear

may be familiar to some of my readers. I know a lady who was much frightened in childhood by a large dog which sprang out on her ; and who still, in moments of alarm or agitation, seems to

see the creature spring at her again. Well, Lucie's special terror, which re- curred in wild exclamation in her hysterical fits, was somehow connected with hidden men. She could not, however, recollect the incident to which her cries referred ; she only knew that she had had a severe fright at seven years old, and an illness in consequence. Now during these " crises " Lucie (except, pre- sumably, in the periods of unconsciousness which form a pretty constant ele- ment in such attacks) could hear what Professor Janet said to her. Adrienne, on the contrary, was hard to get at, could no longer obey orders, and if she wrote, wrote oxAy,J^aipeur,faipe7ir.

M. Janet, however, waited till the attack was over, and then questioned Adrienne as to the true meaning of the agitated scene. Adrienne was able to describe to him the terrifying incident in her childish life which had originated the confused hallucinations which recurred during the attack. She could not explain the recrudescence of the hallucinations ; but she knew what Lucie saw and why she saw it : nay, indeed, it was Adrienne rather than Lucie to whom the hallucinations were directly visible.

Adrienne thus appeared to be in a sense more deeply involved than Lucie I and 2 in the hysterical attacks. But it must not be therefore supposed that Adrienne represented a necessarily morbid aspect of the complex identity. And the experiments showed that her plane of existence lay beneath some of the superficial evils from which Lucie i suffered.

Lucie I was a hysterical patient, very seriously amiss. One conspicuous symptom was an almost absolute defect of sensibility,

whether to pain, to heat, or to contact, which persisted both when she was awake and when entranced. There was, as already mentioned, an entire defect of the muscular sense also, so that when her eyes were shut she did not know the position of her limbs. Nevertheless, it was remarked as an anomaly that when she was thrown into the cataleptic state (Lucie 3), not only did the movements impressed on her continue to be made, but the corresponding or complementary movements, the corresponding facial expression, followed just as they usually follow in such experiments. Thus, if M. Janet clenched her fist in the cataleptic stage, her arm began to deal blows, and her face assumed a look of anger. The sugges- tion given through the so-called muscular sense had operated on a subject in whom the muscular sense, as tested in other ways, had seemed to be wholly lacking. As soon as Adrienne could Be communicated with, it was possible to get somewhat nearer to a solution of this puzzle. Lucie was thrown into cata- lepsy ; then M. Janet clenched her left hand (she began at once to strike out), put a pencil in her right hand, and said, " Adrienne, what are you doing ? " The left hand continued to strike, and the face to bear the look of rage, while the right hand wrote, " I am furious." " With whom ? " " With F." " Why ? " " I don't know, but I am very angry." M. Janet then unclenched the subject's left hand and put it gently to her lips. It began to " blow kisses," and the face smiled. " Adrienne, are you still angry ? " " No, that's over." " And now 1 " " Oh ! I am happy." " And Lucie? " " She knows nothing, she is asleep."

Now, so far as I know, this is absolutely the first ghmpse that has yet been obtained into the subjective being of the subject in the cataleptic state. We have thus far only been able to conjecture whether there was or was not any psychical concomitant of the cataleptic gestures of anger or satisfaction. " II n'y aqua le cataleptique," say MM. Binet and Y€r€^ "qui merite le nom d'auto-

1 Binet et Fere, Le Magnitisme Animal, p. 105.

mate. . . . On a dit avec raison que le cataleptique n'a point una personnalitd k lui, qu'il n'existe pas de jnoi cataleptique.'" Yet the key of automatic writing has unlocked this closely-barred chamber, and has shown us that the clenched fist, which strikes out at our suggestion as if it were moved by a spring, does in fact imply a corresponding emotion of anger, which (in Lucie's case at least) is definite enough to select its own object, although it cannot explain to us its own origin.

The peculiar condition of Lucie when awake adds a further interest to this experiment. When awake, she suffered, as I have explained, from a grave sensory disturbance — an entire absence of the so-called muscular sense. But here we find Lucie 3 (Adrienne) possessed of that sense — responding to muscular stimuli in a way which showed normal sensibility. Adrienne's intelli- gence, indeed, showed little verve or spontaneity; but she might claim that if she were beneath the level of Lucie's waking intellect, she was — in another sense — beneath the level of Lucie's sensory disturbances as well: somewhat as deep-sea denizens are beneath not the sunlight only but the storm. This was, in fact, a culminant example of the disappearance, in hypnotic trance, of functional nervous derangements. The inabilities which result from organic lesion subsist, of course, though they may lose their painful character ; but the inabilities which, for want of a better name, we call hysterical, may, any of them, in any phase of hypnotism, change, diminish, or disappear.

Thus, as in Fdlida X.'s case (given in 231 A), the secondary or in-duced state was in some respects less morbid than the habitual state — free from the nervous troubles which crippled the patient's waking life. LTnless " morbid " is to become a word as question-begging as the word " natural " long has been, we must be as careful not to call these novel states morbid as we should be not to describe these operations of Nature as unnatural.

In Lucie's case, indeed, these odd manifestations were — as the pure experi- mentalist might say — only too sanative, only too rapidly tending to normality. M. Janet accompanied his psychological inquiries with therapeutic suggestion — telling Adrienne not only to go to sleep when he clapped his hands, or to answer his questions in writing, but to cease having headaches, to cease having convulsive attacks, to recover normal sensibility, and so on. Adrienne obeyed ; and even as she obeyed the rational command, her own Undine-like identity vanished away. The day came when M. Janet called on Adrienne, and Lucie laughed and asked him whom he was talking to. Lucie was now a healthy young woman ; but Adrienne, who had risen out of the Unconscious, had sunk into the Unconscious again — must I say ? — for evermore.

I must now point out the chief lesson which is in my view to be drawn from a study of this case. We have here demonstrably what we can find in other cases only inferentially — an intelligence manifesting itself continuously by written answers, of purport quite outside the normal subject's supraliminal mind, while yet that intelligence was but a part, a fraction, an aspect, of the normal subject's own identity.

We must bear this ascertained fact — for it is as near to an ascertained fact as anything which this perplexing inquiry can bring us — steadily in mind while we deal with future cases. And we must remember that Adrienne — while she was, if I may so say, the subliminal self reduced to

its simplest expression — did, nevertheless, manifest certain differences from Lucie, which, if slightly exaggerated, might have been very per- plexing. Her handwriting was slightly different, though only in the loose and scrawling character so frequent in automatic script. Suppose the handwriting had been rather more different, and

had vaguely re- sembled that of some deceased member of the family? It is easy to understand what inferences might have been based on such a fact. Again, Adrienne remembered certain incidents in Lucie's childhood which Lucie had wholly forgotten. These events occurred at a grandmother's house. Suppose that the sentence recording them had been signed with the grandmother' s name, instead of with the merely arbitrary name selected for the convenience of a cool observer? Here, too, it is easy to imagine the confidence — in one sense the well-grounded confidence — with which any knowledge on Lucie's own part of those long past events would have been disclaimed.

230 C. Other cases of multiple personahty developed in connection with the hypnotic trance have been studied by Professor Pierre Janet's brother, Dr. Jules Janet, and were described by the latter in a paper entitled " L'Hyst^rie et I'Hypnotisme, d'apres la Th^orie de la Double Personnalit^," in the Revue Scientifique , May 19th, 1888. One of these cases was that of Professor Charcot's famous subject, Blanche Wittman, whose history, as developed in the hands of Dr. Jules Janet, I give in a later Appendix (225 A).

Another case,^ treated also by M. Jules Janet, and which he kindly gave me the opportunity of seeing, was even more remarkable in a therapeutic aspect. It is perhaps the most marked among those very rare cases where it can be said with confidence that death itself has been averted by a hypnotic change of personality.

From the age of thirteen the patient, Marceline R., had been subject to a miserable series of hysterical troubles — chorea, crises, ansesthesia, &c. In January 1886 the hysterical tendency took its most serious form — of insuperable vomiting, which became so bad that the very sight of a spoonful of soup produced distressing spasms. Artificial means of feeding were tried, with diminishing success, and in June 1887 she was paralytic and so emaciated that (in spite of the rarity of deaths from any form of hysteria) her death from exhaustion appeared imminent.

M. Janet was then asked to hypnotise her. Almost at once he succeeded in inducing a somnambulic state in which she could eat readily and digest well. Her weight increased rapidly, and there was no longer any anxiety as to a fatal result. But the grave inconvenience remained that she could only eat when hypnotised. M. Janet tried to overcome this difficulty ; for a time he succeeded ; and she left the

1 The earlier part of this case is described in M. Jules Janet's paper, " Un Cas d'Hyst^rie Grave," Kevue de rHypnotisme, May 1889.

hospital for a few months. She soon, however, returned in her old state of starvation. M. Janet now changed his tactics. Instead of trying to enable her to eat in her first or so-called normal state, he resolved to try to enable her to live comfortably in her secondary state. In this he gradually succeeded, and sent her out in October 1888, established in her new personality. The only inconveniences of this change seem to be (i) that when she has been left some months without re-hypnotisation a tendency to hysterical mutism sets in; and (2) that whenever she is " awakened " into her first personality she has lost (like F^lida X.) all memory of the time passed in the second.

After some shorter trials, M. Janet hypnotised her November 12th, 1888, and left her in her secondary state till January 15th, 1889, He then " awoke " her, but the vomiting at once returned, and she again applied to M. Janet for help. He hypnotised her, and left her in her second state till March 31st. He then again " awoke " her, with the same result. Again he hypnotised her ; and when he took me to see her on August loth, she had been in the hypnotic state continuously for three months and ten days, during which time she had successfully passed a written examination for the office of hospital nurse, which she had failed to pass in her normal state.

When we saw her, August loth, she was normal in appearance and manner, except for a certain shortness of breath, or difficulty of speaking, which M. Janet explained as likely to develop into hysterical mutism if hypnotisation were not renewed. She was fairly well nourished, and her expression was open and contented.

M. Janet resolved not merely to re-hypnotise her, but to wake her and leave her for a time in her first state, in order to see whether the dysphagia had disappeared, and at the same time to observe whether the loss of recollection of the events of the secondary state was really complete. He woke her — in the old Elliotsonian fashion — by " reverse passes." Her change of expression was very noticeable. The look of easy content was replaced by a pained, anxious air. Her attention was at once arrested by some masons at work in the courtyard, who apparently had pulled down a wall, or made some similar change, since her last wakening. Asked what she was looking at, she said, in a low, timid voice, " I had not observed the alterations." Asked what day of the week it was, she said "Sunday" — and in fact March 31st was a Sunday. "What day of the month?" "March 31st." "How, then, is this oleander in the courtyard in flower? " " Oh, sir," she said, "those flowers are only paper." " Feel them ! " She felt them timidly, and said nothing more. "What had you for breakfast this morning?" "I tried to take some milk." This again referred to March 31st — on August loth she had breakfasted on ordinary solid food. " Drink a little now." She attempted, but spasms at once began, and she could not retain it. We then left her ; but Professor Pierre Janet (who was

also present) told me later that during the two or three days for which she was left in her first state the alarming vomiting continued and she began to spit blood. "My brother was sent for, and determined to re-hypnotise her. She was calmed as if by enchantment, and is now in

excellent condition. During her two ' waking ' days she made a number of serious blunders not only as regards her mother, but with lodgers in the house. Her conduct absolutely proved a complete forgetfulness of the preceding months. After making inquiries from the various persons who saw her, my brother told me that he could retain no doubt as to her forgetfulness." M. Jules Janet added that since she had been replaced in the second condition the loss of flesh had been rapidly repaired, and she was again comfortable.

231 A. I give next the case of Dr. Azam's often quoted patient, F^lida X.^ In this case the somnambulic life finally became the normal life; as the " second state," which appeared at first only in short, dream- like accesses, gradually replaced the " first state," which finally recurred but for a few hours at long intervals. But the point on which I wish to dwell is this : that Felida's second state was altogether superior to the first — physically superior, since the nervous pains which had troubled her from childhood disappeared; and morally superior, inasmuch as her morose, self-centred disposition was exchanged for a cheerful activity which enabled her to attend to her children and her shop much more effectively than when she was in the " etat bete," as she called what was once the only personality that she knew. In this case, then, which at the time Dr. Azam wrote — 1887 — was of nearly thirty years' standing, the spontaneous readjustment of nervous activities — the second state, no memory of which remained in the first state — resulted in an improvement profounder than could have been anticipated from any moral or medical treatment that we know. The case shows us how often the word " normal " means nothing more than " what happens to exist." For Felida's normal state was in fact her morbid state ; and the new condition, which seemed at first a mere hysterical abnormality, brought her at last to a life of bodily and mental sanity which made her fully the equal of average women of her class.

A very complete account of the case, reproducing in full almost the whole of Dr. Azam's report, is given in Dr. A. Binet's Alterations de la Personnaliti (pp. 6-20), and I briefly summarise this here : —

Fdlida was born at Bordeaux, in 1843, of healthy parents. Towards the age of thirteen years she began to exhibit symptoms of hysteria. When about fourteen and a half she used suddenly to feel a pain in her forehead, and then to fall into a profound sleep for some ten minutes, after which she woke spon- taneously in her secondary condition. This lasted an hour or two; then the sleep came on again, and she awoke in her normal state. The change at first

^ For the fullest account of Felida, see Hypnotisme, Double Conscience, &c., par le Dr. Azam. Paris, 1887.

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occurred every five or six days. As the hysterical symptoms increased, Dr. Azam was called in to attend her in 1858.

His report of that time states that in the primary state she appears very intelligent and fairly well educated ; of a melancholy disposition, talking little, very industrious ; constantly thinking of her maladies and suffering acute pains in various parts of the body, especially the head — the clou hysterique being very marked ; all her actions, ideas, and words perfectly rational. Almost every day what she calls her crise comes on spontaneously — often while she is sitting at her needlework — preceded by a brief interval of the profound sleep, from which no external stimulus can rouse her. On waking into the secondary state, she appears like an entirely different person, smiling and gay ; she con- tinues her work cheerfully or walks about briskly, no longer feeling all the pains she has just before been complaining of. She looks after her ordinary domestic duties, goes out, walks about the town, and pays calls ; behaves in every way like an ordinary healthy girl.

In this condition she remembers perfectly all that has happened on previous occasions when she was in the same state, and also all the events of her normal life ; whereas during her normal life she forgets absolutely the occurrences of the secondary state. She declares constantly that whatever state she is in at the moment is the normal one— her raison — while the other one is always her crise.

The change of character in the secondary state is strongly marked ; she becomes gay and vivacious — almost noisy; instead of being indifferent to everything, her sensibilities — both imaginative and emotional — become excessive. All her faculties appear more developed and more complete. The condition, in fact, is much superior to her ordinary one, as shown by the disappearance of her physical pains, and especially by the state of her memory.

She married early, and her crises became more frequent, though there were occasionally long intervals when they never came at all. But the secondary state, which in 1858 and 1859 only occupied about a tenth part of her life, gradually encroached more and more on the primary state, till the latter began to appear only at intervals and for a brief space of time.

In 1875 Dr. Azam, having for long lost sight of her, found her a mother of a family, keeping a shop. Now and then, but more and more rarely, occurred what she called her crises — really relapses into her pri7naty condition. These were excessively inconvenient, since she forgot in them all the events of what was now her ordinary life, all the arrangements of her business, &c. ; for in- stance, in going to a funeral, she had a crise, and consequently found it impos- sible to remember who the deceased person was. She had a great dread of these occurrences, though, by long practice, she had become very skilful at concealing them from every one but her husband ; and the transition periods in passing from one state to another, during which she was completely uncon- scious, were now so short as to escape general notice. A peculiar feeling of pressure in the head warned her that the crise was coming, and she would then, for fear of making

mistakes in her business, hastily write down whatever facts she most needed to keep in mind.

"While the primary state lasted, she relapsed into the extreme melancholy and depression that characterised her early life, these being, in fact, now aggra- vated by her troublesome amnesia. She also lost her affection for her husband and children, and suffered from many hysterical pains and other symptoms

which were much less acute in the secondary state. By 1887, however, the primary state only occurred every month or two, lasting only for a few hours at a time.

231 B. The following is another case in which the faculties appeared to be heightened in the secondary condition. The account is taken from the Proceedings S.P.R., vol. iv. pp. 230-32. The case was sent to Pro- fessor Barrett, in 1876, by a clergyman, then vicar of a London parish, and father of the subject. He did not choose to give further particulars, or to allow his name to be published.

My son was in his seventeenth year attacked by what was said to be cata- leptic hysteria. At their first commencement they were little more than pro- longed fainting fits; afterwards, each attack began by his passing in an instant into a state of complete rigidity. Occasionally he would remain for five minutes to a quarter of an hour in that state, retaining the attitude in which he was when attacked, as if made of marble, with his eyes open and fixed and perfectly un- conscious. After a time he would rise with a sigh, move about, and speak with- out the slightest hesitation or incoherency, and thence continue for hours or days, leading an entirely separate existence, not recognising friends or relations or even the way to his own bedroom, and taking no notice if addressed by his own name, writing letters with another signature, always imagining himself to have arrived at middle-age,

and alluding to incidents of his imaginary youth, which teemed with echoes of his past reading; he was most courteous and pleasant in his manner, excepting when any doubt was implied as to the accuracy of any statement which he made.

At times all his faculties were in a most excited state. He would continue for hours playing games of skill with almost preternatural dexterity ; he would repeat to the air pages of poetry ; and he would play and sing in a wild and original manner, of which he was incapable at other times, quite unconscious of the presence of others and impervious to any interruptions. In this state he has continued for a week at a time, going out with us to dine with old friends, whom, however, he never recognised, but treated as new acquaintances. He always spoke of his parents as far off in some distant Eastern country, in which he himself had been born, and spoke to us (his father and mother) as kind hosts and friends whom he was soon to leave. Suddenly he would fall to the ground, roll about in convulsive agony with loud groans, and, a little water being poured into his lips, would get up and go on talking upon the subject of conversation on which he had been engaged at the time of his seizure, and without the slightest remembrance of anything that had passed meanwhile. These attacks continued every few days for more than two years, during which he was for- bidden all kinds of study. At the age of nineteen we were advised to send him on a voyage, and accordingly he paid a visit to an uncle, a military officer at Madras ; from thence he returned in six or seven months quite cured, went up to the University of Cambridge, where he went out in honours, and is now at the bar. These attacks never came upon him whilst actually employed, but generally at church, in bed, or during quiet conversation ; they were often in- duced by anything that vexed or startled him. He has since told me that he might have resisted them, but that they came upon him with a sensation of pleasant drowsiness that fascinated him. Certainly he was the worse for any display of sympathy. I may add that he suffers now at times from some defect

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in the circulation which prevents great bodily exertion and which produces pain in his heart and head ; in all other respects he is hale and hearty.

232 A. The following account of Mary Reynolds is taken from Professor W. James' "Principles of Psychology," vol. i. pp. 381-84, being there quoted from Dr. Weir Mitchell's report in the Transactions of the College of Physicians of Philadelphia, April 4th, 1888.

This dull and melancholy young woman, inhabiting the Pennsylvania wilderness in 181 1, was found one morning, long after her habitual time for rising, in a profound sleep from which it was impossible to arouse her. After eighteen or twenty hours of sleeping she awakened, but in a state of unnatural consciousness. Memory had fled. To all intents and purposes she was as a being for the first time ushered into the world. All of the past that remained to her was the faculty of pronouncing a few words, and this seems to have been as purely instinctive as the wailings of an infant; for at first the words which she uttered were connected with no ideas in her mind. Until she was taught their significance they were unmeaning sounds.

Her eyes were virtually for the first time opened upon the world. Old things had passed away ; all things had become new. Her parents, brothers, sisters, friends, were not recognised or acknowledged as such by her. She had never seen them before — never known them. . . . To the scenes by which she was surrounded she was a perfect stranger. The house, the fields, the forest, the hills, the vales, the streams — all were novelties. ... She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. In a word, she was an infant, just born, yet born in a state of maturity. . . .

The first lesson in her education was to teach her by what ties she was bound to those by whom she was surrounded. . . . This she was very slow to learn, and, indeed, never did learn, or, at least, never would acknowledge the ties of consanguinity, or scarcely those of friendship. . . .

The next lesson was to re-teach her the arts of reading and writing. She was apt enough, and made such rapid progress in both, that in a few weeks she had readily re-learned to read and write. . . .

The next thing that is noteworthy is the change which took place in her disposition. Instead of being melancholy, she was now cheerful to extremity. Instead of being reserved, she was buoyant and social. Formerly taciturn and retiring, she was now merry and jocose. . . . While she was, in this second state, extravagantly fond of company, she was much more enamoured of nature's works, as exhibited in the forests, hills, vales, and water-courses. She used to start in the morning, either on foot or horseback, and ramble until nightfall over the whole country ; nor was she at all particular whether she were on a path or in the trackless forest. . . .

She knew no fear, and as bears and panthers were numerous in the woods, and rattlesnakes and copperheads abounded everywhere, her friends told her of the danger to which she exposed herself ; but it produced no other effect than to draw forth a contemptuous laugh, as she said, " I know you only want to frighten me and keep me at home, but you miss it, for I often see your bears, and I am perfectly convinced that they are nothing more than black hogs."

One evening, after her return from her daily excursion, she told the follow- ing incident: " As I was riding to-day along a narrow path a great black hog

came out of the woods and stopped before me. I never saw such an impudent black hog before. It stood up on its hind feet and grinned and gnashed its teeth at me. I could not make the horse go on. I told him he was a fool to be frightened at a hog, and tried to whip him past, but he would not go, and wanted to turn back. I told the hog to get out of the way, but he did not mind me. ' Well,' said I, ' if you won't for words, I '11 try blows ; ' so I got off and took a stick, and walked up toward it. When I got pretty close by, it got down on all fours and walked away slowly and sullenly, stopping every few steps and looking back and grinning and growling. Then I got on my horse and rode on." . . .

Thus it continued for five weeks, when one morning after a protracted sleep, she awoke and was herself again. She recognised the parental, the brotherly, and sisterly ties as though nothing had happened, and immediately went about the performance of duties incumbent upon her, and which she had planned five weeks previously. Great was her surprise at the change which one night (as she supposed) had produced. Nature bore a different aspect. Not a trace was left in her mind of the giddy scenes through which she had passed. Her ramblings through the forest, her tricks and humour, all were faded from her memory, and not a shadow left behind. ... Of course her natural disposition returned; her melancholy was deepened by the information of what had occurred. All went on in the old-fashioned way. . . . After the lapse of a few weeks she fell into a profound sleep, and awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. . . . All the knowledge she possessed was that acquired during the fews weeks of her former period of second consciousness. She knew nothing of the intervening time. ... In this state she came to understand perfectly the facts of her case, not from memory, but from informa- tion. Yet her buoyancy of spirits was so great that no depression was pro- duced. On the contrary, it added to her cheerfulness, and was made the foundation, as was everything else, of mirth.

These alternations from one state to another continued at intervals of vary- ing length for fifteen or sixteen years, but finally ceased when she attained the age of thirty-five or thirty-six, leaving her permanetUly in her second state. In this she remained without change for the last quarter of a century of her life.

The emotional opposition of the two states seems, however, to have become gradually effaced in Mary Reynolds.

The change from a gay, hysterical, mischievous woman, fond of jests and subject to absurd beliefs or delusive convictions, to one retaining the joyousness and love of society, but sobered down to levels of practical usefulness, was gradual. The most of the twenty-five years which followed she was as different from her melancholy, morbid self as from the hilarious condition of the early years of her second state. Some of her family spoke of it as her third state. She is described as becoming rational, industrious, and very cheerful, yet reasonably serious; possessed of a well-balanced temperament, and not having the shghtest indication of an injured or disturbed mind. For some years she taught school, and in that capacity was both useful and acceptable, being a general favourite with old and young.

During these last twenty-five years she lived in the same house with the Rev. Dr. John V. Reynolds, her nephew, part of that time keeping house for

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him, showing a sound judgment and a thorough acquaintance with the duties of her position.

" Dr. Reynolds, who is still living in Meadville," says Dr. Mitchell, " and who has most kindly placed the facts at my disposal, states in his letter to me of January 4th, 1888, that at a later period of her life she said she did sometimes seem to have a dim, dreamy idea of a shadowy past, which she could not fully grasp, and could not be certain whether it originated in a partially restored memory or in the statements of the events by others during her abnormal state.

"Miss Reynolds died in January 1854, at the age of sixty-one. On the morning of the day of her death she rose in her usual health, ate her breakfast, and superintended household duties ! While thus employed she suddenly raised her hands to her head and exclaimed : ' Oh ! I wonder what is the matter with my head ! ' and immediately fell to the floor. When carried to a sofa she gasped once or twice and died."

For another and more detailed account, see " Mary Reynolds : a Case of Double Consciousness," by the Rev. W, S. Plummer, D.D., in Harper's Magazine for May i860 (reprinted in pamphlet form together with Dr. Stevens' report of the " Watseka Wonder," referred to in 238 A, — by the Religio-Philosophical Publishing House, Chicago, 1887). The most important additional details in this account are: (i) Immediately after falling asleep in her secondary state, Miss Reynolds would sometimes narrate audibly what she had done the day before, and plan what to do the next day ; which plans she would duly carry out, — as if they were post-hypnotic suggestions, — unless prevented. (2) The first time she was in the secondary state, she recovered through dreams some of the know- ledge that she had lost while awake. She dreamt that she heard a man preach and explain passages in the Bible to her, and after the dream seemed to regain all her knowledge of the Bible, though at the time unable to read it. In the same dream she saw and talked with a woman, whom she did not recognise, but described minutely on waking ; and the description was said to correspond exactly to a dead sister, whose

exist- ence while awake — she had forgotten. After this she often dreamt of the same sister, and also of another dead friend.

233 A. We now come to spontaneous cases of multiplex personality,^ of which Louis Vive's is one of the best known. Louis Viv6 exhibited an extraordinary number and variety of phases of personality, partly spontaneous and partly the result of different experiments in " metallotherapy " tried by the physicians in charge of him. These experiments produced curious variations in the hysterical paralyses from which he suffered, and produced at the same time reversions to different past periods of his life — probably associated with the particular forms of paralysis. It appeared that not only were certain past and forgotten mental states recalled by the physical impression of these variations, but also if a past and forgotten mental state were

1 Besides the cases of multiplex personality given in this chapter, see reference to a remarkable recent case (recorded by Dr. Bramwell) in a footnote to section 523.

suggested to the patient as his actual present condition, he accepted the behef, and with it came back his past physical condition. It is important to note that the first experiments with metals were made when the experi- menters had no knowledge of what had been the actual history of the past paralyses of their patient. They recovered this from him bit by bit, and after carefully comparing his recollections with contemporary records, concluded that on the whole his various phases really represented himself at various periods of his life.

Louis Viv^ began life (in 1863) as the neglected child of a turbulent mother. He was sent to a reformatory at ten years old, and there showed himself, as he has always done when his organisation has given him a chance, quiet, well-behaved, and obedient. Then at fourteen years old he had a great fright from a viper — a fright which

threw him off his balance and started the series of psychical oscillations on which he has been tossed ever since. At first the symptoms were only physical, epilepsy and hysterical paralysis of the legs ; and at the asylum of Bonneval, whither he was next sent, he worked at tailoring steadily for a couple of months. Then suddenly he had a hystero-epileptic attack — fifty hours of convulsions and ecstasy — and when he awoke from it he was no longer paralysed, no longer acquainted with tailoring, and no longer virtuous. His memory was set back, so to say, to the moment of the viper's appearance, and he could remember nothing since. His character had become violent, greedy, and quarrelsome, and his tastes were radically changed. For instance, though he had before the attack been a total abstainer, he now not only drank his own wine but stole the wine of the other patients. He escaped from Bonneval, and after a few turbulent years, tracked by his occasional relapses into hospital or madhouse, he turned up once more at the Rochefort asylum in the character of a private of marines, con- victed of theft, but considered to be of unsound mind. And at Roche- fort and La Rochelle, by great good fortune, he fell into the hands of three physicians — Professors Bourru and Burot, and Dr. Mabille — able and wiUing to continue and extend the observations which Dr. Camuset at Bonneval and Dr. Jules Voisin at Bicetre had already made on this most precious of mauvais sujets at earlier points in his chequered career.^

In 1887 he was no longer at Rochefort, and Dr. Burot informed me that his health had much improved, and that his peculiarities had in great part disappeared. I must, however, for clearness' sake, use the present tense in briefly describing his condition at the time when the long series of experiments were made.

The state into which he has gravitated is a very unpleasing one.

1 For Dr. Camuset's account see Annales Medico-Psychologiques, 1882, p. 75 ; for Dr. Voisin's Archives de Neurologie, September, 1885. The observations at Rochefort have been carefully recorded by Dr. Berjon, La Grande Hysterie ckez f Homme, Paris, 1886, and by

Drs. Bourru and Burot in a treatise, De la suggestion mentale, &c. {Bibl. scientifique contemporaine), Paris, 1887.

There is paralysis and insenibility of the right side, and (as is often the case in right hemiplegia) the speech is indistinct and difficult. Neverthe- less, he is constantly haranguing any one who will listen to him, abusing his physicians, or preaching, with a monkey-like impudence rather than with reasoned clearness, radicalism in politics and atheism in religion. He makes bad jokes, and if any one pleases him he endeavours to caress him. He remembers recent events during his residence at Rochefort asylum, but only two scraps of his life before that date, namely, his vicious period at Bonneval and a part of his stay at Bicetre.

Except this strangely fragmentary memory there is nothing very unusual in this condition, and in many asylums no experiments on it would have been attempted. But the physicians of Rochefort had faith in the efficacy of the contact of metals in provoking transfer of hysterical hemiplegia from one side to the other. They tried various metals in turn on Louis Viv6. Lead, silver, and zinc had no effect. Copper produced a slight return of sensibility in the paralysed arm. But steel, applied to the right arm, transferred the whole insensibility to the left side of the body.

Such phenomena are now, of course, generally attributed to sugges- tion. They are at least sufficiently common (as some French physicians hold) in hysterical cases to excite little surprise. What puzzled the doctors was the change of character which accompanied the change of sensibility. When Louis Viv6 issued from the crisis of transfer, with its minute of anxious expression and panting breath, he was what might fairly be called a new man. The restless insolence, the savage impul- siveness, have wholly disappeared. The patient is

now gentle, respect- ful, and modest. He can speak clearly now, but he only speaks when he is spoken to. If he is asked his views on religion and politics, he prefers to leave such matters to wiser heads than his own. It might seem that morally and intellectually the patient's cure had been complete.

But now ask him what he thinks of Rochefort ; how he liked his regiment of marines. He will blankly answer that he knows nothing of Rochefort, and was never a soldier in his life. " Where are you, then, and what is the date of to-day?" "I am at Bicetre; it is January 2nd, 1884; and I hope to see M. Voisin to-day, as I did yesterday."

It is found, in fact, that he has now the memory of two short periods of life (different from those which he remembers when his right side is paralysed), periods during which, so far as can now be ascertained, his character was of the same decorous type and his paralysis was on the left side.

These two conditions are what are now termed his first and his second, out of a series of six or more through which he can be made to pass. For brevity's sake I will further describe hx?, fifth state only.

If he is placed in an electric bath, or if a magnet be placed on his head, it looks at first sight as though a complete physical cure had been

effected. All paralysis, all defect of sensibility, has disappeared. His movements are light and active, his expression gentle and timid. But ask him where he is, and you find that he has gone back to a boy of fourteen, that he is at St. Urbain, his first reformatory, and that his memory embraces his years of childhood, and stops short on the very day when he had the fright with the viper. If he is pressed to

recollect the incident of the viper a violent epileptiform crisis puts a sudden end to this phase of his personality.

This complicated history may be rendered clearer by reference to the tabular statement of it — reproduced below — which was drawn up by my brother, the late A. T. Myers, M. D., F, R. C. P., for his account of the case in The Journal of Mental Science, January 1886, and approved by Drs. Bourru and Burot. The six states of the patient are represented by six vertical columns, and the memories attaching to them by thick black lines on their left-hand borders (see pp. 342-3).

234 A. The following account of Dr. Morton Prince's patient, " the Misses Beauchamp," is slightly abridged from his report to the International Congress of Psychology, Paris, August, 1900, which was published in the Proceedings S. P. R., vol. xv. pp. 466-83.

. . . This case has been the subject of a continuous study for at least three years, and has occupied hundreds of hours of time. . . .

When Miss Beauchamp first came under observation she was a neurasthenic of a very severe type. She was a student in one of our colleges, and there received a very good education. But in consequence of her neurasthenic condition it was simply impossible for her to go on with her work. She was a wreck, I might say, in body. In temperament she is a person of extreme ideahsm, with a very morbid New England conscientiousness, and a great deal of pride and reserve, so that she is very unwilling to expose herself or her life to anybody's scrutiny.

Now she came to see me in this neurasthenic state, but I found treatment was of almost no use. The usual methods were employed with no result, and it seemed as if her case was hopeless. Finally I concluded to try hypnotic suggestions. She proved a very good subject, and the suggestions produced at the time rather brilliant results. In hypnosis she went easily into the somnambulistic state.

This somnambulistic state came later to be known as B. II., while the first personality with whom I became acquainted. Miss Beau- champ herself, was known as B. I. Now I used to notice that as B. II. she was continually rubbing her eyes ; her hands were in constant motion, always trying to get at her eyes. Still I paid very little attention to it, or placed very little significance in this fact, merely attributing it to nervousness. One day when I hypnotised her and referred to something that she had done in a previous hypnotic state, — that is to say, something that she had said or done in a previous state when I supposed she was B. II., — she denied all knowledge of it, and said it was not so. This surprised me, and I attributed the denial at first to an attempt at deception. [Finally], it turned out that when she went into the state of which she later denied the facts, she was an entirely distinct and separate person. This third personality, which then developed, came to

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CHAPTER

II

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be known as B. III. We had then three mental states, B. I., B. II., and B. III.

B. I. knew nothing of the others. B. II. knew B. I., but no more. B. III. knew both B. I. and B. II. Thus far there was nothing very unusual.

Now B. III. has proved to be one of the most interesting of all the person- alities that have developed in the case. In one respect it is one of the most remarkable personalities, I think, that has ever been exhibited in any of these cases of multiple personality, as will, I think, presently appear. B. III., like B. II., was constantly rubbing her eyes, so that I was frequently compelled to hold her hands by force to prevent her from doing so. When asked why she did this, she said she wished to get her eyes opened, and it turned out after- wards that it was she who was rubbing the eyes of B. II. in the earlier times. At this time I prevented B. III. from opening her eyes for the reason that I feared that, if she got her eyes opened and was thereby able to add the visual images of her surroundings to her mental life as B. III., these same images of her surroundings which she would also

have, of course, when she was B. I., would by force of the association awaken all her mental associations as B. III., and that, in consequence, B. III. spontaneously would be constantly coming into existence of her own accord. This afterwards proved to be the case. B. III. always insisted upon having her eyes opened, complaining that she wished to see, and had a "right to see." One day, some time after this, when she was at home, owing to some nervous excitement, she was thrown into the condition of B. III., and then, I not being there to prevent it, she rubbed her eyes until she got them opened, and from that time to this she (B. III.) has had a spontaneous and independent existence.

This personality dates her whole independent existence from this day, and she always refers to events as being "before" or "after she got her eyes opened." That is the central event in her life, just as mothers date periods before or after the birth of a child. Now this personality came afterwards to be known as Sally Beauchamp. (The name Beauchamp has been adopted in this account for all the personalities.) She took the name for fun one day, a name that she got out of some book, and by that name she has been known ever since. In character she differs very remarkably from B. I. I would say here that B. I. is a very serious-minded person, fond of books and study, of a religious turn of mind, and possesses a very morbid conscientiousness. She has a great sense of responsibility in hfe, and with those who know her trouble is rather sad and depressed in her general aspect, the latter the result of the general troubles and trials of her life. Sally, on the other hand, is full of fun, does not worry about anything ; all life is one great joke to her, she hates books, loves fun and amusement, does not like serious things, hates church, in fact is thoroughly childlike in every way. She is a child of nature. She is not as well educated as is Miss Beauchamp, although she reads and writes English well ; yet she complains constantly that she cannot express herself easily in writing, but she does it quite well all the same. She cannot read French or any of the foreign languages which Miss Beauchamp knows, and she cannot write shorthand ; in short, lacks a great many of the educational accomplish- ments which the

other character possesses. She insists, although of this I have no absolute proof, that she never sleeps, and that she is always awake while Miss Beauchamp is asleep. I believe it to be true. Then Miss B. is a neurasthenic, Sally is perfectly well. She is never fatigued and never suffers pain. During the first year Sally and Miss Beauchamp used to come and go

in succession. At first whenever B. I. became fatigued or upset from any cause, Sally was likely to come. The periods during which Sally was in existence might be any time from a few minutes to several hours. Later these periods became prolonged to several days. It must not be forgotten that though Miss Beauchamp knows nothing of Sally, Sally, when not in the flesh, is conscious of all Miss Beauchamp's thoughts and doings, and the latter could hide nothing from her. Curiously enough, Sally took an intense dislike to B. I. She actually hated her. She used to say to me, " Why, I hate her, Dr. Prince! " and there was no length to which Sally would not go to cause her annoyance. She would play every kind of prank on her to make her miserable. She tor- mented her to a degree almost incredible. While Sally would never do any- thing to make any one else unhappy, she was absolutely remorseless in the way she tormented Miss Beauchamp by practical jokes and by playing upon her sensibilities. For example, I will give a few illustrations. If there is one thing which Miss Beauchamp has a perfect horror of, it is snakes and spiders. They throw her into a condition of terror. One day Sally went out into the country and collected some snakes and spiders and put them into a little box. She brought them home and did them up in a little package, and addressed them to Miss Beauchamp, and when B. I. opened the package they ran out and about the room and nearly sent her into fits. In order to get rid of them she had to handle them, which added to her terror. Another joke was to take Miss Beauchamp out into the country when she was very tired, and in an unfit condition

to walk ; that is, Sally would take a car and go out six or seven miles into the country to some retired place, and wake up Miss Beauchamp, who would find herself far out in the country with no means of getting home, no money in her pocket, and nothing for it but to walk. She had to beg rides when she could from passing waggons, and come back tired, worn out, used up for a week.

A great friend of Miss Beauchamp, to whom she felt under strong obliga- tions, had asked her to knit a baby's blanket. She worked on that blanket for nearly a year ; as fast as she would get it near completion, Sally would unravel it, and then, like Sisyphus, she would have to begin the task again, and regu- larly every tim.e Sally would pull the whole thing to pieces. Finally she came to herself one day and found herself standing in the middle of the room tied up in a perfect network and snarl of worsted yarn ; it was wound round the pictures and then round and round the furniture, the bed, the chairs, herself, and she had to cut it to get out of the snarl. Another favourite joke of Sally's was to make Miss Beauchamp lie. She had the power, when she pleased, of producing aboulia, and also of making B. I. say and do things against her will ; for after a fashion she can get control of her arms and legs, and of her tongue. Sally made her tell most frightful fibs. For instance, when asked who lived in a small squalid little house at the side of the road, she said, " Mrs. J. G.," a very prominent lady in society, and very wealthy. " Why, I thought she was rich ! " " Oh yes, but she has lost all her money now." Miss 'Beauchamp would be mortified at hearing herself tell these astounding bare- faced fibs, which her listener must know were fibs, but she could not help it. .Again, for a time at least, Sally put B. I. on an allowance of five cents a day, IShe would find the money waiting for her in the morning on the table with la note saying that it was her allowance for the day and she could not spend lore. Sally took away her postage stamps, and if Miss Beauchamp wrote la letter it had first to be exhibited to Sally, and if Sally approved it, it was

posted ; if not, it did not go, and that was the end of it. Miss Beauchamp is a person with a great sense of dignity, and dislikes anything that smacks of a lack of decorum or of familiarity. Sally had a way of punishing her by making her sit on a chair with her feet upon the mantelpiece. B. I. could not take her feet down, and was mortified to think she had to sit that way. Sally carries on a correspondence with Miss Beauchamp, writes letters to her pointing out all the weak points of her character, dwelling on all the little slips and foibles of her mind, telling her all the reckless acts and secret thoughts, indeed, everything she has done that won't bear criticism. In fact, when she has a chance to stick a pin into her she does it. When Miss Beauchamp wakes in the morning she will find pinned up on the wall of the room verses containing all sorts of personal allusions, letters calling her names, telling fictitious things that people have said about her ; in short, doing everything imaginable to make her life miserable. Nevertheless, at times when she goes too far, Sally has got frightened, and then she would write me a letter and ask for help, saying that she " could not do anything with Miss Beauchamp, and I really must help her."

One of the most interesting problems is, who is Sally? . . . Sally as an individuality goes back to early infancy, and has grown with the growth of Miss Beauchamp. The theory which finally, I think, has been demonstrated, is that Sally represents the subliminal consciotisness.

Although B. I. knows nothing of Sally, Sally not only is conscious of Miss Beauchamp's thoughts at the moment they arise, but she is capable, as I have said, of controlling her thoughts and her arms and legs and tongue to a certain extent. Sally can produce positive and negative hallucination in B. I., and frequently does so for a practical joke. During the times when Sally is in existence, B. I. is — as Sally puts it — " dead," and these times represent complete gaps in Miss Beauchamp's memory, and she has no knowledge of them whatever, "What becomes of her?" Sally frequently asks. Sally is never "dead."

Her memory is continuous; there are no gaps in it. She not only knows all B. I.'s thoughts and emotions and sensations, but will have a train of thought at the same time with B. I., of an entirely different nature. All this is also true of the relation of Sally's mind to that of the third personality — B. IV. — who came later, excepting that Sally does not know B. IV.'s thoughts. While either Miss B. I. or IV. is thinking and feeling one thing — is depressed and self-reproachful, for example — Sally is feeling gay and indifferent and enjoying Miss B.'s discomfiture and perhaps planning some amusement distasteful to her.

Speak to either B. I. or B. IV., and Sally hears you. Say something that Sally alone understands, and you see her smile. Then Sally remembers things in the past that B. I. knows nothing about at all, things that she apparently never was conscious of, or which she has completely forgotten. The most remarkable part of Sally's personality, I think, is that she has been able to write out for me her autobiography, beginning with the time when she was in her cradle, which she remembers. She actually describes her own thoughts and feelings as distinct from B. I.'s, all through her childhood, up to and including the present time ; although, as she says, she never got an independent existence until she " got her eyes open." She remembers her cradle, draws a picture of the bars in its sides, and remembers what she, as distinct from Miss Beauchamp, thought at the time when she was learning to walk. Then B. I. was frightened and wanted to go back, but Sally was

not at all frightened and wanted to go ahead. She describes B. I. as having had a butterfly mind as contrasted with her own. She, as a small child, disliked the things that B. I. liked, and vice versA. She describes her school life, her own feelings when B. I. did things, and the different sensations of the two selves when, for example, B. I.

was punished and felt badly, and she herself was entirely indifferent and without remorse. Thus I have been able to get an achial autobiography of a subliminal consciousness^ in which are described the contemporaneous and contrasted mental lives of two consciousnesses, the subliminal and the dominant, front early infancy to adult life. In this Sally has described for me various scenes and incidents which occurred and which she saw during her early life, but of which Miss Beauchamp is entirely ignorant. These usually represent scenes which occurred while B. I. was absorbed in thought, but which Sally as a subliminal noticed. Taking all this into consideration— taking the present relations of Sally's thoughts to Miss Beauchamp's thought, and many other facts, like automatic writing, which Sally performs with ease, and uses for purposes of correspondence — I think we are safe in saying that Sally is the subliminal consciousness, which has become highly developed and organised and obtained finally an indepen- dent existence, and led an individual life of its own.

After Sally's escape from her mental Bastille, the two went on leading their independent lives, coming and going for a year or two, until one day, June 7th, 1899, an event occurred which had an influence upon the whole history of this case. To understand it, it is necessary to go back six years, to the year 1893. It appeared that in 1893 Miss Beauchamp was in a hospital in a neighbouring city, call it Providence. She had been taken with the fancy that she would like to be a nurse (it was the passion of her life), and in a fit of idealism she entered the hospital. One night she was sitting in her room with a friend, a Miss L., when, upon looking up, she was startled to see a face in the window. It was the face of an old friend of hers, a Mr. "Jones," as we have agreed to call him, whom she had known ever since she was a small girl, and who had been a sort of preceptor to her. At first she thought it was a hallucination, but she presently saw that it was a real person. She then hastily got her friend out of the room, and she went downstairs and out of the side door, where this person met her. It appeared that this person was in Providence on his way to New York, had wandered to the hospital, and seeing the ladder had climbed it for a joke, and looked into the window. Outside the hospital door an

exciting conversation occurred. It was to her of an intensely disturb- ing nature, and gave her a tremendous shock. Perhaps I should say here^ as I have told so much of the story — that it was the kind of thing that upon the ordinary person would not have had much influence, but with her sensitive and idealistic nature she exaggerated it and gave it an intensity that an ordi- nary person would not have given to it. At any rate, it did give her a violent shock. The surroundings, too, were dramatic. It was night, and pitch dark, but a storm was coming up, and great peals of thunder and flashes of lightning heightened the emotional effect. It was only by these flashes that she saw her companion. From that time she was changed. She went out and walked the fields at night by the hour ; she became nervous, excitable, and neuras- thenic, all her peculiarities became very much exaggerated and her character changed ; she became unstable, developed aboulia, and, in other words, changed into B. I. So that B. I. — or, more correctly. Miss Beauchamp modi- fied into B. I. — dates from the time of that scene outside the hospital that

night. Sally, too, who knows the inmost soul of Miss Beauchamp, says she changed after that night.

So it follows that the Miss Beauchamp who has been the object of this study, has been educated in college, and been the solicitude of many friends, is not, properly speaking, the original Miss B., but a modified personality rightfully designated as B. I.

On the afternoon of June 7th, 1899, six years later. Miss Beauchamp was in my office. She was not in any way noticeably different from her usual con- dition. After leaving the office she went to the public library, as was her custom. In the library she met a messenger, who quite unexpectedly brought her a letter, and this letter was from the person whom we have agreed to call Jones. The letter was couched

in almost the same language as was his con- versation at the time of the hospital incident in 1893. It threw her into a very highly-excited state, and she actually saw a vision : — the scene outside the hospital with herself and Jones as the actors — and actually saw herself and him, and saw the flashes of lightning and heard the thunder, and through it all his voice. Under the influence of this excitement she went to the reading-room, and there had an illusion. In the evening newspaper she saw my name printed in large letters in the headlines, in place of that which was really printed, the name of a relative of mine who had died that morning. Still further upset by this, she made her way home. It was not until many months after this that I learned of this scene, or of the hospital episode in 1893, so that it was long before I found the key to the sequel. (As will appear, if I had known of it all, I should have been saved many hours and much labour in the attempt to understand the later psychical developments.) All I knew then was this. After returning from the library. Miss Beauchamp was in such a nervous state that I was soon sent for. On arrival I found her in a very nervous, highly-excited condition. She was unable to sit still ; her limbs were in more or less constant motion. Her condition was one that I had frequently seen after she had been exposed to emotional influences. Presently she changed completely. She became quiet, perfectly natural, talked affably, was very sociable, and, in fact, seemed to be in a condition in which I had never seen her before — more natural in many ways than I had ever seen her, quiet and calm, and apparently in a perfectly healthy state of body and mind ; but, to my surprise, I found that she did not know me. She said I was not Dr. Prince, and when I insisted that I was, she laughed and took it just as if I was talking nonsense to her — if I insisted that I was, well, I could have it so, but she knew I wasn't. She said that I was perfectly reckless in coming, that I ought not to have come, and then I discovered that she was under the impres- sion, in fact insisted, that I had come in through the window. As we were in the fourth story, it was plain that she was also under an illusion as to the place where we were. The contrast of these illusions with her normality in other respects was striking. The scene lasted some little time. Finally I showed her my name in my watch. She

underwent a slight mental shock. A change came over her. She passed through a brief period of confusion and then became herself again, but without any recollection of what had occurred. The essential points I would emphasise are that — besides appearing perfectly normal — she insisted that I was Jones, imagined we were somewhere else, that I had come in through the window, that I ran great risks in coming because of the publicity, that I ought not to have done it, and that it was a foolish thing to have done. Being ignorant of the preceding events just

narrated, it was not clear at first whether this was simply Miss B. under an illusion, or whether it was a new personality similarly affected.

To cut a long story short (for it took a long time to unravel the mystery), it turned out to be a new personality^ who had at this moment waked up, and had gone back six years in her life, and now imagined it was the same night and she was in the same room in the hospital where she had seen that face in the window in 1893. The impetus to her awakening had evidently been given by the shock of the letter and the vision in the library a few hours before ; awakening, she went on with her life where she had left off, with the last vestige of memory, which was seeing Jones at the window. Under the influence of this suggestion (she and B. I. are very suggestible) she mistook me for Jones, and, having seen him, as she thought, a moment before (really six years previously) at the window, inferred I had entered by that means. The impro- priety and unwisdom of it all was a natural thought. This new personality became known in these studies as B. IV.

The next time I saw B. IV. she was free from all illusion, but I was struck by her formal and distant attitude. It soon transpired that she

did not know me or the consulting-room, where B. I. had been time and again. In fact, she knew absolutely nothing of the events of the past six years, knew nothing of B. I.'s life in college, knew nothing of the friends whom B. I. had made during these years, knew nothing of me, knew nothing of any of these events what- soever, nor later, after she was domiciled as one of the Beauchamp family, did she know anything about the present times when B. I. or Sally was present. From this it follows that she knew, and continued to know, nothing of either B. I. or Sally, or that there ever were such personalities.

It took her a long time to accommodate herself to the new order of things and to take up the thread of events. Like Rip Van Winkle, she did not know that the world had moved since she went to sleep. Sally, who was invaluable as an informer, used to report that she seemed to live in the past, and used to speak to people as if it was still 1893. So the family now was increased by one, and there were three who kept changing with one another.

B. IV. is a very different character from either Sally or Miss Beauchamp. A study of the different habits of thought, tastes, and emotions of these three people, has thrown, I believe, much light upon the psychology of character, but in this report I must limit myself to a mere outline of events. There were, of course, gaps in the memory of B. IV. (as with B. I.) corresponding to the time of the existence of the other two personalities. But this B. IV. was never willing to admit. Unlike the others, she is irritable and quick-tempered, and re- sented as an impertinence — especially as she regarded most of us as strangers — any inquiry into her private thoughts and affairs, and above all any interference with her habits of life and private conduct. Though anxious to know, she was not willing to ask about what had occurred in the gaps when the others were in the flesh, and so was in the habit of inferring and guessing, at which she was very skilful. She was, as stated, even unwilling for a long time to admit that there were gaps, but it was easy to convict her here by a few questions. After fibbing and inferring and guessing, she would break down and confess she did not know, which was the fact.

Now, Sally, although her mental life is also continuous during that of B. IV. (as with B. I.), and although she knows everything B. IV. does at the time she does it, hears what she says, reads what she writes, and sees what she does, nevertheless Sally does not know B. IV." s thoughts. Herein is a very

interesting psychological distinction between Sally's relation to B. I. and to B. IV. She knows B. I.'s inmost soul, she can only infer B. IV. 's thoughts from what she says and does. But Sally studied her closely, and soon dis- covered for herself that B. IV. knew nothing of the past six years, but was always secretly trying to obtain information, and guessing. Sally, in her astonishment, used to say, " Why, she doesn't know anything, she is always fishing and guessing." For this reason, Sally, until she learned to know B. IV. better, had a great contempt for her, and dubbed her the " Idiot," and whenever after this, she spoke of her, it was as the " Idiot." From this time on, Sally transferred her hatred from B. I. to the " Idiot." She came to regard B. I. as rather a poor sort of creature, and hardly worthy of her consideration anyway, and let her alone ; but B. IV. became the object of her attacks. But B. IV. is more than a match for Sally, who is really afraid of her. They quarrel like cats and dogs. One of the most curious and puzzling things was the cause of Sally's hatred of B. I. It was unmitigated jealousy. She was jealous of the attentions B. I. received, jealous of the fact that people liked B. I. and wanted to keep her in existence instead of herself, and therefore — difficult as it is to conceive of a person jealous of herself — Sally was immensely jealous of herself.

I have said that B. IV. 's memory ceases at Providence with seeing the face in the window. She can tell you nothing after that, and knows nothing of the scene outside the door. Both B. I. and Sally recall and describe similarly that scene, but the last thing B. IV. remembers is

the face at the window a few minutes before. i As one method of corroboration of these events, I produced in B. IV. a crystal vision. ^ I gave her a glass globe to look at, and told her to think of Providence. As she looked into the glass she was horrified to see there the scene that took place outside the hospital door. She declared with much excitement that it was not true, that it never had occurred, and this she repeated again and again, and remonstrated against my believing it. Like B. I. in the hbrary, she saw herself by flashes of lightning standing by the door with Jones. She saw his excited manner, and heard his voice between the peals of thunder. She saw it all as a vision, just as it occurred. She was startled by what she saw, and experienced over again all the emotion of the original scene. . . .

Now the most interesting and most important question is, what is the relationship between all the personalities ? What relation do they bear to the normal personality, and, for that matter, which is the normal Miss Beauchamp, or is anyone of them the real and normal individual.-* . . . Sally has been sufficiently emphasised. . . . But B. I. and B. IV., who are they?

One thing must be insisted upon — namely, however normal each may appear superficially, neither is quite normal. In each are missing some of the attributes of the original Miss Beauchamp, but in B. I. the departure from the normal is the least. Her neurasthenic condition, her aboulia, her extreme suggestibility, by which negative hallucination can be produced at will, her exaggerated sensitiveness to emotional influences, like music and religion, which produce certain psychical phenomena, the dominion which ideas acquire

1 The lack of this knowledge was afterwards the cause of much trouble to B. IV., which was strong evidence of her ignorance.

2 A study of Visions based on this case may be found in Brain, 1S9S. See also Proceedings, S.P.R,. vol. xiv. pp. 366 ct seq.

in her mind, the exaggeration of certain traits always possessed by her, her tendency to disintegration, by which she at times loses temporarily certain, acquirements, like the French language — these and other peculiarities are evidence that a certain amount of disintegration took place in 1893 by which the original personality became fractured and modified. Nevertheless, it would be an exaggeration to affirm that she is a wholly new and distinct personality, or that she is a vigilambulist. It is more correct to say that certain components of her personality have become disintegrated from the rest, certain local areas of her brain, as I have elsewhere put it,i have gone to sleep. The original self has become modified into B. I.

B. IV., notwithstanding her greater stability, is a still greater departure from the original self. Her character is totally different; her general attitude towards her environment has changed, for there is missing the taste for, that is, the normal reactions to music, hterature, and religion. She has also lost her knowledge of music. She has no emotionability, excepting bad temper; in short, she has retained some characteristics and lost others of the original self.

Now any theory we adopt must explain all this, as well as the particular forms of amnesia and continuities of memory. The explanation which I beheve to be the correct one is this : neither B. I. nor B. IV. is strictly the original self, nor are they somnambulistic personalities, but modifications of the original self. The original Miss B. became disintegrated and as a complete psychical composition departed this life in 1893. B. I. and B. IV. are each different disintegrated parts of the complete Miss Beauchamp. In the [first] disintegra- tion of the primary consciousness a certain portion — B. IVo — split itself off and became dormant. The remainder persisted as a modified personality — B. I. Sufficient remained to retain the memories of the past, which from this time became organised with all future experiences and made a continuous memory and personaHty.

The split-off dormant portion was awakened six years later as the result of an intense excitation of its constituent memories by the shock in the librar)'-, and in the awakening wrenched away from B. I. a portion of her mental asso- ciations, which thus became common to both. As in 1893, a certain number of groups of psychical associations that belonged to B. I. now remained split off and dormant. Those that remained awake became organised into another personality as B. IV. . . .

Thus the dominant part of B. IV.'s consciousness, being awake up to 1893, remembers her whole life until that date; but being asleep from 1893 to 1899, she has no knowledge of the events of this period. Waking up again suddenly in 1899, she goes back to the day when she went to sleep. . . .

In 1897 B. III., the subliminal consciousness, became developed and acquired an independent existence, and became known as Sally ; so that Sally represents the subliminal consciousness, and B. I. and B. IV. simply certain disin- tegrated elements in the prfmary supernatant consciousness. The result is that neither B. I. nor B. IV. is the whole original Miss Beauchamp, but — if my studies have led me to the right interpretation — the original self is a combina- tion of the two. If this be true, it should be possible to combine them and obtain the original self. • . .

^ See " A Contribution to the Study of Hysteria and Hypnosis, &c.," in the Proceed- ings of the Society for Psychical Research, vol. xiv. p. 95.

There remains B. II. ; who is B. II. ? Now it is possible to hypnotise B. I. and also B. IV. [and] it transpired that B. I. and B. IV. hypnotised became the same person, or B. II. . . . B. II. knows the thoughts of B.

I. and equally knows the thoughts of B. IV., but B. I. and B. IV. know nothing of B. II.

Now, if the original complete Miss Beauchamp is a total combination of the whole of B. I. and of B. IV., then if we could put I. and II. together, we ought to get Miss Beauchamp. This I was able to do by suggestion given to the hypnotic self, B. II., and to obtain the original self for a number of hours at a time. I suggested to B. II. that when awake as B. I. she would know all about B. IV., and as B. IV. would know all about B. I. and feel and think as B. I. did. I then waked her up successively as B. I. and as B. IV. In each case she knew all about the times to which I had special reference when I gave the suggestions. As B. I. she told me what she had been doing as B. IV., and as B. IV. what she had been doing as B. I. . . . So that in her sensations, and acquirements, and memory, she^ whejt thus put together, to all appearances was the original Miss Beauchamp.

This new personality is plainly a composite of B. I. and B. IV. ; not only in memory, but in character, tastes, and general make-up. Sally calls her " that new thing," and has very little, if any, control over her. She herself does not know which she is — I. or IV. — but says she is both. When she is present, Sally tends to sink out of sight and go back — as Sally puts it — "to where I came from."

This final synthesis — the construction of what appears to be the original self — seems to me akin to a proof of the correctness of the diagnosis.

236 A. The case of " Mollie Fancher " was recorded in a book by Judge Abram H. Dailey, entitled "Mollie Fancher: the Brooklyn Enigma. An Authentic Statement of Facts in the Life of Mary J. Fancher, the Psychological Marvel of the Nineteenth Century " (Brooklyn, N. Y.). This book consists of a rather disconnected narrative by Judge Dailey, abstracts of a diary kept by Miss Fancher's aunt, a series of signed statements made by friends, and a number of reprints of articles which had originally appeared in the

daily papers. I quote a review of it by Dr. William Romaine Newbold, of the University of Pennsylvania, which appeared in the Proceedings S.P.R., vol. xiv. pp. 396-98. Although my main discussion of supernormal phenomena is deferred to later chapters, it will be convenient to include here Dr. Newbold's criticism of the evidence for such phenomena in Miss Fancher's case.

Miss Fancher was born August i6th, 1848. As a child her health was good, but in March of 1864 it began to fail. She had " nervous indigestion," inability to retain food, "fainting spells," " weakness in the chest," and she "wasted away." May loth, 1864, she was thrown from her horse and severely injured. In the course of the following summer the lower part of her body suddenly became paralysed. She seemed to recover from the effects of this accident during the autumn, but on June 8th, 1865, as she was stepping from a street car, the car started too soon, she was thrown to the ground, her skirt caught upon a projecting hook, and she was dragged some yards, again receiving serious injuries. This was followed by weakness, transient paralyses, pain, cough, and hsemorrhages from the lungs. In February 1866 convulsions

appeared. Soon afterwards she lost, in rapid succession, sight, speech, and hearing. From that date to 1894, when the book was written, her history was that of a hysteric of the worst type — anaesthesias, paralyses, contractures, and convulsions involving now this, now that organ of sense or group of muscles, and succeeding one another in bewildering variety. Her sight, however, was never restored, although in recent years she seems to be recovering some por- tion of it. Throughout this period normal sleep seemed to be replaced by " trance," in which the whole body became rigid.

In 1875, after a trance lasting a month, it was found that her memory of the nine years immediately preceding had been totally obliterated, the contractures which had marked those years had disappeared, and all the skill in embroidery, &c., which she had acquired .during them was lost.

From 1875 to the date of the book Miss Fancher's memories were approxi- mately continuous, the only exceptions being found in the lives of her secondary selves. She also remembers the events of her early life up to the beginning of the nine-year period. About 1878 a new memory-synthesis appeared, but soon vanished, and was not again observed until 1887. It was then named by her friends " Idol." Others of later date were named " Rosebud," " Pearl," and " Ruby." The " normal" Miss Fancher was named " Sunbeam," to distinguish her from these. Each of these memory-systems or personalities calls itself Mollie Fancher, possesses a portion of Miss Fancher's memories, and remem- bers its own previous occurrences. No one has any knowledge of any other save in so far as informed by other persons. " Rosebud " seems to be identical with Mollie Fancher as she was at six or seven years. "Idol" and "Pearl" are young girls of about sixteen, but neither recalls the first accident, while " Ruby," who seems to be about the same age, recalls the first, but not the second accident. " Idol" and " Pearl " are quiet, and not markedly unlike one another, while "Ruby" is vivacious, cheerful, and talkative. None of them possesses " Sunbeam's " acquired skill, and all are extremely unstable, appearing only during the night, and lasting but a few minutes.

During her years of blindness Miss Fancher has convinced her friends that she possessed supernormal powers of vi.sion. It is claimed that she has re- peatedly read sealed letters, described events at a distance, and found lost articles. She also believes that she sees the world of spirits, but is extremely reticent upon that topic.

One is disappointed to find that Judge Dailey adduces little evidence of value in support of these claims. He has, indeed, recorded the

narratives of many witnesses whose truthfulness no one would question, but in not one of these narratives are the facts given with that attention to details and that care to avoid misdescription which the nature of the case demands. Many are vague in the extreme, and very few tell us how much time elapsed between the event and its committal to writing. To glance at only the best of these : Professor Parkhurst submitted to Miss Fancher a sealed envelope containing a slip of printed paper, the contents of which he did not himself know. She told him it contained the words " court," " jurisdiction," and the numerals 6, 2, 3, 4. These he wrote in his notebook, took the envelope away still sealed, read Miss Fancher's statement to two friends, and in their presence opened the envelope. Miss Fancher's statements were found to be correct. But we are not told how large the type was, how many thicknesses of paper covered it, how Miss Fancher handled the envelope, how long she had it in her possession, or whether she had it at any time when Professor Parkhurst was not present.

Dr. Speir states that Miss Fancher once wrote for him upon a slate the con- tents of a letter which had just been brought to her by the postman, and was as yet unopened. We are not given copies of the two, nor are we told how much time elapsed between the event and the record, nor who wrote the letter, nor whether Miss Fancher could have known that Dr. Speir would be present when the postman came.

Miss Fancher once told Judge Dailey that she had seen him upon a given evening with a gentleman whom she described. After some difficulty Judge Dailey recollected that upon that evening he had been with a friend named Sisson. We are not told how he identified the evening. Some months later Judge Dailey, Mr. Sisson, and another

person called upon Miss Fancher. She at first said she had not before seen either of the two gentlemen, but after a moment's reflection said that one, pointing to Mr. Sisson, was the man she had seen with the Judge. This is one of the best cases, as it is corroborated by Mr. Sisson, and it appears that his account was written only six months or so after the event. We would like to know, however, whether any further questions were asked Miss Fancher after she had first stated that she did not recognise Mr. Sisson.

In brief, the evidence which Judge Dailey has collected will seem satisfactory only to those who are already satisfied of the possibility of clairvoyance. It will do little towards establishing that possibility. And as Miss Fancher's clair- voyant powers are said to be much less keen now than they were some years ago, it is not probable that her case will contribute much of value to the evidence for the supernormal. One can readily appreciate the repugnance which Miss Fancher felt to submitting herself to the commission of experts suggested by the New York Medico-Legal Society, but it is much to be regretted that her friends should have allowed the value of her case to be lost through mere negligence.

237 A. The following account is taken from the " Report of Dr. Ira Barrows on the Case o{ Miss Anna Winsor." Extracts from this Report were made by Dr. C. W. Fillmore, and sent to the American Society for Psychical Research. Dr. Barrows and Dr. Fillmore were both of Provi- dence, R. I., and are now deceased. Professor James made some inquiry into the case in 1889, and stated (Proceedings of the American S.P.R., Vol. I., p. 552) that the mother and brother of the patient, and Dr. Wilcox, the former partner of Dr. Barrows, bore corroborative testimony. I re- count the case as far as possible in the words of Dr. Barrows, with some abridgments and omissions, and a few explanatory remarks. The parts omitted are chiefly accounts of the patient's spasms, and purely medical descriptions.

The case of Anna Winsor represents an extreme form of hystero-epilepsy, with very violent and frequent convulsions, and intervals of

insane delusions. Much relief was given by hypnotism (called by Dr. Barrows "magnetism," or " animal magnetism "), but no cure was effected. The detailed record extends over two and a half years, from May 9th, i860, to January 1863, but some of Dr. Barrows' comments were made at a later date. Miss Winsor died in 1873.

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There is clear evidence of a secondary personality, and there seems to have been hypergesthesia of vision, and perhaps also telsesthesia, and even hetersesthesia ; but in the absence of details concerning the experiments made in these directions, we cannot infer with any certainty that super- normal faculty was manifested. It is interesting to note that the first attempt apparently of the secondary personality to communicate re- sulted in a writing movement of the toes. But the most remarkable feature in the case was that later on the right arm became, as it were, the permanent possession of the secondary personality. The personations appear to have been — chiefly, at least, — of the insane type, and there is no evidence of the control of the organism by any external intelligence. The beneficent control of the "right arm " personality is doubtless to be referred to the subject's own subliminal self.

May gth, i860. — Called to visit Miss Winsor, aged eighteen years. From her mother and sister learned the following regarding her history.

When teething had been subject to convulsions. Had grown up a tolerably healthy girl. Had passed through the primary school ; was attending a higher one when at fifteen she was attacked with rheumatic fever. She suffered par- ticularly in her joints, and especially the vertebral joints. For seven months she was unable to walk. It was 2|- years before she was able to return to school, and then was very weak, and suffered with rheumatic cardialgia. She

continued in school eight months, and then, May 6th, i860, left school; com- plained of chilliness and severe headache.

May yik. — Unusually quiet, wandering about the house unconscious of what she did, scarcely tasting food, and oppressed with drowsiness. May 8th. — Reclined upon lounge all day.

May ()th. — First visit. Found her stupid, pulse small, frequent, irregular. Tongue dry ; skin hot and dry. Treated her for what appeared to be typhoid fever. At the end of about seventeen days she became convalescent, and I anticipated a speedy recovery. Now, suddenly and without apparent cause, about June ist, a relapse of fever. Head ached; tongue dried; delirium supervened ; convulsions followed ; loss of consciousness. The whole verte- bral column sensitive to slight pressure. Hard pressure upon the cervical and upper dorsal vertebrae would produce spasm. Tetanic spasms alternating with coma.

No change worthy of notice until June 15th. Apparently unconscious of everything around her; em?; elated, haggard, and seemingly about to die; we noticed her toes m'^-'ng as if trying to form letters on the sheet. Not giving any particular attention to this, she began, with her forefinger, to form letters on the sheet as if trying to spell some word. It was suggested that paper and a pencil be given to her. She began to write names of persons long since dead. Then followed directions about her sickness, and predictions as to her future, saying: " It (always using the third person singular) will be a long time sic\; lose her sense of smell; be blind many months; doubtful if she ever walks again. Her sickness will develop many phases and strange phenomena." Continues to be very sick. Spasms increase in frequency and severity.

About June 26th she became very sensitive to magnetic influence. The touch of many persons became painful, so that it was difficult to get suitable

watchers. A rubber comb, the contact of a cat, as well as the touch of sundry- persons, were not only painful, but caused spasms.

August ()th. — Tried animal magnetism. Succeeded in putting her to sleep; slept a short time, but more quiet through the day. August loth (apparently), tried magnetism again ; did not succeed. On August 26th she thinks it is the 4th of July. [This suggests the waking here of some fragment of her per- sonality that had been dormant since July 4th.]

Sepfefnber Sth. — She has not been able to utter a word for ten weeks. All communications are made by writing.

September \2)th. — Complains that the room is dark; cannot see. Tells what is going on in an adjoining room. Tells the time by a clock in another room. 14th and 15th. — " Balls " of pain in back and head. i6th, a.m. — Some delirium; in the evening a raving maniac. Tore her hair out by handfuls; fought and bit all who came near her. Rubbed with Tinct. Bell.: magnetism. Succeeded at 12.50 in getting her quiet. 17th and i8th. — Wild with delirium. Tears her hair, bed-clothes, pillow-cases, both sheets, night-dress all to pieces. Her right hand prevents her left hand, by seizing and holding it, from tearing out her hair, but tears her clothes with her left hand and teeth.

[This appears to be the first distinctly noted usurpation of the right arm by the secondary personality.]

September 2^th. — Writes the time of day; motions for a book; holds it upside down. Right hand predicts the number of spasms she will have a day : some days more, some less. 25th, 26th, 27th, 2Sth. — Talks again, but in whispers. 29th. — Complains of great pain in right arm, more and more intense, when suddenly it falls down by her side. She looks at it in amaze- ment. Thinks it belongs to some one else ;

positive it is not hers. Sees her right arm drawn around upon her spine. Cut it, prick it, do what you please to it, she takes no notice of it. Complains of great pain in the neck and back, which she now calls her shoulder and arm ; no process of reasoning can con- vince her of the contrary. [To the present time (1866, when the Report was read at a Medical Society in Boston), now nearly five years, the hallucination remains firm. She beheves her spine is her right arm, and that her right arm is a foreign object and a nuisance. She believes it to be an arm and hand, but treats it as if it had intelligence and might keep away from her. She bites it, pounds it, pricks it, and in many ways seeks to drive it from her. She calls it " Stump ; old Stump." Sometimes .she is in great excitement and tears, pound- ing " Old Stump." Says " Stump " has got this, that, or the other that belongs to her.]

The history of September is her daily and nightly history to October 25th.

October zz^th. — After a spasm, becomes speei,l.]°ss.

October 26th. — One spasm lasting one hour; still spe^/^hless. 27th. — Sleeps all day, but occasionally screams as from pain. Rouses in evening and per- sonates different people. 28th, 29th, 30th. — Same. 31st. — Right itand writes, "On November 21st at five o'clock precisely she will swallow water; will swallow nothing but liquid until December ist, when she will swallow a piece of cracker the size of a wafer."

November xst to lotk. — More or less .spasms daily. Reason gradually re- turns. Much depressed in spirits, nth. — Strings beads ; makes figured bead basket and lamp mats; works only with the left hand; every bead in its exact place ; works with her eyes closed, and the same in the evening without light as in the daytime. November 12th. — Fell from bed to lounge in a spasm.

From eleven to twelve at night sits up apparently asleep and writes with her paper against the wall ; after she awakes seems to be unconscious of what she has written. 13th. — Spasms as usual. In the evening, while sleeping, person- ates "Aunt Chloe"; writes for flour, mixes and makes some biscuits; pares an apple and makes a pie ; icses both hands when asleep, when awake has no power to move the right. November 14th, 15th, i6th, 17th, i8th. — Diary about the same. 20th and 2[st. — Delirious and spasms. To-day, November 21st, is the day she is to swallow, at five o'clock p.m., water. A quarter before five I secretly took the striking weight from the clock standing in the entry ; took two tumblers of water and put a drop of medicine into one ; at three minutes before five offered her each glass successively ; rejected both. At five o'clock a gurgling sound was heard in her throat. She motioned for the water; passed the tumbler in which I had secretly put a drop of medicine ; rejected it ; passed the other ; took a mouthful, and with great effort swallowed a part of it, some of it running out of her mouth. The deglutition was performed like one attempting it with the mouth wide open.

Jamtary ist, 1861. — From November 20th up to this time, raving delirium; pulls her hair nearly all out from the top of her head. If she can get a pin, plunges it into whoever comes near her. Tears her clothes sadly. Swallows the bit of cracker December ist, as predicted. The right hand protects her against the left as miich as possible. She now becomes more rational ; talks again; first loud words uttered since November 6th. Calls for a book; reads with it upside down. January 4th. — Becomes blind. From this time to February ist, constant delirium ; frequent spasms.

February ist to nth. —]>fo particular change. Swallows water when in the magnetic sleep, and personates sundry persons ; personates a Quaker ; speaks loud and rapidly ; gives an amusing lecture. When the magnetism passes off, remembers nothing of the past; can hardly speak in whispers, and is much prostrated. February nth. — Takes

and swallows a little nourishment — a few tea-spoonfuls of whips, blanc-mange, &c. More or less spasms nearly every day. Under the influence of magnetism writes poetry; personates different persons, mostly those who have long since passed away. Whenever in the magnetic state, whatever she does or says is not remembered when she comes out of it. Commences a series of drawings with her right (paralysed) hand, " Old Stump." Also writes poetry with it. Whatever " Stump " writes or draws, or does, she appears to take no interest in ; says it is none of hers, and that she wants nothing to do with " Stump" or " Stump's." I have sat by her bed and engaged her in conversation, and drawn her attention in various ways, while the writing and drawing has been uninterrupted. She had never exhibited any taste for or taken any lessons in drawing.

March. — During this month she complains much of pain in her head, in back of head chiefly, in nape and dorsal vertebras, which she now calls her right arm. I will here remark further about these drawings. She became blind, 4th January ; is still blind; sees as well with eyes closed as open; keeps them closed much of the time. Reads and draws with them closed. Draws in the dark as well as in the light; is clairvoyant. She writes several pieces of poetry, chiefly with the right hand, and as often in twilight and evening before gas is lighted, while it is dark. The handwriting differs greatly in different pieces. The spasms do not differ, either in form or frequency, from last month. The only remedy that has appeared to afford any relief is animal magnetism. The galvanic current has been tried without any success.

April gth. — Becomes deaf; great pain in head ; is conscious of her suffering most of the time. Commences bead work; makes three bead baskets; does it all with her left hand ; threads her needle, strings her beads, makes her baskets ; works alike by daylight, gaslight, twilight, and in the dark. I have sat by her in the evening and

witnessed her work. I lowered the gas to almost total darkness, and asked her to thread her needle and proceed with her work, which she did at once, not seeming to notice that the room was darkened. She selected a small needle from her needlebook, stuck it perpendicularly into a cushion lying by her, bit off the end of the thread, rolled it between her thumb and finger and passed it through the needle's eye as easily and readily as I would have passed it through a finger ring, and proceeded at once to string her beads ; eyes closed.

May i^th. — Delirious, imagining herself Queen Anne. . . . May 19th. — Three spasms in the a.m.; at 2 p.m. a fourth. Her head is drawn downward and rests upon her knees ; but suddenly her body elevates and she balances upon her head ; remains in this position a few moments, falls over upon her right side ; her body forms an arch while she rests upon the right side of her right foot and upon her right hand, and remains in this position half-an-hour. The spasm passes off; she sinks down prostrate, still delirious; seizes a pencil and paper with her right hand and writes, " Give an injection of Tinct. of Aconite and warm water." Gave it ; slept after it several hours. 20th to 23rd. — Daily spasms, but not so severe. 24th. — Raving delirium ; imagines her- self a dog; barks and growls. 26th. — Awakes delirious. At 5.30 a.m. has a spasm lasting until 8 o'clock. All the muscles of the body and limbs are rigid, except those of right ar?n. With this hand, but partially rigid, she takes a pencil and paper and writes, "After some time in June Anna will be able to swallow for the remainder of the summer." 31st. — Imagines herself a dog; barks, growls, howls ; sets dogs in the street to barking. Seems pleased and imitates them; laps water; sometimes draws back from it; growls and gnashes her teeth ; froths at the mouth ; attempts to bite ; acts as if she had hydrophobia.

fune 1st 3.nd ind. — Hydrophobia and dog personation continued. Spasms in which the legs being drawn under her, her head is drawn down upon her knees, somewhat resembling a ball ; she rolls over and over from left to right and from right to left, to which I give the name " Rolling spasms " or Anaku- lisma (revolving), nth. — Gave

Tinct. Bell, in warm water. This prescription is written by her 7'ight haftd while she is delirious. Her finger and toe nails become very dark purple. These spasms with delirium continue nearly every day through the month. Bell, injections appear to mitigate, and magnetism enables her to sleep several hours during the nights.

August. — Head drawn over upon right shoulder ; left hand closed so that it cannot be forced open. Catinot use either hand while awake., although she uses her right hand readily while asleep.

October. — Spasms vary; body jerks from side to side; motion like the pendulum of a clock, but rapid ; continues several minutes, sometimes making 1000 vibrations, after which she faints. Draws pictures ; sews ; does bead work, chiefly with her right hand, her left being still closed, although she can use her thumb, and helps with that. This seems to be done in a clairvoyant state, as light and darkness are the same to her, and the work goes on in both alike.

November. — Ruptured a blood-vessel in the lungs; hemorrhage; speaks

only in whispers. December. — Hemorrhage continues; still clairvoyant; draws ; sews ; bead work with left hand only when awake, with both when asleep.

Jatiuary 1862. — Nine weeks since she has spoken aloud, twenty-two since she has swallowed. January 27th. — Sight restored. Obliged to have the room darkened because the light is painful. Eighteen months' erratic vision. During these months she had read with her eyes closed and her book upside down. Thinks she sees through her forehead and top of her head. Seldom sleeps without magnetism.

June "jth. — Recovered her voice ; can speak loud. . . .

September \oth. — Great pain in head ; delirious and beats her head against the wall. September 20th.— Sitting on the floor ; raving; imagines herself a dog ; growls, barks, and laps water. Has not slept ; eyes crossed. Put her on bed ; tears clothing. Magnetised her ; slept several hours.

[When her delirium was at its height, as well as at all other times, her right hand is rational, asking and answering questions in writing; giving directions; trying to prevent her tearing her clothes ; when she pulls out her hair seizes and holds her left hand. When she is asleep, carries on conversa- tion the same ; writes poetry ; never sleeps ; acts the part of a nurse as far as it can ; pulls the bed-clothes over the patient, if it can reach them, when un- covered ; raps on the headboard to awaken her mother (who always sleeps in the room) if anything occurs, as spasms, &c.]

January 1863. — At night and during her sleep " Stump" writes letters, some of them very amusing ; writes poetry ; some pictures original. Writes " Hasty Pudding," by Barlow, in several cantos, which she had never read ; all correctly written, but queerly arranged, as, ^._^., one line belonging in one canto, would be transposed with a line in another canto. She has no knowledge of Latin or French, yet " Stump " produces the following rhyme of Latin and English. 1

" Stump " writes both asleep and awake, and the writing goes on while she is occupied with her left hand in other matters. Ask her what she is writing, she replies, "/ am not writing; that is ' Stump' writing. I don't know what he is writing. I don't trouble myself with ' Stump's ' doings." Reads with her book upside down and sometimes when covered with the sheet. " Stump " produces two bills of fare in French. . . . Cannot sleep without being magnet- ised fifteen or twenty minutes at night, and then usually sleeps twelve to fourteen hours.

During the last two and a half years I have been obliged to be absent three or four times for a week or more, and although she has been attended and magnetised by either my friend Dr. C, or Dr. S. — who both have the power of magnetising — she has lost sleep and become raving crazy, tearing her hair, pounding her head ; giving herself the name " Queen Victoria," " Queen Anne," Mary, &c., and calling her mother " Queen of Sheba," " Bloody Mary," &c. ; myself " Dr. Kane," the " Old Giant," " God Almighty," and so on. . . . After going into the magnetic sleep at night she is very patient, pleasant, modest. Is pleased to see friends ; converses pleasantly and rationally upon all subjects but one ; upon this she is monomaniac. Her right hand and arm is not hers. Attempt to reason with her and she holds up her left arm and says, " This is

1 These were six doggerel verses of four lines each, each line beginning in Latin and ending in English, given in full in Dr. Barrows' report, but omitted here.

my left arm. I see and feel my right arm drawn behind me. You say this 'stump ' is my right arm. Then I have three arms and hands." In this arm the nerves of sensation are paralysed, but the nerves of motion preserved. She has no will to move it. She has no knowledge of its motion. This arm appears to have a separate intelligence. When she sleeps it writes or converses by signs. It never sleeps ; watches over her when she sleeps; endeavours to prevent her from injuring herself or her clothing when she is raving. It seems to possess an independent life, and, to some extent, foreknowledge.

238 A. A detailed record of the case of Mary Lurancy Vennum was originally given in the Religio-Philosophical Journal m 1879, and shortly afterwards published in pamphlet form under the title " The Watseka Wonder," by E. W. Stevens. The first part of the account

which I shall give here consists of an abridgment from the narrative given in the pamphlet by Dr. Stevens (second edition, Chicago, Religio-Philo- sophical Publishing House, 1887), with some further statements by Mr. Rolf. The second part consists of some additional evidence obtained by Dr. Hodgson in personal interviews with some of the chief witnesses, which was published in the Religio-Philosophical Jour7ial for December 20th, 1890. Colonel J. C. Bundy, who was Editor of the Religio- Philosophical Joitrnal when the record was first published, and was himself well known as a skilful and scrupulously honest investigator of spiritistic phenomena, speaks in the highest terms of Dr. Stevens (who died in 1885), and adds: "We took great pains before and during publication to obtain full corroboration of the astounding facts from unim- peachable and competent witnesses."

The case briefly is one of alleged " possession " or " spirit-control." The subject of the account, Mary Lurancy Vennum, a girl nearly fourteen years old, living at Watseka, Illinois, became apparently controlled by the spirit of Mary Roff, a neighbour's daughter who had died at the age of eighteen years and nine months, when Lurancy Vennum was a child of about fifteen months old. The most extraordinary feature in the case was that the " control " by Mary Roff lasted almost continuously for a period of nearly four months, from February ist till May 21st, 1878. The narrative by Dr. Stevens was prepared shortly afterwards with the assist- ance of the chief witnesses, and confirmed by the parents of both Mary Roff and Lurancy Vennum. I give extracts from it, with some slight verbal alterations, and abridgments which are indicated by the square brackets.

[Mary Lurancy Vennum, the " Watseka Wonder," was born April 16th, 1864, in Milford township, about seven miles from Watseka, Illinois. The family moved to Iowa in July 1864 (when Lurancy was about three months old), and returned to within eight miles from Watseka in October 1865 (three months after the death of Mary Roff). Lurancy was then about a year and a half old. After two other moves in the

neighbourhood, the family moved into Watseka on April ist, 1871], locating about forty rods from the residence of A. B. Roff. They remained at this place during the summer. The only

acquaintance ever had between the two famihes during the season was simply one brief call of Mrs. Roff, for a few minutes, on Mrs. Vennum, which call was never returned, and a formal speaking acquaintance between the two gentle- men. Since 1871 the Vennum family have lived entirely away from the vicinity of Mr. Roff 's, and never nearer than now, on extreme opposite limits of the city.

" Rancy," as she is familiarly called, had never been sick, save a light run of measles in 1873. A few days before the following incidents took place she said to her family : " There were persons in my room last night, and they called ' Rancy ! Rancy ! ! ' and I felt their breath on my face." The very next night she arose from her bed, saying that she could not sleep, that every time she tried to sleep persons came and called " Rancy ! Rancy ! ! " to her. Her mother went to bed with her, after which she rested and slept the rest of the night.

[On July nth, 1877, she had a sort of fit, and was unconscious for five hours. Next day the fit recurred, but while lying as if dead she described her sensa- tions to her family, declaring that she could see heaven and the angels, and a little brother and sister and others who had died. The fits or trances, occa- sionally passing into ecstasy, when she claimed to be in heaven, occurred several times a day up to the end of January 1878; she was generally believed to be insane, and most friends of the family urged that she should be sent to an insane asylum.

At this stage Mr. and Mrs. Asa B. Roff, whose daughter, Mary Roff, as we shall see, had had periods of insanity, persuaded Mr. Vennum

to allow him to bring Dr. E. W. Stevens of Janesville, Wisconsin, to investigate the case.]

On the afternoon of January 31st, 1878, the two gentlemen repaired to Mr. Vennum's residence, a little out of the city. Dr. Stevens, an entire stranger to the family, was introduced by Mr. Roff at four o'clock p.m. ; no other persons present but the family. The girl sat near the stove, in a common chair, her elbows on her knees, her hands under her chin, feet curled up on the chair, eyes staring, looking every way like an "old hag." She sat for a time in silence, until Dr. Stevens moved his chair, when she savagely warned him not to come nearer. She appeared sullen and crabbed, calhng her father "Old Black Dick" and her mother " Old Granny." She refused to be touched, even to shake hands, and was reticent and sullen with all save the doctor, with whom she entered freely into conversation, giving her reasons for doing so ; she said he was a spiritual doctor, and would understand her.

[She described herself first as an old woman named Katrina Hogan, and then as a young man named Willie Canning, and after some insane conversa- tion had another fit, which Dr. Stevens relieved by hypnotising her. She then became calm, and said that she had been controlled by evil spirits. Dr. Stevens suggested that she should try to have a better control, and encouraged her to try and find one. She then mentioned the names of several deceased persons, saying there was one who wanted to come, named Mary Roff.]

Mr. Roff being present, said : " That is my daughter ; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come." Mr. Roff assured Lurancy that Mary was good and intelligent, and would help her all she could ; stating further that Mary used to be subject to conditions like herself. Lurancy, after due deliberation and counsel with spirits, said that Mary would take the place of the former wild and : unreasonable influence. Mr. Roff said to her, "Have your mother bring you

to my house, and Mary will be likely to come along, and a mutual benefit may be derived from our former experience with Mary."

[On the following morning, Friday, February ist, Mr. Vennum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff, and wanted to go home. He said, " She seems like a child real homesick, wanting to see her pa and ma and her brothers."

Mary Roff was born in Indiana in October 1846. The family, after several changes of residence, including a visit to Texas in 1857, finally made their per- manent home in Watseka in 1859. Mary had had fits frequently from the age of six months, which gradually increased in violence. She also had periods of despondency, in one of which, in July 1864, she cut her arm with a knife until she fainted. Five days of raving mania followed, after which she recognised no one, and seemed to lose all her natural senses, but when blindfolded could read and do everything as if she saw. After a few days she returned to her normal condition, but the fits became still worse, and she died in one of them in July 1865. Her mysterious illness had made her notorious in the neighbourhood during her life-time, and her alleged clairvoyant powers are said to have been carefully investigated " by all the prominent citizens of Watseka," including newspaper editors and clergymen.

It was in February 1878 that her supposed "control" of Lurancy began. The girl then became " mild, docile, polite, and timid, knowing none of the family, but constantly pleading to go home," and " only found contentment in going back to heaven, as she said, for short visits."]

About a week after she took control of the body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far

down the street, Mary, looking out of the window, exclaimed exultingly, " There comes my ma and sister Nervie ! " — the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home.

On the I ith day of February, 1878, they sent the girl to Mr. Roff's, where she met her " pa and ma," and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said, " The angels will let me stay till some time in May; " and she made it her home there till May 21st, three months and ten days, a happy, contented daughter and sister in a borrowed body.

The girl now in her new home seemed perfectly happy and content, know- ing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognising and calling by name those who were friends and neighbours of the family from 1852 to 1865, when Mary died, calling attention to scores, yes, hundreds of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognise any of Mr. Vennum's family, their friends or neighbours, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing tliem often and favourably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times.

One day she met an old friend and neighbour of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a

Mr. Wagoner, with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck and said, " O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back." Mrs. Lord was in some way related to the Vennum family, and lived close by them, but Mary could only call her by the name by which she knew her fifteen years ago, and could not seem to realise that she was married. Mrs. Lord lived just across the street from Mr. Roff's for several years, prior and up to witliin a few months of Mary's death; both being members of the same Methodist church, they were very intimate.

Some days after Mary was settled in her new home Mrs. Parker, who lived neighbour to the Roffs in Middleport in 1852, and next door to them in Wat- seka in i860, came in with her daughter-in-law, Nellie Parker. Mary imme- diately recognised both of the ladies, calling Mrs. Parker " Auntie Parker," and the other " Nellie," as in the acquaintance of eighteen years ago. In conversa- tion with Mrs. Parker Mary asked, " Do you remember how Nervie and I used to come to your house and sing? " Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerva used to come to their house and sit and sing " Mary had a little lamb," &c. Mrs. Dr. Alter (Minerva) says she remembers it well. This was when Mr. Roff kept the post-office, and could not have been later than 1852, and twelve years before Lurancy was born.

One evening, in the latter part of 'March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognise it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she ap- proached the stand, " Oh, there is my head-dress I wore when my hair was short ! " She then

asked, " Ma, where is my box of letters ? Have you got them yet?" Mrs. Roff rephed, "Yes, Mary, I have some of them." She at once got the box with many letters in it. As Mary began to examine them she said, " Oh, ma, here is a collar I tatted ! Ma, why did you not show to me my letters and things before ? " The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born ; and so Mary continually recognised every little thing and remembered every little incident of her girlhood.

It will be remembered that the family moved to Texas in 1857. Mr. Ro£E asked Mary if she remembered moving to Texas or anything about it. " Yes, pa, and I remember crossing Red River and of seeing a great many Indians, and I remember Mrs. Reeder's girls, who were in our company." And thus she from time to time made first mention of things that transpired thirteen to twenty-five years ago.

[Occasionally she would go into trance, and the control, Mary Roff, described this as going to heaven, and seeing the beautiful things there and talking with the angels, and sometimes during the trance other spirits would present themselves and speak freely their own language and sentiments.]

On May 7th Mary called Mrs. Roff to a private room, and there in tears told her that Lurancy Vennum was coming back. She seemed very sad, and said she could not tell whether she was coming to stay or not ; that if she thought she was coming to stay, she would want to see Nervie and Dr. Alter and Allie, and bid them good-bye. She sat down, closed her eyes, and in a few

moments the change took place, and Lurancy had control of her own body. Looking wildly around the room, she anxiously asked, " Where am I ? I was never here before."

Mrs. Ro£f replied, "You are at Mr. Roff's, brought here by Mary to cure your body."

She cried and said, " I want to go home."

Mrs. Ro£f asked her if she could stay till her folks were sent for. She said, "No."

She was then asked if she felt any pain in her breast. (This was during the period that Mary was suffering pain in the left breast ; continually holding her hand, pressing it.) She replied, " No, but Mary did."

In about five minutes the change was again made, and Mary came over- joyed to find herself permitted to return, and called, as she often had, for the singing of her previous girlhood's favourite song, " We are Coming, Sister Mary."

In conversation with the writer about her former life, she spoke of cutting her arm as hereinbefore stated, and asked if he ever saw where she did it. On receiving a negative answer, she proceeded to slip up her sleeve as if to exhibit the scar, but suddenly arrested the movement, as if by a sudden thought, and quickly said, "Oh, this is not the arm; that one is in the ground," and pro- ceeded to tell where it was buried, and how she saw it done, and who stood around, how they felt, &c., but she did not'feel bad. I heard her tell Mr. Roff and the friends present, how she wrote to him a message some years ago through the hand of a medium, giving name, time, and place. Also, of rapping and of spelling out a message by another medium, giving time, name, place, &c., &c., which the parents admitted to be all true. I heard her relate a story of her going into the country with the men, some twenty odd years ago, after a load of hay, naming incidents that occurred on the road, which two of the gentlemen distinctly remembered.

For the discovery of facts unknown to others, Mary seemed remarkably developed. One afternoon she, with much concern and

great anxiety, declared that her brother Frank must be carefully watched the coming night, for he would be taken very sick, and would die if not properly cared for. At the time of this announcement he was in his usual health, and engaged with the Roff Bros.' band of music up town. The same evening Dr. Stevens had been in to see the family, and on leaving was to go directly to Mrs. Hawks, far off in the Old Town, and the family so understood it. But at about nine and a half o'clock the same evening Dr. Stevens returned unannounced to Mr. Marsh's, Mr. Roff's next neighbour, for the night. At two o'clock in the morn- ing Frank was attacked with something like a spasm and congestive chill, which almost destroyed his consciousness. Mary at once saw the situation as predicted, and said, "Send to Mrs. Marsh's for Dr. Stevens." "No, Dr. Stevens is at Old Town," said the family. "No," said Mary, "he is at Mr. Marsh's ; go quick for him, pa." Mr. Roff called, and the doctor, as Mary said, was at Mr. Marsh's. On his arrival at the sick bed Mary had entire control of the case. She had made Mrs. Roff sit down, had provided hot water and cloths and other necessaries, and was doing all that could be done for Frank. The doctor seconded her efforts, and allowed her to continue. She saved her brother, but never made a move after the doctor's arrival, without his co-operation or advice.

Mary often spoke of seeing the children of Dr. Stevens in heaven, who

were about her age and of longer residence there than herself. She said she was with them much, and went to his home with him. She correctly described his home, the rooms and furniture, gave the names and ages of his children.

During her stay at Mr. Roff's her physical condition continually improved, being under the care and treatment of her supposed

parents and the advice and help of her physician. She was ever obedient to the government and rules of the family, like a careful and wise child, always keeping in the company of some of the family, unless to go in to the nearest neighbours across the street. She was often invited and went with Mrs. Roff to visit the first families of the city, who soon became satisfied that the girl was not crazy, but a fine, well-mannered child.

As the time drew near for the restoration of Lurancy to her parents and home, Mary would sometimes seem to recede into the memory and manner of Lurancy for a little time, yet not enough to lose her identity or permit the manifestation of Lurancy's mind, but enough to show she was impressing her presence upon her own body.

[On May 19th, in the presence of Henry Vennum, Lurancy's brother, Mary left control for a time, and " Lurancy took full possession of her own body," recognising Henry as her brother. The change of control occurred again when Mrs. Vennum came to see her the same day.]

On the morning of May 21st Mr. Roff writes as follows: —

" Mary is to leave the body of Rancy to-day, about eleven o'clock, so she says. She is bidding neighbours and friends good-bye. Rancy to return home all right to-day. Mary came from her room upstairs, where she was sleeping with Lottie, at ten o'clock last night, lay down by us, hugged and kissed us, and cried because she must bid us good-bye, telling us to give all her pictures, marbles, and cards, and twenty-five cents Mrs. Vennum had given her to Rancy, and had us promise to visit Rancy often."

[Mary arranged that her sister, Mrs. Alter, should come to the house to say good-bye to her, and that when Lurancy came at eleven o'clock she should take her to Mr. Roff's office, and he would go to Mr. Vennum's with her. There was some alternation of the control on the way, but the final return of the normal Lurancy Vennum took place before they reached Mr. Roff's office, and on arriving at her own

home she recognised all the members of her own family as such, and was perfectly well and happy in her own surroundings. A few days later, on meeting Dr. Stevens, under whose care she had been at Mr. Roff's house, she had to be introduced to him as an entire stranger, and treated him as such. The next day she came to him spontaneously, saying Mary Roff had told her to come and meet him, and had made her feel he had been a very kind friend to her, and she gave him a long message purporting to be from Mary.

A letter from Mr. Roff, dated December 4th, 1886, published in the Religio- Philosophical Journal, states that Lurancy Vennum continued to live with her parents until January ist, 1882, when she married a farmer, George Binning. The Roffs saw her often both before and after her marriage, until she moved further west in 1884, "and then," Mr. Roff says, "Mary would take control of Lurancy just as she did during the time she was at our house in 1878. . . . Aside from this, she had little opportunity of using her mediumship, her parents being afraid to converse with her on the subject lest it should cause a return of the 'spells' (as they called them), . . . and her husband never having made

himself acquainted with spiritualism. . . . Lurancy has what might be called, perhaps, a remembrance of her old experience while controlled by the spirit. She always speaks of it thus : ' Mary told me,' or ' Mary made me ac- quainted,' &c. She became acquainted with several persons while Mary con- trolled her, . . . and when the control left her, she continued the acquaintance thus formed. . . . She has never had any occasion for a physician since she left us, never having been sick since then." Mr. Roff also stated that at the birth of her first child she became entranced, and did not recover consciousness till after the child was born.]

Dr. Hodgson visited Watseka on April 12th, 1890, and cross-examined the principal witnesses of the case who were still living in the neighbour- hood, including Mr. and Mrs. Roff, Mrs. Minerva Alter (their daughter), Mrs. Robert Doyle, Mrs. Kay, Mrs. Marsh, Mrs. Wagner, and Mrs. T. Vennum, a distant cousin of Lurancy's. The evidence obtained from them was published by Dr. Hodgson in the Religio-PhilosopJiical Journal for December 20th, 1890, from which I quote extracts as follows : —

Mr. Roff stated that when Lurancy Vennum first arrived at his house she looked around and said, "Where's Nervie?" — the name by which Mary Roff had been accustomed to call her sister Minerva, now, and at the time of Lurancy Vennum's experience, Mrs. Minerva Alter.

Mrs. Roff stated that Lurancy Vennum had never been in her house until she came there as Mary Roff. After looking round the house she said, " Why, there's our old piano, and there's the same old piano cover." This piano and cover had been familiar to Mary Roff in another house, where Mary Roff died. Lurancy referred to some peculiar incidents in Mary Roff's life ahnost every day, and she spoke once in detail about her stay at a water-cure place in Peoria where Mary Roff had been. Mrs. Roff once said to her, "Mary, do you re-member when the stove pipe fell down and Frank was burned.?" "Yes." " Do you know where he was burned t " " Yes ; I'll show you," and she showed the exact spot on the arm where Frank was burned.

Mrs. Minerva Alter said that the mannerisms and behaviour of Lurancy when under the control resembled those of her sister Mary. Lurancy Vennum knew Mrs. Alter previously as Mrs. Alter, having met her at the school, &c., but when under the control of Mary she embraced Mrs. Alter affectionately and called her " Nervie" — a name by which Mrs. Alter had not been called for many years, but which was Mary's special pet name for her. In later years she had been commonly called Minnie by her intimate friends. Lurancy, as Mary Roff, stayed at Mrs. Alter's home for some time, and almost every hour of the day some trifling incident of Mary Roff's life was

recalled by Lurancy. One morning she said, " Right over there by the currant bushes is where Allie greased the chicken's eye." Allie was a cousin of Mary Roff, and lived in Peoria, 111. She visited the Roffs in the hfetime of Mary, with whom she played. This incident happened several years before the death of Mary Roff. Mrs. Alter remembered it very well, and recalled their bringing the chicken into the house for treatment. Lurancy in her ordinary state had never met

Allie, who is now Mrs. H , living in Peoria, 111. One morning Mrs. Alter

asked her if she remembered the old dog (a dog which died during the lifetime

of Mary Roff). Lurancy replied, " Yes ; he died just there," and she pointed out the exact spot where the dog had breathed his last.

Mrs. Robert Doyle stated that she called upon Lurancy Vennum before she was removed to the house of Mr. Roff. She said, " What's the matter, Lurancy ? "

L. V. — " That's not my name. You knew me when I was a little girl. You know well enough what my name is. It is Mary Roff. Your husband's in partnership with my father, and you have a baby named for my sister Minerva."

Mr. Doyle was a partner of Mr. Roff in 1863, and was in partnership with him when Mary Roff died. The partnership was dissolved about six years later, when Lurancy Vennum was six or seven years old. Mrs. Doyle had a daughter named Minerva after Mary Roff's sister, who was a baby at the time of the death of Mary Roff.

When Lurancy was being taken to Mr. Roff's house she tried to get to another house on the way, insisting that it was her home. They had to take her past it almost forcibly. This house was the house where Mr. Roff was living at the time of Mary Roff's death, and was also the house in which Mary Roff died. They shortly afterwards moved to another house, to which Lurancy was being taken.

Mrs. Wagner stated that she knew Lurancy Vennum very well both before, and during, and after the remarkable circumstances of her connection with Mary Roff. When Mary Roff died Mrs. Wagner's name was Mrs. Lord, and Mary Roff had been in her class at Sunday School. She had known Mary Roff for several years before her death — since the year 1861. Mary Roff died in 1865, and Mrs. Lord married a second time in 1866. When she called upon the Roffs after Lurancy had gone there she was greeted very affectionately by Lurancy as Mrs. Lord. She made inquiries, and ascertained that none of the family had mentioned that she was going to the house. Mrs. Wagner said that throughout the time during which Lurancy purported to be Mary Roff she in- variably called her Mrs. Lord, and that after Lurancy Vennum's return to her ordinary state she invariably called her Mrs. Wagner.

One circumstance which I ascertained seemed at first sight to weaken, but on further consideration, to strengthen the evidence in favour of the spiritistic interpretation. Mrs. Kay stated that she knew Lurancy Vennum and also Mary Roff, but that Lurancy as Mary Roff did not know her. It appeared, however, that Mary Roff had not seen Mrs. Kay for two years before her death. Mrs. Kay had hved in the state of Wisconsin for two years, returning to Watseka in August, 1865, the month after Mary Roff's death, and Mrs. Kay thought she had changed in appearance somewhat during the fifteen years which had elapsed between the time of her seeing Mary Roff and that of seeing Lurancy under the control.

Dr. Hodgson tried in vain to get some direct statements from Mrs. George Binning (formerly Lurancy Vennum), but received no answer

to his inquiries. He writes: —

I have no doubt that the incidents occurred substantially as described in the narrative by Dr. Stevens, and in my view the only other interpretation of the case — besides the spiritistic — that seems at all plausible is that which has been put forward as the alternative to the spiritistic theory to account for the

trance-communications of Mrs. Piper and similar cases, viz., secondary person- ality with supernormal powers. It would be difficult to disprove this hypothesis in the case of the Watseka Wonder, owing to the comparative meagreness of the record and the probable abundance of " suggestion " in the environment, and any conclusion that we may reach would probably be determined largely by our convictions concerning other cases. My personal opinion is that the " Watseka Wonder " case belongs in the main manifestations to the spiritistic category.

409 A]

APPENDICES

TO

CHAPTER IV

407 A. In illustration of the occasional heightening of the sensory faculties in dreams, I give the following case, described by Dr. Hodgson : —

July 'ipth, 1900. One of the most vivid experiences in my life occurred when I was eighteen or nineteen years old. It was a " dream " of music in sleep which continued tq be audible after I woke for at least a quarter of an hour. So it appears in memory now. I seemed to be well aware at the time that I was listening to music from "the other world." No special melody or harmony remained in recollec- tion, but the music was very complex, very widespread as it were, very rich, very sweet, and with an ineffable one-ness about it. I awoke during the influence of it, and lay in ecstasy still hearing it, and remember gazing mean- while at a star which was visible through a gap in my window-bhnd. It was just before dawn, and the music seemed to die away as the first light grew. No pleasure that I have ever had in hearing music before or since was at all comparable with the exquisite peaceful joy which flooded me as I listened to that music then. It produced such an effect upon me that I began to learn the violin, which I practised regularly for four years. R. Hodgson.

409 A. The two next cases are illustrative of self-suggestion in dreams. I quote the first from a paper by Dr. Faure in the Archives de Medecine, vol. i., 1876, p. 554.

A shop assistant, strongly built and regular in habits, awoke one morning in a state of fever and agitation, perspiring copiously, anxious and uneasy. He announced that all his savings were gone; he was ruined, done for. He said that on the previous day, while driving a van, he had got into a quarrel with a coachman ; and that, in the confusion, his van had broken in the front window of a mirror-maker. He would have to pay for the damage. He told the story with great detail ; and still saw himself caught round the neck by his adversary, who had struck him so violently that he had lost consciousness, and that they had had to carry him into a wine-merchant's shop to bring him to. His wife assured us that when he had returned home the evening before he was in his usual condition ; that he had seen to his business, passed the evening at home, and gone to bed with no trouble upon him.

For three days X continued in this state of mind, unable to calm himself

for a moment, although he was taken to the actual place where the imaginary

accident had occurred. It was some days later before he thoroughly understood

that it had been a dream. And for a whole month he would fall daily into the

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same confusion of memory — would sit down in despair, crying and repeating " We are ruined ! " Even seven years afterwards he still had occasional crises of this nature, when he forgot the truth, and lived for several days under the shock of this imaginary disaster.

We may compare with this the next case, where " the touch of a vanished hand " appeared to bring physical relief to the dreamer — the recovery being more rapid than ordinary conditions could explain.

409 B. From Proceedings S.P.R., vol. viii. p. 374. The account is given by M. L. Holbrook, M.D., Editor of the Herald of Health, 13 and 15 Laight Street, New York, and is dated July 30, 1884,

In the spring of 1870,1 had anattackof acute bronchitis, which was verysevere, and from the fact that I had had a similar attack every winter and spring for several years, I felt considerable alarm, and

believed it would ultimately become chronic, and perhaps terminate my life. As I was then young, and had just entered on a career of labour which I wished to follow for a long time, I became very despondent at such a prospect. In this depressed condition I fell into a sleep which was not very profound, and the following circumstance, which is still fresh in my mind, appeared to take place. My sister, who had been dead more than twenty years, and whom I had almost forgotten, came to my bedside, and said, "Do not worry about your health, we have come to cure you; there is much yet for you to do in the world." Then she vanished, and my brain seemed to be electrified as if by a shock from a battery, only it was not painful, but delicious. The shock spread downwards, and over the chest and lungs it was very strong. From here it extended to the extremities, where it appeared like a delightful glow. I awoke almost immediately and found myself well. Since then I have never had an attack of the disease. The form of my sister was indistinct, but the voice was very plain ; and I have never before had such an experience, nor since. M. L. Holbrook, M.D.

Compare this again with Dr. Tissi^'s account of his hysterical subject, Albert. *' Every time," said Albert, " that I dream that I have been bitten or beaten, I suffer all day in the part attacked." ^

415 A. The following is a case of a lost object, where waking effort soon after the loss fails to recall any supraliminal knowledge of the place of deposit. The account is quoted from the Jourjial S.P.R., vol. iv. p. 142 (October 1889).

February i,th, 1889. On reaching Morley's Hotel, at five o'clock on Tuesday, 29th January 1889, I missed a gold brooch, which I supposed I had left in a fitting-room at Swan & Edgar's. I sent there at once, but was very disappointed to hear that after a diligent search they could not find the brooch. I was very vexed, and worried about the brooch, and that night dreamed that I should find it shut up in a number of the Queen newspaper that had been on the table, and in my dream I saw the very page where it would be. I had noticed one

of the plates on that page. Directly after breakfast I went to Swan & Edgar's and asked to see the papers, at the same time telling the young ladies about the dream, and where I had seen the brooch. The papers had been moved from that room, but were

1 Tissie, F^es Revcs, p. 121.

found, and, to the astonishment of the young ladies, I said, " This is the one that contains my brooch ; " and there, at the very page I expected, I found it.

A. M. Bickford-Smith.

We received a substantially similar account from Mrs. Bickford-Smith's brother-in-law, Mr. H. A. Smith, who was a witness of the trouble taken to find the brooch, both at the hotel, and by sending to Swan & Edgar's, on the previous evening.

Yet here, be it observed, Mrs. Bickford-Smith had not had an opportunity of herself inspecting the scene of the loss. Had she returned to Swan & Edgar's before the dream, it is possible that the sight of the books on the table might have revived some recollection of seeing the brooch between the leaves of the Queen.

415 B. The next case was given in the Proceedings of the American S.P.R. (vol. i. No. 4, p. 363) on the authority of Professor Royce of Harvard. The narrator was Colonel A. v. S. of Texas (whose full name was known to Professor Royce). This case is more complicated than that last given, inasmuch as the missing article was apparently revealed to the percipient by her dead brother in a dream — and revealed in a place where it had been previously looked for in vain. The " orthodox " explanation, however, would be that the position of the knife was first perceived by the subliminal self, which only

succeeded in informing the supraliminal self through a dramatic dream.

In the New York Herald oi December nth inst. I have noticed your inter- view, in which you say that you request any person having some unusual experience, such as an exceptionally vivid dream, &c. &c., should address you. The following seems to me a very extraordinary dream, for the truth of which I pledge you my word of honour.

About five years ago I lived with my four children, one boy and three girls, on a farm in Massachusetts. This only son, at the age of about fourteen years, lost his life in an accident, about six months previous to this narration. The youngest of the girls was the pet sister of his since her birth. My wife had died some six years previous to this story; being motherless, made these children unusually affectionate towards each other. One day I had occasion to buy for my girls each a very small lady's knife, about two and a half inches long. A few days afterwards the girls received company from our neighbours' girls, some five or six of them. My youngest one, some eight or nine years old, was so delighted with this, her first knife, that she carried it with her at all times. During the afternoon the children strolled to the large barn, filled with hay, and at once set to climbing the mow to play, and jumping on the hay. During the excitement of the play my little girl lost her knife. This terrible loss nearly broke her heart, and all hands set to work to find the lost treasure, but without success. This finally broke up the party in gloominess. In spite of my greatest efforts to pacify the child with all sorts of promises, she went to bed weeping. During the night the child dreamed that her dead dear beloved brother came to her, taking her by the hand, saying, " Come, my dar- ling, I will show you where your httle knife is," and, leading her to the barn, climbing the mow, showed her the knife, marking the place. The dream was

so life-like that she awoke, joyfully telling her sister that her brother had been here, and showing her where she would find her knife. Both girls hastily dressed, and running to the barn, the little girl, assisted by her sister, got on top of the hay, and walked direct to the spot indicated by her brother, and found the knife on top of the hay. The whole party said that they all looked there many times the day before, and insisted that the knife was not there then. This, I think, is a very remarkable dream. — Yours, &c.

"In answer to a request for further confirmation," continues Professor Royce, "our correspondent writes, under date of December 2gth, 1887:"—

Yours of December 22nd inst. to hand. According to your request I will give the statement of my girls. The little dreamer says : —

" I have a very vivid recollection of my dream up to this day. I could to- day walk every step that I walked in my dream with brother. I cannot recollect at what time of the night I had my dream. I don't think I ever was awake during the night, but, on waking in the morning, I had the feeling that I was sure I could go and get the knife. I told my sisters. They at first laughed at my dream, but I insisted that brother had shown me the knife, and I could not have peace in my mind until I went to the barn to get it. One sister went with me. On reaching the hay, I told her to let me go ahead, and walked direct to the spot without hesitating a moment, and picked up my knife ! "

She never had any other similar experience, and no other similar experience happened in my family. The sister who went along with her says : —

" As we got up and were dressing, sister told me she knew where her knife was ; that brother took her out to the barn during the night and showed it to her. I laughed and tried to persuade her that this was only a dream, but she said that she was so sure of seeing the knife that she would show it to me. She said that brother took her by

the hand, and led her to the place, talking to her all the way, and tried to quiet her. She would not give peace until I went along. On getting on top of the hay she walked direct to the spot, saying, ' Here brother picked the knife up out of the hay,' and at once said, ' and oh, here it is,' picking up the knife. We had been looking this place all over, again and again, the previous evening."

417 A. Here is a case in which a difficult problem in bookkeeping, which had baffled the narrator's waking endeavours, was solved during sleep. I quote it from the Zoist, vol. viii. p. 328. It was communicated to Dr. EUiotson, with the dreamer's name and address, by Dr. Davey, of the Colney Hatch Lunatic Asylum.

January \i,th, 1850.

My dear , — In accordance with your request, I herewith transmit

you particulars, as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

As I mentioned to you, I had been bothered since September with an error in my cash account for that month, and despite many hours' examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking thoughts for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until the nth

December. On this night I had not, to my knowledge, once thought of the subject, but I had not long been in bed, and asleep, when my brain was as busy with the books as though I had been at my desk. The cash-book, banker's pass-books, &c., &c., appeared before me, and without any apparent trouble I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-

entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time ; and, having done this, that the whole of the circum- stances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my dressing-table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash-book, when I found that I had really, when asleep, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time. . . .

P.S. — I may add that, on a former occasion, nearly a similar occurrence took place ; with, however, this difference, that I awoke at the conclusion of the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This, however, was not the case in the occurrence I have above detailed. ... C. J. E.

Mr. E. wrote later : —

I have no recollection whatever as to where I obtained the writing mate- rials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bedroom, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room, or gone downstairs for it. C. J. E.

417 B. Some striking cases in which, during sleep, complex infer- ences have been drawn, from data presumably present to the waking

mind, with more than waking intelligence, were recorded by Professor W. Romaine Newbold, of the University of Pennsylvania, in a paper entitled "Sub-conscious Reasoning," in the Proceedings S.P.R., vol. xii. pp. 11-20, from which I give the following extracts : —

The first case (says Professor Newbold) was given me by my friend and colleague, WiUiam A. Lamberton, Professor of Greek in the University of Pennsylvania, and I transcribe his ov/n written statement.

" I went to the Lehigh University in the fall of 1869 as instructor in Latin and Greek. My spare time, however, partly as the result of old leanings of my undergraduate days, partly in consequence of a somewhat intimate companionship that sprang up between me and the instructor in mathematics, after a few months came to be given almost entirely to mathematics. I then made acquaintance for the first time with the pleasures of descriptive geometry;

I may say here that this branch of mathematics has a more direct tendency towards quickening the power of mentally picturing bodies and lines in space than any other part of mathematics that can be called elementary. I mention this here because it may have some bearing upon the experience now to be related.

" Outside of this study of descriptive geometry, my mathematical work was entirely algebraic and analytic. I soon began to tr}' my hand at certain problems. Somewhere in the spring, I think it was, of 1870, I attacked this problem : Given an ellipse, to find the locus of the foot of the perpendicular let fall from either focus upon a tangent to this ellipse at any point. I endeavoured to solve this analytically, starting from the well-known equations of the tangent to an ellipse, and of a perpendicular to a given line from a given point. No thought of attempting a geometrical solution ever entered my head. After

battling with these equations for a considerable time — it was over a week and may have been two weeks — I came to the natural conclusion that I was bogged, and that all my efforts, if continued, would only sink me deeper in the bog ; the proper thing to do was to call a halt, dismissing the problem as far as possible from my thoughts, and after some time, when my mind had got completely free from it, to return to it afresh, when, I had no doubt, a few minutes would put me in possession of the solution. This I did absolutely and with success. After about a week, I woke one morning and found myself in possession of the desired solution under circumstances to me strange and interesting, so much so that the impression of them has never died away, or even, so far as I can say, become dim or altered in any way. First : the solution was entirely geometrical, whereas I had been labouring for it analytically without ever drawing or attempting to draw a single figure. Second : it presented itself by means of a figure objectively pictured at a considerable distance from me on the opposite wall. Now, although I have been able, and have been so for years, to picture to myself a geometrical figure — even moderately complicated — and use it for solution of a geometrical problem without external lines being drawn, such figures have sensationally for me a distinct location in myself, viz., in the eye itself ; they are never, so far as I know, externally presented. This, however, was distinctly external. The room that I occupied had once been a recitation room. It was a long room, running east and west, with two windows on the south side, one in the south-east corner. The north wall had once been partially occupied by a long blackboard, set in the wall and surrounded by a moulding. The blackboard surface was simply a blackened — possibly slated— portion of the wall itself. This had been painted over, but the black showed through the white paint and the moulding was still there ; so that, apart from the tradition, with which I was familiar, the fact of a blackboard having been there was perfectly clear and evident. My bed was so placed between the windows on the south and the north wall, that on opening my eyes in the morning the first thing I would be likely to see was the blackboard surface. On opening my eyes on the morning in question, I saw projected upon

this blackboard surface a complete figure, containing not only the lines given by the problem, but also a number of auxiliary lines, and just such lines as without further thought solved the problem at once. Both foci were joined with the point of contact of the tangent: the perpendicular was prolonged beyond its point of intersection with the tangent till it met the line from the other focus through the point of contact with the ellipse ; a line was drawn from the centre of the ellipse to the

foot of the perpendicular, and, lastly, the locus, a circle on the major axis of the ellipse as diameter, was drawn. I sprang from bed and drew the figure on paper; needless to say, perhaps, that the geometrical solution being thus given, only a few minutes were needed to get the analytical one.

" W, A. Lamberton." Professor Newbold continues : —

Professor Lamberton has showed me his note-book containing the state- ment of the problem and the analytical solution. He is unable to find the contemporary drawing above mentioned, and no contemporary account is forthcoming. It is possible that some of the details of the phenomenon have become obscured in the lapse of twenty-five years, but the essential points seem to me to be indubitable, — that Professor Lamberton saw that morning an externalised hallucinatory figure, and that, whatever its precise character, it suggested to him the solution which he had sought in vain by the analytical method. There is no clue to the time at which the reasoning processes necessary to attain the result were carried out, but from general considerations it seems to me most probable that they formed part of some forgotten dream and were not going on " sub-consciously " during waking life. Professor Lamberton is of Scotch-Irish descent, is a man of the most robust physical and mental

health, and is of a temperament precisely the opposite of that in which traces of true " sub-conscious " processes are usually found. The function of the disused blackboard, as apparently providing a pomt de repere for the hallucination, is of interest and will suggest many analogies. This is Professor Lamberton's only hallucinatory experience. He informs me further that his colour memory is bad, although his memory for line and form is excellent. He visualises little, and it was not until some time after the above experience that he learned that it was within the power of some persons voluntarily to exter- nalise their visual memories.

417 C. The following account is also taken from Professor New-bold's paper, just quoted. He writes : —

For [these] cases I am indebted to another friend and colleague. Dr. Herman V. Hilprecht, Professor of Assyrian in the University of Pennsylvania. Both occurred in his own experience, and I write the account of the first from notes made by me upon his narrative.

During the winter, 1882-1883, he was working with Professor Friedrich Delitzsch, and was preparing to publish, as his dissertation, a text, transHtera- tion, and translation of a stone of Nebuchadnezzar I. with notes. He accepted at that time the explanation given by Professor Delitzsch of the name Nebu- chadnezzar — " Nabu-ktidurru-usur" " Nebo protect my mason's pad, or mortar board," i.e., "my work as a builder." One night, after working late, he went to bed about two o'clock in the morning. After a somewhat restless sleep, he awoke with his mind full of the thought that the name should be translated " Nebo protect my boundary." He had a dim consciousness of having been working at his table in a dream, but could never recall the details of the process by which he arrived at this conclusion. Reflecting upon it when awake, how- ever, he at once saw that kudiirru, " boundary," could be derived from the verb kaddru, to enclose. Shortly afterwards he published this translation in his dis-sertation, and it has since been universally adopted.

I quote this experience, in itself of a familiar type, on account of its interest when viewed in connection with the more curious dream next to be related. I was told of the latter shortly after it happened, and here translate an account written in German by Professor Hilprecht, August 8th, 1893, before the more complete confirmation was received.

"One Saturday evening, about the middle of March 1893, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small fragments of agate which were supposed to belong to the finger-rings of some Babylonian. The labour was much in- creased by the fact that the fragments presented remnants only of characters and lines, that dozens of similar small fragments had been found in the ruins of the temple of Bel at Nippur with which nothing could be done, that in this case furthermore I had never had the originals before me, but only a hasty sketch made by one of the members of the expedition sent by the University of Pennsylvania to Babylonia. I could not say more than that the fragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiform characters preserved upon them, sprang from the Cassite period of Babylonian history {circa 1 700-1 140 B.C.) ; moreover, as the first character of the third hne of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment, as unclassifiable, with other Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction in the book. Even then I had come to no conclusion. About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remarkable

dream. A tall, thin priest of the old pre-Christian Nippur, about forty years of age and clad in a simple abba, led me to the treasure-chamber of the temple, on its south-east side. He went with me into a small, low-ceiled room, without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows : ' The two fragments which you have published separately upon pages 22 and 26, belong together, are not finger-rings, and their history is as follows. King Kurigalzu {circa 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis- lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Ninib a pair of earrings of agate. We were in great dismay, since there was no agate as raw material at hand. In order to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as earrings for the statue of the god ; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words. But the third ring you have not yet found in the course of your excavations, and you never will find it.' With this, the priest disappeared. I awoke at once and immediately told my wife the dream that I might not forget it. Next morning — Sunday — I examined the fragments once more in the light of these disclosures, and to my astonishment found all the details of the dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive C3'linder read: 'To the god Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this.'

417 C]

TO CHAPTER IV

"The problem was thus at last solved. I stated in the preface that I had unfortunately discovered too late that the two fragments belonged together, made the corresponding changes in the Table of Contents, pp. 50 and 52, and, it being not possible to transpose the fragments, as the plates were already- made, I put in each plate a brief reference to the other. (Cf . Hilprecht, ' The Babylonian Expedition of the University of Pennsylvania,' Series A, Cuneiform Texts, Vol. I., Part i, ' Old Babylonian Inscriptions, chiefly from Nippur.')

"H. V. Hilprecht."

Upon the priest's statement that the fragments were those of a votive cylinder. Professor Hilprecht makes the following comment : —

" There are not many of these votive cylinders. I had seen, all told, up to that evening, not more than two. They very much resemble the so-called seal cylinders, but usually have no pictorial representations upon them, and the inscription is not reversed, not being intended for use in sealing, but is written as it is read."

The following transliteration of the inscription, in the Sumerian language, will serve to give those of us who are unlearned in cuneiform languages an idea of the material which suggested the dream. The straight vertical lines repre- sent the cuts by which the stone-cutter divided the original cylinder into three sections. The bracketed words are entirely lost, and have been supplied by analogy from the many similar inscriptions.

Line

I.

Dingir

N

inib du

(mu)

To the god Ninib, child

2.

dingir

En-

(Hl)

of the god Bel

3-

luga

1 - a - ni

(ir)

his lord

4-

Ku-r

(i- galzu)

Kurigalzu

5-

pa-

(tesi dingir Enlil)

pontifex of the god Bel

6.

(in-

na-

ba)

has presented it.

I translate also the following statement which Mrs. Hilprecht kindly made at my request.

" I was awakened from sleep by a sigh, immediately thereafter heard a spring from the bed, and at the same moment saw Professor Hilprecht hurrying into his study. Thence came the cry, ' It is so, it is so.' Grasping the situa- tion, I followed him and satisfied myself in the midnight hour as to the outcome of his most interesting dream. ^ "J. C. Hilprecht."

At the time Professor Hilprecht told me of this curious dream, which was a few weeks after its occurrence, there remained a serious difficulty which he was not able to explain. According to the memoranda in our possession, the frag- ments were of different colours, and therefore could have scarcely belonged to the same object. The original fragments were in Constantinople, and it was with no little interest that I awaited Professor Hilprecht's return from the trip

1 An apparent discrepancy between Professor Hilprecht's account and that of Mrs. Hilprecht calls for explanation. Professor Hilprecht states that he verified his dream on Sunday morning at the University ; Mrs. Hilprecht that he verified it immediately upon awaking, in his library. Both statements are correct. He had a working copy in his library which he examined at once, but hurried to the University next morning to verify it by comparison with the authorised copy made from the originals. — W. R. N.

which he made thither in the summer of 1893. I translate again his own account of what he then ascertained.

November lotk, 1895.

"In August 1893, I was sent by the Committee on the Babylonian Expedi- tion to Constantinople, to catalogue and study the objects got from Nippur and preserved there in the Imperial Museum. It was to me a matter of the greatest interest to see for myself the objects which, according to my dream, belonged together, in order to satisfy myself that they had both originally been parts of the same votive cylinder. Halil Bey, the director of the museum, to whom I told my dream, and of whom I asked permission to see the objects, was so interested in the matter, that he at once opened all the cases of the Babylonian section, and requested me to search. Father Scheil, an Assyriologist from Paris, who had examined and arranged the articles excavated by us before me, had not recognised the fact that these fragments belonged together, and conse- quently I found one fragment in one case, and the other in a case far away from it. As soon as I found the fragments and put them together, the truth of the dream was demonstrated ad oculos — they had, in fact, once belonged to one and the same votive cylinder. As it had been originally of finely veined agate, the stone-cutter's saw had accidentally divided the object in such a way that the whitish vein of the stone appeared only upon the one fragment and the larger grey surface upon the other. Thus I was able to explain Dr. Peters's discordant description of the two fragments."

Professor Hilprecht is unable to say what language the old priest used in addressing him. He is quite certain that it was not Assyrian, and thinks it was either English or German.

There are two especial points of interest in this case, the character of the information conveyed, and the dramatic form in which it was put. The apparently novel points of information given were : —

1. That the fragments belonged together.

2. That they were fragments of a votive cylinder.

3. That the cylinder was presented by King Kurigalzii.

4. That it was dedicated to Ninib.

5. That it had been made into a pair of earrings.

6. That the "treasure chamber" was located upon the south-east side of the temple.

A careful analysis reveals the fact that not one of these items was beyond the reach of the processes of associative reasoning which Professor Hilprecht daily employs. Among the possible associative consequents of the writing upon the one fragment, some of the associative consequents of the writing on the other were sub-consciously involved ; the attraction of these identical elements brings the separate pieces into mental juxtaposition, precisely as the pieces of a " dissected map " find one another in thought. In waking life the dissimilarity of colour inhibited any tendency on the part of the associative processes to bring them together, but in sleep this difference of colour seems to have been forgotten — there being no mention made of it — and the assimilation took place. The second point is more curious, but is not inexplicable. For as soon as the fragments were brought into juxtaposition mentallj', enough of the inscription became legible to suggest the original character of the object. This is true also of the third and fourth points. The source of the fifth is not so clear. Upon examining the originals. Professor Hilprecht felt convinced from the size

of the hole still to be seen through the fragments that they could not have been used as finger-rings, and that they had been used as earrings, but the written description which he had before him at the time of his dream did not bring these points to view. Still, such earrings are by no means uncommon objects. Such a supposition might well have occurred to Professor Hilprecht in his waking state, and, in view of the lack of positive confirmation, it would be rash to

ascribe it to any supernormal power. The last point is most interesting. When he told me this story, Professor Hilprecht remembered that he had heard from Dr. John P. Peters, before he had the dream, of the discovery of a room in which were remnants of a wooden box, while the floor was strewn with fragments of agate and lapis-lazuli. The walls, of course, and ceiling have long since perished. The location, however, of the room he did not know, and suggested I should write to Dr. Peters and find out whether it was correctly given in his dream, and whether Dr. Peters had told him of it. Dr. Peters replied that the location given was correct, but, he adds, he told Professor Hilprecht all these facts as long ago as 1891, and thinks he provided him with a drawing of the room's relation to the temple. Of this Professor Hilprecht has no recollection. He thinks it probable that Dr. Peters told him orally of the location of the room, but feels sure that if any such plan was given him it would now be found among his papers. This is a point of no importance, however. We certainly cannot regard the location as ascertained by super-normal means.

421 A. In the case next to be quoted, in which a young man sees in a dream the place where his friend's watch has fallen in a field, it might be suggested that the loser's subliminal self had seen the watch fall, and after- wards communicated that knowledge telepathically to his sleeping friend. The analogy of other cases, however, would seem rather to point to an excursion or extension of the dreamer's perception, so as to include the field where the watch was found. The account was originally sent to Professor W. James, and I quote it from the Proceedings S.P.R., vol. xi. P- 397-

Prof. James, — Dear Sir, — I am informed that you are at the head of the Boston Branch of the English Society of Psychical Research, and beg to call your attention to a singular incident which took place near here some time ago, and which has never been chronicled. It is, in brief, as follows : — •

A young man of this place, J. L. Squires by name, was at work on the farm of T. L. Johnson, with another young man, Wesley Davis, who was one day far from the buildings mending fence around a large pasture. Squires was not with him, nor had he ever been far into the pasture. At some time during the day Davis lost his watch and chain from the vest pocket, and although he searched diligently, could not find it, as he had no idea as to the probable locality of the watch. Although only a silver watch, Davis worked for a living and could hardly afford its loss.

In his sympathy for his friend, Squires could not keep his mind off the watch, and after two or three days' thinking of it, went to bed one night still thinking of it. During the night he had a dream, or vision, as we may call it, and saw the watch lying on the ground with the chain coiled in a peculiar posi- tion ; rocks, trees, and all the surroundings were perfectly plain to him. Telling

his story at the breakfast table, he was, of course, well laughed at, but being so convinced that he could go straight to the watch, he saddled a horse and found it exactly as he expected to.

All the parties concerned are wholly honest and reliable. I will have a detailed statement sworn to if you would like it.

John E. Gale, Guilford, Vermont.

Mr. Squires writes : —

In the month of March 1887, I, Jesse L. Squires, of Guilford, in the county of Windham, and State of Vermont, being then in the twenty-third year of my age, began working for T. L. Johnson, a farmer living in the town aforesaid.

In the month of September following — the exact day of the month I do not remember — I was about one mile from the farm buildings with a young man named Wesley Davis, with whom I had for several years been acquainted, and who had been working with me at said Johnson's for several months, looking after some cattle that had strayed from a pasture. The cattle, eighteen or twenty head, were found in a large mow lot, and seeing us, started to run away in a direction opposite to that in which we wished to drive them. In order to head off the cattle and turn them back, Davis ran one way and I the other, and while running Davis lost his watch and chain from his vest pocket, but did not discover his loss until eight or nine o'clock that night, when it was, of course, too late to search for it. Believing that he must have lost the watch while engaged in getting the cattle back into the pasture, Davis and myself returned to the place the next morning and looked for the watch all the forenoon. Not having any idea of the probable locality in which the watch was lost, and not being at all certain that it was lost while after the cattle, we did not succeed in finding it, although we searched for it until twelve o'clock. The watch was one that Davis had had for some time, and he was much attached to it, and felt very badly about his loss. He worked hard for his living, and could not afford to lose the watch, for which he had paid twenty-five dollars. I felt sorry for him, and thought about the watch continually all the afternoon after we returned from looking for it, and was still thinking of it when I went to sleep that night.

During my sleep, at what hour I could not tell, I saw the watch as it lay upon the ground in the mow lot, over a mile away. It was in the tall grass, at least ten inches high. The face of the watch was turned up, and the small steel chain which was attached to it, lay in a curve like a half circle. About three feet from the watch was a large spot where the grass had been crushed and matted by a creature lying down ; about ten rods to the north was a brush fence ; about ten or twelve feet to the eastward of the watch was a granite cobble stone one or two feet in diameter, which lay about half out of the ground. When I awoke the next morning, which was Sunday, I felt as certain that I could go straight to the watch as if I had really seen it, and told Davis

so, and tried to have him go out and get it. He had no faith in my " vision," "dream,'^ or whatever it may be called, and would not go. In spite of the jests and laughter of the entire family, I saddled a horse and went directly to the watch, which I found with all its surroundings exactly as I had seen it. I was not nearer than forty rods to Davis when the watch was lo.st, as I ascertained after it was found.

The watch had run down and stopped, the hands pointing to 9.40 o'clock, which I also noted in my dream. J. L. Squires.

421 B] TO CHAPTER IV 381

Mr. Gale adds : —

Guilford, Vermont, March i^th, 1892. I hereby certify that I have known the above J. L. Squires for over twenty years, and that I know him to be strictly temperate, honest, and truthful. He has always been in the best of health. He tells me that he has recently had an experience similar to the above, which I will send you if you wish. . . .

John E. Gale, Justice of the Peace.

421 B. The next case also points to an extension of the dreamer's perception. It is taken from the Journal S.P.R., vol. iv. p. 210. Mr. Podmore, who obtained the account, wrote : —

Mr. Watts, who told me the incident immediately before writing it down at my request, is quite unable to find any explanation of the matter. He is quite clear that he had no opportunity to tell any one beforehand, that the image of the broken statue had actually come into his mind at the moment when he was brushing his hair, and the violent shock which he seems to have felt when he saw his dream realised is strong evidence that he is not mistaken on this point.

From Mr. J. Hunter Watts, of 39 Seething Lane, E.G.

July letk, 1889. I will endeavour to commit to paper the little episode which I related to you verbally. About six years ago I was with my brother George in Paris, where he bought for some eight or ten francs a plaster-of-Paris " Venus de Milo" — a ghastly copy of the original. I protested against the purchase as I had to share the bother of bringing the thing home, and as it was some four or five feet high our fellow-travellers imagined we had with us a corpse rolled up in paper. Arrived home I would not consent to the house being disfigured with the thing, so as a compromise my brother planted it on the summit of a fern rockery in the corner of the garden, where it stood for many months, and I had forgotten its existence save when it was directly in sight. Out of sight it was out of mind. One autumn morning, just after I had risen from bed, I was combing my ambrosial locks before the looking-glass, and I caught myself reflecting that after all it was a pity the thing had blown down and broken, for it did not look so bad at a distance surrounded by the ferns. " Strange too," I thought to myself, "that the head should be so neatly decapitated, though the fall made no other fracture." Then I pulled myself up mentally, for all at once it came to my mind that I had been dreaming, and I smiled to myself that such a trumpery thing should be the subject of my dreams. The whole matter would have been forgotten, would have gone to the Hmbo of things unremembered, but on going downstairs to breakfast and finding the table not yet furnished, I went for a stroll into the garden. It was wet under foot and a strong wind was blowing. When I came to the fernery I gave a start and for a moment I stood tozit ebahi, for there was the poor "Venus de Milo," the body unbroken, lying across the ferns, and the head, neatly decapitated, in the middle of the walk, exactly as I had seen it in my dream. For the moment I was convinced that I had been walking in my sleep and had visited the garden, but that I found could not be the case, as it had rained all night and my garments would have been wet through, and my feet,

if unshod, muddy, or their covering, if they had any, defiled, which was not the case. Neither am I given to walking in my sleep. I have never done so. I walked back to the house feeling, to use a vulgar phrase, " knocked all sill)^." Can it be, I asked myself and I have asked myself the same question a score of times since, that while my body material slumbered in bed some immaterial part of my being wandered in the garden. If so, that immaterial part of me had a remarkable disregard for wind and rain.

The episode is a trifling one, but it has often given me pause and it remains to me inexplicable. As you know I am a Bank Holiday sort of young man, not given to day-dreams. J. Hunter Watts.

In answer to the inquiry whether the statue could have been seen from his bedroom window, or from any other window in the house, Mr. Hunter Watts says : " No, impossible ; only by stretching the head out of window another side of house — from rooms occupied by ladies."

A lady to whom Mr. Watts related the dream corroborates as follows : — *

45 HUNGERFORD ROAD, CaMDEN RoAD, N. August (jth.

All I can at all remember about the Venus is that Mr. Watts told us one morning that a strange thing had happened, he having dreamt that the statue had been decapitated, and on going into the garden he found it was so, and that the head of the Venus had been cut clean off, and had rolled on to the path from the figure, which had been placed in the rockery among the ferns. He was very much astonished, as the dream was vivid, and he saw the head- less statue as he had seen it in his dream. We could never explain how it happened, the head being as it were cut off. M. Adams.

421 C. Again this quasi-instinctive knowledge, realised on awaking from sleep, of the mutilation of a secluded statue may be compared

with cases where a seer becomes aware of the position of a dead body, — sometimes of no special interest to himself.

From Proceedings S.P.R., vol. xi. p. 375.

The following case was borrowed originally from the Religio-Philosophical Journal, which described it as follows : —

" A prominent Chicago journalist states [in the Chicago TIdics] that his wife asked him one morning while still engaged in dressing, and before either of them had left their sleeping-room, if he knew any one named Edsale or Esdale. A negative reply was given, and then a ' Why do you ask ? ' She repHed : ' During the night I dreamed that I was on the lake shore, and found a coflin there with the name of Edsale or Esdale on it, and I am confident that some one of that name has recently been drowned there.' On opening the morning paper, the first item that attracted his attention was the report of the mysterious disappearance from his home in Hyde Park of a young man named Esdale. A few days afterwards the body of a young man was found on the lake shore."

In answer to Dr. Hodgson's inquiries, the late Colonel Bundy, who was then editor of the Religio-Philosophical Jotirnal, wrote : —

I have known the gentleman and his wife mentioned in case No. 10, by- reputation, for some fifteen years, and personally for six years. I obtained from each of them a report of the case when first published, October 14th, 1885, and each said that the statement was true as published in the Chicago Times o£ that date. I saw both of them September 23rd [1888], just prior to publishing the report, and read it to them; each declared it to be a true report of the occurrence. After receipt of Mr. Hodgson's letter I called to see what further information they could furnish in regard to the other points mentioned therein.

After reading the letter, the gentleman, who is Mr. Franc B. Wilkie, the well-known editorial writer, and " Poliuto " of the Chicago Times, at once volunteered the following statement : —

Chicago, October 26th, 1S88. In October, 1885, I was one of the editorial writers on the Chicago Times, and wrote the item referred to. I am the individual mentioned therein. The date of the occurrence was about a week prior to the date of the report in the Times. I did not make any written memorandum on the day it occurred ; as the coincidence was so strong and distinctly marked, it made such an indelible impression on my mind, I did not forget any of the details during the time prior to writing the item. The name was one unknown to me previous to seeing it in the Chicago Daily News the morning referred to. I had not seen any reference to the disappearance before that morning. My wife said at the time, and still says, that she had never seen the name, or heard in any way of the disappearance. I was, of course, on the look-out for any report of the return of the young man, or of the finding of his body, and saw the account of the finding of the body in the Chicago papers a few days after the appearance of the first item in regard to his disappearance ; and then wrote the item for the Times of October 14th. I had at the time carefully examined the case in all its bearings, and although I may not agree with the various explanations or theories that might be offered in regard to it, I gave it as a curious coincidence and one that I knew to be true. Franc B. Wilkie.

To which Mrs. Wilkie adds the following : —

Having read the foregoing statement, I wish to certify to its truth. The dream was the cause of considerable comment for the few days following, as to the various features of the case, and whether the dream would be verified. My previous presentiments had been with reference to intimate friends, which made this one appear the more marked, and caused Mr. Wilkie to examine the matter more carefully in all its details.

The residence of the young man was eight miles from our home. I am not aware that we have ever known any of the young man's friends, or any one who knew him; and am certain that had the fact of his disappearance been men- tioned in my hearing prior to the morning after the dream, I should have re- membered the name, for I distinctly remembered that it seemed peculiar to me when I saw it in apparently large silver letters on the coffin.

Mrs. Franc B. Wilkie.

In the Chicago Daily Neivs of the morning of Wednesday, October 7th, 1885, appeared the following: —

W. E. Esdaile, in the employ of Robert Warren & Co., commission merchants in the Royal Insurance Building, and residing at 4523 Woodlawn

Avenue, Kenwood, has been missing since last Friday morning. Mr. Esdaile is a Canadian, unmarried, and twenty-seven years of age. His family resides at Montreal. He has been resting from business during the last week, and has spent much of his time strolling along the lake shore. As his accounts are all right, and there is no assignable reason for his disappearance, his friends fear that he has committed suicide. Overwork, it is thought, and an injury to his skull, received some years ago, may possibly have brought on insanity. The police are searching for him.

The following further evidence was obtained : —

The records in the coroner's office for Cook County, 111., show that inquest No. 941 was held on October loth, 1885, on the body of Wm. E. Esdaile, drowned October 2nd, in Lake Michigan, whether by accident or otherwise the jury were unable to determine.

Mr. Robert Warren, of the above-named firm of Robert Warren & Co., saj's that he landed in New York on his return from a trip to England on Monday, October 5th, 1885, and reached Chicago, Wednesday, p.m., October 7th ; that he did not hear of the disappearance of Mr. Esdaile until he reached home, and knows of no public announcement of the disappearance prior to that in the News of October 7th ; that, had there been any, he would very likely have heard of it between New York and Chicago, as he was on the look-out for news from Chicago.

Mr. Ward, who had charge of Mr. Warren's business during his absence, says that he was informed of Mr. Esdaile's disappearance on Friday evening, October 2nd. On Saturday, a.m., he examined the papers, &c., found in the young man's room ; found no evidence of suicidal intent, but indications that he was not in his right mind, and concluding that he might have wandered off, a detective was employed to search for him. The matter was kept very quiet, so as to prevent publication of sensational reports that would alarm his friends, and also render it unpleasant for the young man should he be found. Mr. Ward is not aware that any announcement of the matter was made in any papers before the item in the News of October 7th. They were following on the track of a young man, whose description corresponded somewhat with that of Mr. Esdaile, who had been seen at the waterworks of Hyde Park (and Ken- wood), and then had travelled around the end of Lake Michigan into Indiana, and were expecting to find him very soon, when on Saturday morning, October loth, notice was received that the body of Esdaile had been found on the lake shore near his home.

In referring to the matter, the Chicago Tribune of Saturday, October loth, 1885, says: " It will be seen that the detectives are on a warm trail and will probably overtake the young man, who is believed to be insanely wandering about without aim or purpose." [There was thus no general belief that he had been drowned.']

A Chicago reporter, who resides at Kenwood, and was acquainted with Esdaile, says that he first heard of the disappearance through the school children, who said that the teacher had told them that Mr. Esdaile was missing, and requested them to tell their parents, and ask if any one had seen him. The reporter, knowing Mr. Ward, called on him to obtain the particulars for publi- cation, but Mr. Ward objected, saying that Mr. Warren had been away for some time; that Mr. Esdaile had been practically in charge of the affairs of the

firm; that Mr. Warren had just landed in New York, and a pubHc announce- ment of the matter in the papers would cause him unnecessary alarm. The reporter says that the item in the papers, Wednesday, October 7th, was the first public announcement of the matter.

421 D. In the following case, the dream conveys information con- cerning past business transactions, entirely unknown to the dreamer, and which, had the dream been true, might have seriously affected his interests. But the facts are so presented as to be wholly misleading ; and in a way in which no other assignable intelligence (unless it were a forgetful dream of the deceased debtor's or of the satisfied creditor's) would have been likely to have presented them. The dream, however, may have con- ceivably originated in the dreamer's subliminal perception of the amount in the ledger.

From Proceedings S.P.R., vol. xi. p. 403. The account was originally addressed to Professor James.

Law Offices of H. & P.,

New Orleans, ya«?/(z;'jc 8^/^, 1894.

My dear Sir, — In May 1889 I had purchased the residence property where I now live, and of course had looked into the title, as to conveyances and liens. This work was concluded, when one night I dreamed this dream.

I was walking through the business part of the city, and met our sheriff, who said, " I am going to sell that house and lot, corner of 2nd and Chestnut Streets,

for the claim of R. M v. J. C , for 446.50 dols." I was annoyed, of

course, thinking that there might have been some mistake in the search for judgment liens — and then I woke up.

J. C had been a former owner. On my way down to my office next

morning I stopped to see his son, W. C , — his successor in business, — and

as a kind of joke, told him my dream. As I told him his face lengthened visibly, and without saying anything, he. went to his ledger, and after looking at it said, "You made a slight mistake in figures — it was 444.50 dols." — and then, with a sort of awe, continued, " But with the interest, figured here in pencil, it

was just 446.50 dols." I should add that J. C had been embarrassed before

his death, but had settled up his debts, so I had no trouble. Now, had the claim been sued on, the sheriff and lien part of my dream had no truth, but the debt and amount were precise. I knew R. M very well, but never asso- ciated him in any way with J. C , nor had the shghtest reason, that I can

recall, to suspect that C had ever had any dealings with M , C

being "in cotton" and M " in sugar." W. W. Howe.

In answer to Professor James' inquiries, the following letter was

received : —

No. 54 Union Street, New Orleans, March \\th^ 1894.

Professor William James, — Dear Sir, — Your favour of the loth inst. is at hand, and in reply : The occurrence referred to was certainly quite start- ling, and it was about as follows : —

The heirs of my father, deceased, had sold a property here to Judge W. W.

H , and some time after the sale had been passed and completed and pur-

chase price paid, Judge H called at our office one morning and said that

he had had a dream (probably the night before) which had annoyed him a little, although he was not disposed to attach any importance to it, but simply to satisfy a not-understood desire to do so, he had come around to mention it to me, and it was this : —

That his dream was that, notwithstanding his careful research of the title of the property and that all encumbrances found had been removed, there had

been presented to him for payment a judgment obtained by Mr. R. M for an

amount which he specified in dollars and cents. I remarked to him that it was ver}' remarkable indeed that that amount would vary very little from what a liability

would have been to Mr. M had it not been paid, and had drawn interest to

that date. I referred to data and computed the interest, and was, as said before, quite startled to find that there was no difference between the figures men- tioned by him and what I found the liability to Mr. M would have been,

had it not been paid off. I regret very much that I did not make memorandum of this amount, and the date, so that it might have been given you explicitly and definitely, but did not, and without knowing the date, I cannot give even approximately the amount mentioned.

I told the Judge, however, that there was an inaccuracy in the dream, and

that was that Mr. M 's claim had never gone to judgment, nor had there

been any legal contention or contest about it, but that it was a liability that had been settled in the regular course of business at the proper time.

Wm. H. Chaffe.

421 E. The next case is again explicable on the supposition that the subliminal self of the dreamer perceived the positions of the vessels and gave the warning. Mr. Brighten is known to Mr. Podmore, — who concurs in what appears to be the estimate generally formed of that gentleman, namely, that he is a shrewd, unimaginative, practical man. The account is taken from Proceedings S.P.R., vol. viii. p. 400. Mr. Brighten writes : —

Argyle House, Southend-on-Sea, Dece77iber 6th, 1884.

I owned a 3S-ton schooner, and in August 1876, in very calm weather, I dropped anchor in the Thames at the North shore, opposite Gravesend, as it was impossible to get to the other side, there being no wind.

The current being exceedingly swift at that part we let out plenty of chain cable before going to bed. I had captain and crew of three men on board, besides visitors. Towards morning I found myself awake in my (owner's) cabin with the words ringing in my ears, "Wake, awake, you'll be run down." I waited a few moments, then dropped off to sleep, but was again awakened by the same words ringing in my ears. Upon this I leisurely put on some clothes and went on deck and found the tide rushing past very swiftly, and that we were enveloped in a dense fog, and all was calm and quiet in the early morning, and there was already some daylight. I paced the deck once or twice, then went below, undressed, got into my berth, and fell asleep, only to be again awakened by the same words. I then somewhat more hastily dressed, went on deck, and climbed some way up the rigging to get above the fog, and was soon in a bright, clear atmosphere, with the fog like a sea at my feet, when looking

round I saw a large vessel bearing down directly upon us. I fell, rather than scrambled, out of the rigging, rushed to the forecastle, shouted to the captain^ who rushed on deck, explained all in a word or two; he ran to the tiller, unlashed it, put it hard aport : the swift current acting upon the rudder caused the boat to slew across and upward in the current, when on came the large vessel pass- ing our side, and it would have cleared us, but her anchor which she was carrying (having lifted it in consequence of having heaved anchor at low tide with very little cable) caught in our chain, when she swung

round and came along- side, fortunately, however, doing us very little damage. I at once jumped on her deck and woke up some men who appeared on deck in various stages of intoxication, who stupidly wanted to remain as they were, but by dint of coaxing and threatening in turn I induced them to take some turns at their capstan, which had the effect of freeing their anchor from my chain, and she soon left us and dropped her anchor a little lower down. I at once narrated the above facts to the captain, and next day informed my visitors of the voice to which we all owed our preservation. I cannot think that it was really a human voice, as in consequence of the fog no one could have seen the relative position of the vessels, and no other vessels were near us within half a mile or more. My visitors at once desired me to return to Greenhithe, and discontinued their trip.

Wm. E. Brighten.

I was one of the visitors on the occasion above referred to, and Mr. Brighten related the occurrence to us on the following day. Robert Parker.

421 F. The next case is analogous to the preceding one, and may also be explained by supposing that the subliminal self of the dreamer had some perception of the schooner and the shipwrecked crew. It is quoted from Proceedings S.P.R., vol. xi. p. 5 70. It is not quite clear how much of Captain Scott's narrative was taken from contemporary notes, and probably no further evidence could be obtained as to this now.

Docmnent I. — From Bishop Hale. •..> > v)\

March gth, 1892.

The colony of Western Australia (called at the time the Swan River Settlement) was founded in 1829. Captain Scott must have gone there very shortly after that period.

In the year 1848, I being then Archdeacon of Adelaide, went to Western Australia in attendance upon the Bishop of Adelaide. Captain Scott showed great readiness to assist the Bishop, and both he and I received from him many acts of kindness.

He, one day, told me about his dreams and the circumstances connected therewith. He told it all with such animation and such varying expressions of face that he gave one the idea that the things he spoke of were passing vividly before his mind's eye as he described them.

I was, of course, greatly struck by the narrative, and said I should like very much indeed to have it in writing. He said at once that I should have it; he would have the copy of his log, which he had by him, transcribed for me. I received the MS. a few days afterwards.

His last illness was a long and wearisome one, and the old man was pleased when any friend would look in and sit with him for a time. I was

then Bishop of the Diocese, and I was aware that the clergyman of his parish (Fremantle), Mr. Bostock, was in the habit of sometimes taking his seat by the old man's bedside, in addition to the performance of the usual devotional services.

I never had upon my own mind the shghtest doubt about the truth of the narrative, but I was quite aware that some persons to whom I might chance to show it might feel doubtful about it, and it occurred to me that Mr. Bostock's friendly visits to the old man afforded an excellent opportunity for getting some declaration such as that which he did obtain.

Mathew B. Hale (Bishop).

Document II. — Captain Scott's Account.

Jinie \otk, 1825.

On the night of the 7th of June I dreamed that I saw a schooner, and apparently water-logged, with several men in her and a black man among them. On the 8th I dreamed the same and got up and started the mate up aloft. I stayed on deck until daylight. On the 9th the same dream occurred. Got up and altered the ship's course, having passed between Guadeloupe and Antigua, the day previous, and at 8 p.m. heavy squalls with heavy thunder and lightning ; shortened sail. Daylight made all sail, fine pleasant weather. On the loth, at 8 o'clock, altered the ship's course from W.S.W. to S W. two points for the purpose of ascertaining the true position of the Bird Islands, or to see if these really existed (as on my chart it was marked doubtful). I was at this time very uneasy in my mind, supposing that something was going to happen to my ship. I had related my dream to my mate and passengers, Don Joseph Sevarra, John Poingestre and William Richenburg, Esquires, merchants at Carthagena, who wrote the circumstances to the Humane Society and to their house in London.

On the morning of the loth, at 9.3 a.m., we were all at breakfast; the officer on deck called down the skylight and said that a squall was coming. I immediately repaired on deck to take in the small sails. On looking astern the ship where the squall was coming from, we saw a boat with a large flag flying on an oar, and a man standing up in the bow holding it. I immediately hove the ship to and took in all studding and small sails. My men that were aloft furling royals said that they could see a number of men and that they thought it was a pirate. One of the men stated that was just the way that he was taken the year previous in the same seas. My passengers and officers then requested me to keep the ship away, which I did, they stating that if they should turn out to be pirates, I should not recover my insurance for my ship. I then kept her away under her reefed sails and went

down to breakfast. After my entering my cabin, I felt very uneasy and returned to the state-room. Immediately my dream came forcibly in my mind. I then put two pistols and my cutlass by my side and went on deck, called all hands on deck, and again hove the ship to and desired Mr. Poingestre to take the wheel and steer the ship. I then ordered the first officer to lower his boat down and go and see what the boat was. I then ordered the guns to be loaded, made sail, and made a tack towards the boats. On my coming up with them, found that my mate had taken the captain and his men out of the boat and taken them into his. Captain Jellard's boat having a great quantity

of water in, very nearly up to the thwarts, also a large shark, and had her in tow.

After getting Captain Jellard on board, and his men, who were in a very weak state, not able to speak with the exception of the black man, from him I got all the particulars, as follows : It appeared that they belonged to the schooner James Hambleton, of Grenada, from America, bound to Grenada, and being short of water, having a very long passage through light winds, were going on shore for water on the Island of Saints, it then being calm. After leaving their ship a light breeze sprang up and the schooner kept her ground, but the boat pulling in a different direction and the current running so strong that the boat's crew became quite exhausted. That at daylight they had the mortification of seeing the schooner inshore of them as far as they could see from the boat, the boat still drifting farther from land and ship until they lost sight of her altogether. The following day they had a very dreadful time of it; it blew a heavy gale, with thunder and hghtning; they had to make fast the oars, mast, and sail to the painter of the boat, and let the boat drift to break off the sea that was running. During all this time they had no water or anything to eat. The following day was nearly calm, very' light winds and a hot scorching

sun : being in the latitude of 16° 21', longitude 63° 14', their sufferings were very great all day. Both captain and men tore their clothes off their backs and poured water on themselves to keep them cool. On the morning that I discovered them the black man appealed to his God, saying, " If God hear black man as well as white man, pray send me fish or shark for massa to eat, no let him die." The all-merciful Father heard his prayers and sent him a large shark, which was lying in the boat on her being brought alongside, of which they had drunk the blood and eaten part of the flesh. I immediately knocked in the head of a water- puncheon and made them a warm bath and put them severally into it for the purpose of cooling them and getting some parts of their shirts off their skin which were sticking to their backs, their skin being all blistered with the sun and salt water. I gave them a little tea to moisten their mouths every few minutes, until some of them prayed for food and asked for some biscuit ; and gave them rice-water and barley-water occasionally. After a good sleep Captain Jellard sent for me below and wished to speak to me. On searching his pockets to see if the black man had told the truth about his ship, I found his register and manifest of his cargo. This satisfied me all was correct, and that they were not pirates. During our conversation I found that I had been in company with Captain Jellard in St. John's, Newfoundland, in the year 1814, he then commanding a fine schooner called the Catch Me Who Can, belonging to Spuryar & Co., of Cool.

In a few days they all came round. I gave them up to the British Consul at Carthagena and requested him to lose no time to send them on, as we feared that something would be brought against the mate of the schooner, Captain Jellard having all his papers with him. On my arrival in England, I found that Captain Jellard only arrived there three days previous to the execution of his mate and remaining three men, they having been tried for murdering their captain and the other three men. Had not the Consul sent them over in the packet to Jamaica, and requested the admiral to send them up to Grenada with all despatch, these four poor souls would have lost their lives innocently. [Signed] Daniel Scott,

Commanding the Brig Ocean from [illegible] bound to Carthagena.

I, George James Bostock, Chaplain of Fremantle, W. Australia, do hereby certify that I attended Daniel Scott in his last illness, February 1865, wherein he repeated the substance of the above as most solemnly true, and ascribed the whole event to the direct guidance of an over-ruling Providence.

[Signed] George J. Bostock. 9/5/1865.

[We have endeavoured to trace the log-book referred to in Bishop Hale's letter, but without success. Inquiries have been made through Lloyd's Shipping Agency and the Board of Trade, but no log dated as far back as 1825 can be produced; it was not till 1854 that trading vessels were compelled to render official log-books.]

421 G. From the Journal S.P.R., vol. viii. p. 140. The fol- lowing statement of experiences by Miss Luke was sent to us by Dr. R. Osgood Mason, of New York, author of Telepathy and the Subliminal Self . Dr. Mason wrote on January 9th, 1896, concerning Miss Luke : "I have two or three recent dreams or night visions and their fulfilment, of which she told me only a few days since, and which can be dated and substan- tiated." The statement was finally sent apparently in September 1896.

Miss Mary Luke, 202 Hudson Street, New York City, the percipient in the following cases of veridical dreams, has been very well known to me for more than fifteen years, I having been the attending physician in the family during that time. Her own health, however, has been almost perfect ; she is free from all hysterical or nervous symptoms ; in fact, I have hardly had occasion to pre- scribe for her during this whole period. She is a busy, energetic, self-reliant, but very kind-

hearted woman, now nearly forty years of age, though looking at least ten years younger. She is unmarried.

She has from childhood been an inveterate somnambulist, walking almost every night, until two years ago when I hypnotised her and suggested that she should not again leave her bed in her sleep. The effect was prompt and decided. She has never since that time walked nor even left her bed while asleep.

She is exceedingly impressionable, an^ seldom fails to receive definite and true ideas and impressions regarding people who come into her presence or with whom she sits — a faculty which she often exercises, but never for any re- muneration. On one occasion a few years ago she varied from this rule, for charity. Being on a visit in a distant country village where she was quite unknown, during a church fair she was asked to occupy the gipsy tent and tell fortunes, a character for which her personal appearance as well as her peculiar psychical endowment especially fitted her. The first day she had the usual share of patronage, but on the second day — the accuracy of her delineations having become the talk of the town — there was a constant stream of visitors to her tent, and more than 300 dollars were realised for the charity.

She has had a large number of veridical dreams, but she was so ridiculed by her family on account of them that she seldom told them, especially not before their fulfilment, so they are not available for the Society for Psychical Research.

Within the past two years, however, since I have known something of her psychic experiences, the dream here related occurred, and fortunately [it was] related before the events were known. . . .

I will give it substantially in her own language, as I took it down while she related it. I will premise that she occupies a three-storey and basement house. Her sister, Mrs. S., with her family, occupies the third floor; she rents the second floor to lodgers, and uses the first floor and basement for her own busi- ness. The second floor front, over her parlour, was occupied by a man and his wife, named L., who had been with her six months; they seemed very pleasant people, and she had no occasion to mistrust their honesty. The back room on the same floor was occupied by Mr. B., who had been her tenant for six years.

She says : —

On Wednesday, August 28th, 1895, I had been absent all day; I came in late in the evening and went directly to bed. I noticed nothing out of the way excepting that I missed a small and rather pretty alarm clock from the parlour mantel; I supposed, however, that my lodger Mr. B. had taken it, as he some- times did if he wished to be aroused at a particular hour, and I thought no more about it.

That night I dreamed or rather seemed to see Mr. and Mrs. L.'s room in great disorder; Mr. and Mrs. L. were gone and everything belonging to them, and also everything of mine which was valuable was gone, and the house was robbed of valuables generally. The scene of the room was very vivid and exact.

In the morning I went directly up to my sister's apartment and asked her, "When have you seen Mrs. L. ? " She replied, " She was up here with me at three o'clock yesterday afternoon ; she brought up some refreshments and was particularly agreeable." I said at once, " I dreamed last night that she had gone and had robbed the house of its valuables, and had left the room in great dis- order." My sister had not seen either of them nor heard any sound in their room after three o'clock. My sister, who had always been inclined to laugh at my dreams, exclaimed, "Your dreams are so queer, M., I cannot help feeling anxious." I went down to my own apartment on the first floor

and listened for sounds of people moving overhead, but all was silent. I then went up to their room and rapped repeatedly, but got no reply. I then used my duplicate key and opened the door. The room was unoccupied and in great disorder ; all their own property, together with everything of value belonging to me, had dis- appeared, and the room presented the exact appearance in every respect that I had seen in my dream.

An examination of the house directly afterwards showed that they had taken all my jewellery and trinkets, and the little clock which I had missed the even- ing before. They had also taken a suit of new clothes and an umbrella from the room of their neighbour B. on the same floor.

Miss Luke adds : —

This is a perfectly correct account of my dream and its fulfilment.

Mary Luke.

Mrs. Stallings' Statement.

202 Hudson Street, New York, September ytk, 1896.

My sister Mary, known in Dr. Mason's statement as M. L., came upstairs

on Thursday morning, August 29th, 1895, and said to me, " When have you

seen Mrs. L. 1 " I said, " Not since three o'clock yesterday. She was up here

then, brought some refreshments, and was very agreeable." Mary then said, " I

dreamed last night that she had gone and had stripped the house of everything valuable. I saw the room empty and in disorder — everything valuable was taken away, both hers and mine. I have not heard a sound from them overhead this morning." I said, " Your dreams are so queer, Mary, I can't help feeling anxious." She went downstairs, and soon after went into the room and found it empty ; everything valuable was taken. Afterwards it was found that she had taken my sister's jewellery and trinkets, and also a suit of clothes and an umbrella from a lodger on the same floor. Henrietta Stallings.

In reply to inquiries, Dr. Mason wrote : —

New York, October ^.tk, 1896. My dear Dr. Hodgson, — . . . Regarding tracing the robbery. Miss Luke went to the office of the detective force, where she was treated so indifferently because there was " nothing in it" for them, that she surprised them by giving them a piece of her mind and walked out. Afterwards, fearing she would make the matter public, they sent two or three times offering to take the matter up, but she would have nothing more to do with them. . . .

R. Osgood Mason.

421 H. The following case is taken from Proceedings S.P.R., vol. xiv. p. 279. It comes from Sir Lawrence Jones, Bart.; the account having been written on the day of the incident.

Ventnor, March 2yd, 1891.

I was called at eight this morning, and my letters left outside the door. I fell asleep again, and had what seemed a long and troublesome dream about a cheque which I had to fill up and sign. At nine I awoke, with a vivid recol- lection of my dream, got up, opened a packet of letters forwarded from home, and found among them a registered letter containing a cheque for a large sum, which I had to sign as trustee. L. J. J.

N.B. — I had no reason to expect the receipt of the cheque. The dream was not in any way concerned with the real cheque, but was rather my ineffectual attempts to draw a cheque properly on a blank sheet of paper. But the coincidence was very remarkable.

Lady Jones writes : —

April 1st, 1893. I can entirely corroborate from my own memory the story of my husband's dream about the cheque. Evelyn M. Jones.

Sir Lawrence Jones writes later : —

Cranmer Hall, Fakenham, April ist, 1893. I related my dream to Lady Jones immediately after opening my letter. This dream was unusually vivid, and the impression of it remained with me much longer than usual. I dream a good deal, but rarely remember anything except in the case of morning dreams, when I have woken early and gone to sleep again.

421 J. The next case (quoted from Proceedings S.P.R., vol. xiv. p. 280) rests on specially good evidence, since it was noted before verifica- tion, while the full account of it was written from notes made immedi-

ately after by Professor A. Alexander, of Rio Janeiro. He says, in sending the account : —

February ^th, 1896. My informant, Senhor Nascimento, is a life member of the " Society of Arts," and received his technical education in London.

Rio, February yd, 1896. A recent case of apparent clairvoyance has been communicated to me by a Brazilian engineer, called Jos^

Custodio Fernandes do Nascimento, who is him- self the percipient. I have been acquainted with this gentleman for several years, and know him to be a careful and trustworthy witness. It will be seen that he has enabled me also to give direct testimony to the care with which he has provided for proper evidence.

In thus proceeding, he endeavours to atone for former laxness, inasmuch as some seven or eight years ago he failed to take adequate note of a probably veridical dream, in which he seemed to be trying to escape with his family from the deck of a burning vessel, and to witness the jumping overboard of a man whose clothes had caught fire. A telegram from a northern Brazilian port subsequently gave the news that about that time fire had broken out on board a certain vessel, and that on the occasion some individual had in reality jumped into the sea, more or less in the manner perceived in the dream.

Shortly after three p.m. on Saturday, January nth, 1896, I met Senhor Nascimento in the Rua do Ouvidor in this city, and he at once gave me verbal particulars of a second experience of the kind, which he had had on that very date.

He stated that, as the result of slackness in his business, he had lately been straitened for want of means, and had felt this impecuniosity all the more that his eldest daughter is shortly to be married to the son of a Don J., a merchant resident in Montevideo.

On the preceding evening of the loth, the young man J. came to visit \i\s fiancee at the usual hour, and mentioned that a letter from his father was waiting for Senhor Nascimento in the Rua da Alfandega at the firm of Jorge Dias Brothers, the correspondents in Rio of Don J. He had not brought it himself, as it was to be delivered to Senhor Nascimento personally.

My informant awoke on the following morning at an early hour, and fell again into a state of slumber between five and six o'clock. He then

dreamt that he had called at Dias Brothers, and that they handed him a present from Don J. of one conto of reis (about ^40), which he was so glad to receive that he embraced the members of that firm with an eflTusion of tears. In the dream he seemed to count the money.

He rose with the conviction that his vision would be realised, although no ordinary reasons concurred to make him suppose that such would be the case. This belief led him to write down on a slip of paper (which is herewith enclosed) the following note : —

" Sonhei que ao ir receber a carta dos Senhores Jorge Dias estes me entregaram a somma de i : 000 $000 de reis, e que eu commovido abracei-os chorando." 11-1-96.

(" I dreamt that on going to receive the letter from Senhores Jorge Dias, the latter dehvered to me the sum of i : 000 $000 of reis, and that I, being moved, embraced them with tears." 11-1-96.)

Senhor Nascimento said nothing to his wife or children about the dream. He merely put the above note under other papers in a pigeon-hole of his bureau, which he then locked. He went into town; called at half-past ten at the house of Jorge Dias Brothers, and received the letter, which he afterwards opened in the street. This letter he showed to me when we met. In it Don J. makes a present of one conto of reis to his future daughter-in-law, and instructs Senhor Nascimento to draw the money at the house of John Moore & Co. of this city. This sum Senhor Nascimento had duly received about i o'clock on that day, and he invited me to accompany him home to verify what he had stated regarding the note taken in the morning. The conto of reis was showa to me; the bureau was opened in my presence, and the slip of paper was taken out of the pigeon-hole and immediately delivered into my keeping.

On Monday the 13th, I returned for further information. By direct ques- tioning, Senhor Nascimento had learnt that his friends, the Dias Brothers, were not aware of the contents of the letter at the time of its receipt. A similar declaration was made in my hearing by the young man J., who added, however, that he had afterwards {i.e. at an hour later than that of the dream) been informed by a brother of his what their father had done.

John Moore & Co. are not personally known to my informant. J.'s brother has no other connection with him than that established by the coming union between the families, and yet the dream coincided with the arrival of the letter at Rio and not with its despatch from Montevideo. The circumstances of the case, then, seem to render the explanation by clairvoyance more plausible than that by telepathy.

Senhor Nascimento states that, although he sometimes has waking presenti- ments, the two dreams above narrated are the only vivid ones of the kind he recollects having had in his experience. He does not remember ever receiving similarly positive indications in a vision which have remained unfulfilled.

(The above is written out from notes taken by me on the date of the occurrence.) A. Alexander.

Professor Alexander's account is confirmed as follows by the percipient : —

Rio, February yd, 1896. I can testify to the fulness and exactness of all the details above given. I still have a vivid remembrance of the dream of the burning vessel, the confirmation of which came on the same day. A man was reported to have jumped overboard with his clothes on fire, just as I saw him in my dream.

I reside at No. 33 Travessa de Sao Salvador, Haddock Lobo, half-an-hour's journey from town in the tramcars, and I never come home during the course of the day.

Jose C. Fernandes do Nascimento.

The original note, made by Senhor Nascimento on the morning after his dream and before its verification, was sent with the narrative by Professor Alexander.

422 A, The following account (taken from Phantasms of the Living, vol. i. p. 202) comes from Mrs. West, of Hildegarde, Furness Road, Eastbourne. It was written in 1883.

422 A] TO CHAPTER IV 395

My father and brother were on a journey during the winter. I was expect- ing them home, without knowing the exact day of their return. The date, to the best of my recollection, was the winter of 1871-72. I had gone to bed at my usual time, about 11 p. M. Some time in the night I had a vivid dream, which made a great impression on me. I dreamt I was looking out of a win- dow, when I saw father driving in a Spids sledge, followed in another by my brother. They had to pass a cross-road, on which another traveller was driving very fast, also in a sledge with one horse. Father seemed to drive on without observing the other fellow, who would without fail have driven over father if he had not made his horse rear, so that I saw my father drive under the hoofs of the horse. Every moment I expected the horse would fall down and crush him. I called out " Father ! father ! " and woke in a great fright. The next morning my father and brother returned. I said to him, " I am so glad to see you arrive quite safely, as I had such a dreadful dream about you last night." My brother said, " You could not have been in greater fright about him than I was," and then he related to me what had happened, which tallied exactly with my dream. My brother in his fright, when he saw the feet of the horse over father's head, called out, " Oh ! father, father ! "

I have never had any other dream of this kind, nor do I remember ever to have had another dream of an accident happening to any one

in whom I was interested. I often dream of people, and when this happens I generally expect to receive a letter from them, or to hear of them in the course of the next day. I dreamt of Mrs. G. Bidder the night before I received her letter asking me for an account of this dream ; and I told Mr. West, before we went down to breakfast, that I should have a letter that day from her. I had no other reason to expect a letter from her, nor had I received one for some time, I should think some years, previously. Hilda West.

Mrs. West's father, Sir John Crowe, late Consul-General for Norway, is since dead ; but her brother, Mr. Septimus Crowe, of Librola, Mary's Hill Road, Shortlands, sends us the following confirmation : —

I remember vividly, on my return once with my father from a trip to the North of Norway in the winter time, my sister meeting us at the hall door as we entered, and exclaiming how pleased she was to see us, and that we were safe, as she said at once to me that she had had such an unpleasant dream the evening before. I said, "What was it.?" She then minutely explained to me the dream, as she related it to you, and which is in accordance with the facts. It naturally astonished my father and myself a good deal, that she so vividly in her sleep saw exactly what happened, and I should say, too, she dreamt it at the very time it happened, about 11.30 p.m. Septimus Crowe. ^

1 Our friend Mrs. Bidder, the wife of Mr. G. Bidder, Q.C., sends us the following recollection of the narrative as told at her table by Mr. S. Crowe, who is her husband's brother-in-law.

"Ravensbury Park, Mitcham, Surrey, " \oth January 1883.

"The following was related at our table by my husband's brother-in-law, Mr. Septimus Crowe. His father, since dead, was Sir John Crowe, Consul-General for Norway.

" ' My father and I were travelling one winter in Norway. We had our carrioles as sledges, and my father drove first, I following. One day we were driving very quickly

422 B. From the Journal S.P.R., vol. v, p. 40. The following narrative was sent to us by the Right Hon. Sir John Drummond Hay, K.C.B., G.C.M.G., who was for many years H.M.'s Minister in Marocco and resided at Tangier.

September i6tk, 1889. In the year 1879 my son Robert Drummond Hay resided at Mogodor with his family, where he was at that time Consul. It was in the month of February. I had lately received good accounts of my son and his family ; I was also in perfect health. About i a.m. (I forget the exact day in February), whilst sleeping soundly [at Tangier], I was woke by hearing distinctly the voice of my daughter-in-law, who was with her husband at Mogodor, saying in a clear, but distressed tone of voice, "Oh, I wish papa only knew that Robert is ill." There was a night lamp in the room. I sat up and listened, looking around the room, but there was no one except my wife, sleeping quietly in bed. I listened for some seconds, expecting to hear footsteps outside, but complete stillness prevailed, so I lay down again, thanking God that the voice which woke me was a hallucination. I had hardly closed my eyes when I heard the same voice and words, upon which I woke Lady Drummond Hay, and told her what had occurred, and got up and went into my study, adjoining the bedroom, and noted it in my diary. Next morning I related what had happened to my daughter, saying that, though I did not believe in dreams, I felt anxious for tidings from Mogodor. That port, as you will see in the map, is about 300 miles south of Tangier. A few days after this incident a letter arrived from my daughter-in-law, Mrs. R. Drummond Hay, telling us that my son was seriously ill with typhoid fever and mentioning the night during which he had been delirious. Much struck by the coincidence that it was the same night I had heard her voice, I wrote to tell her what had happened. She replied, the fol- lowing post, that in her distress at seeing her husband so dangerously ill, and from being alone in a distant land, she had made

use of the precise words which had startled me from sleep, and had repeated them. As it may be of interest for you to receive a corroboration of what I have related from the per- sons I have mentioned, who happen to be with me at this date, they also sign to affirm the accuracy of all I have related.

When I resigned, in 1886, I destroyed, unfortunately, a number of my diaries and amongst them that of 1879, or I should have been able to state the day, and might have sent you the leaf on which I noted the incident. . . .

(J. H. Drummond Hay.

Siarned

Annette Drummond Hay. EuPHEMiA Drummond Hay. Alice Drummond Hay.

down a steep hill, at the bottom of which ran a road, at right angles with the one we were on. As we neared the bottom of the hill we saw a carriole, going as quickly as ourselves, just ready to cross our path. My father reined in suddenly, his horse reared and fell over, and I could not, at first, see whether he was hurt or not. He, luckily, had sustained no injury, and in due time we reached home. My sister, on our approach, rushed out, exclaiming : " Then you are not hurt ." I saw the horse rear, but I could not see whether you were hurt or not."' "

It will be seen that if Mrs. Bidder's report is strictly accurate, there is a discrepancy as to which of the two horses it was that reared. But

even eye-witnesses of a sudden and confusing accident might afterwards differ in such a point as this.

424 A] TO CHAPTER IV 397

424 A. From \h.t Journal S.P.R., vol. v. p. 61. The account comes from Mr, Edward Crewdson, jun., of Tuckerville, Chester Co., Nebraska, U.S.A.

Mr. Crewdson explains that at the time of the occurrence described he owned two ranches in Nebraska, called the "East" and "West" ranches. On the former he resided with his family. The other consisted of three sections, partially separated from one another by a section of Government land. In order to acquire a piece of this to connect two of his sections, certain conditions were necessary, of which continuous residence for six months was one. He was building a "frame house" there for this purpose, and meanwhile had a sod-house built and went over every week with one or two of his three sons to stay a night or two.

He continues : —

November toth, 1889.

This brings me to about March 20th, 1885. My wife expected to have a baby towards the end of April. March 20th (as nearly as I can remember), I was leaving the East Ranche as usual, with blankets, food, &c., for the two eldest boys and myself, when the youngest boy Hugh came running out crying and begged to be taken. I forgot to mention that the three girls were at school in England. Mrs. Crewdson was standing by the buckboard, bidding us good- bye, and said, " Oh yes, do take Hughie, and I will have a thorough rest till you come back." So Hughie jumped up and we left. The West Ranche is fifteen miles from the East, and we got there about 6.30. I cooked

our supper, had a pipe, and 1 suppose by 9.30 or 10 we were all sound asleep.

How long I slept I could not tell, but I was awakened by Hughie, who was sleeping with me, sitting up and crying, " Oh, pa ! pa ! " " What is it, Hughie ? " "Oh, pa, there is a little baby in bed with mamma." Now the child had no idea there was one expected— could have had none, for our children are absurdly innocent, even the older ones — awkwardly innocent at times. It was so strange, and I was so thoroughly awake that I did not go to sleep for some time, and was on the point of getting up and driving home, but felt that if there was nothing I should look so very foolish.

In the morning I hurried through my business, telling the last man my reason for cutting him short. Before I was five miles away from the ranche a cowboy met me with the news that a baby had been born in the night. We were without servants at the time, and though my old Scotch foreman had done his best in sending off for the nearest women and the doctor (twenty miles off), my wife had a very trying time, and it is quite possible that her intense wish for me may have had something to do with Hughie's communi- cation.

Hughie is a very sensitive and clever boy — too clever. He wants no encour- agement, but rather holding back ; not delicate in any way — none of our children are, I am thankful to say — but a sort of child who understands an explanation before you have said a dozen words; very excitable; will wake up, scream, and shiver if he has been too long in the schoolroom. The cow- boys, of course, got up all sorts of ideas, which I paid no attention to — such as that they had long known that Hughie knew instinctively if it was going to rain, especially thunder rain.

The farmer's name to whom I told the incident, before leaving the West Ranche, is James Whitehead ; his address is Redfern, &c.

Edw. Crewdson, Jun.

In answer to inquiries, Mr. Crewdson says : —

Hughie was 4^ years old. His exclamation occurred just at the time or shortly after the birth of our baby. He simply stated it as a fact, and did not say if he dreamt it or not, but, as he jumped up suddenly awakened, it seems likely that he dreamt it. No explanation was ever asked, nor could he, I think, have given one.

We wrote to Mr. Whitehead, who now resides at Broken Bow, Nebraska, and he replied : —

January 2'jtk, 1891.

The circumstances you call upon me to corroborate are substantially as follows : —

Mr. Crewdson, with three of his boys, was at his " West Ranche," looking after his interests there. His wife remained at Tuckerville, some eighteen miles distant. Some time during the night he was awakened by his youngest boy, Hughie, about 3^^ years old — nicknamed " Bah " — who said, " Pa, pa, ma has a little baby in bed with her." "Nonsense, 'Bah.' What makes you think that ? " asked the father. " Because I saw it laying beside her in the bed," the child replied.

The next morning, having some business with Mr. C, I visited his ranche, about one mile distant from my farm. With considerable relish and amuse- ment he related his dream to me. Coming from a child so young, who could not possibly be aware of the condition of its mother, the time of whose confinement was drawing near, yet not sufficiently near at hand (as was supposed) to excite anxiety on the part of Mr. Crewdson owing to his enforced absence, the dream

impressed me at the time as being remarkable. Later on, the same day, Mr. C. remained at my place and took dinner, repeating the dream to myself and family.

Starting for home, while still in sight, he met the young man (Mr. Morgan) he had left in charge at Tuckerville, who informed him that Mrs. Crewdson had given birth to a child during the night, about the hour he had been awakened by the child to hear his dream. Mr. C. hurried on home. Mr. Morgan, who was on horseback, rode up to my door, and remarked, " Hughie's dream is true." James Whitehead.

424 B. The next case is from Mrs. Richardson, of Coombe Down, Bath. It is quoted from Phantasms of the Living, vol. i. p. 443.

August 26t/i, 1882. On September 9th, 1848, at the siege of Mooltan, my husband, Major- General Richardson, C.B., then adjutant of his regiment, was most severely and dangerously wounded, and supposing himself dying, asked one of the officers with him to take the ring ol^ his finger and send it to his wife, who, at that time, was fully 150 miles distant, at Ferozepore. On the night of September 9th, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded.

and heard his voice saying, " Take this ring off my finger, and send it to my wife." All the next day I could not get the sight or the voice out of my mind. In due time I heard of General Richardson having been severely wounded in the assault on Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from Colonel L., the officer who helped to carry General Richardson off the field, that the request as to the ring was actually made to him, just as I had heard it at Ferozepore at that very time.

M. A. Richardson.

The following questions were addressed by us to General Richardson, whose answers are appended : —

(1) Does General R. remember saying, when he was wounded at Mooltan, *' Take this ring off my finger, and send it to my wife," or words to this effect?

"Most distinctly; I made the request to my commanding officer. Major E. S. Lloyd, who was supporting me while my man had gone for assistance. Major Lloyd, I am sorry to say, is dead."

(2) Can he remember the titne of this incident ? Was it morning, noon, or night?

"As far as memory serves, I was wounded about 9 p.m. on Sunday, the 9th September 1848."

(3) Had General R., before he left home, promised or said anything to Mrs. R. as to sending his ring to her, in case he should be wounded ?

" To the best of my recollection, never. Nor had I any kind of presentiment on the subject. I naturally felt that with such a fire as we were exposed to I might get hurt."

The details as to the ring seem fairly to raise this case out of the category of mere visions of absent persons who are known to be in danger, and with whom the percipient's thoughts have been anxiously engaged.

424 C. From the Journal S.P.R., vol. v. p. 252. The following narrative was sent to Dr. Hodgson by Mr. William Tudor : —

AUBURNDALE, MaSS., /w/y Wth^ 189O.

Your favour of the 30th ult., addressed to Mrs. Tudor, I will answer, as the incident more directly concerned me.

Late in the evening of Monday, March 17th, near midnight, my nephew, Frederic Tudor, jun., fell in front of an electric car going to Cambridge, was dragged some distance, and so badly injured that for a time his life was in doubt, though he recovered with the loss of a foot. My wife heard of the accident on Tuesday afternoon, and was much distressed all the night of Tuesday, and quite restless and wakeful.

At this time I was in Gainesville, Florida, having important business there in connection with land purchases. On the night of Tuesday I went to bed rather early in a calm state of mind. I slept soundly, as I usually do. About midnight, as I should judge, I heard my wife call my name quite distinctly and waked instantly broad awake. I sat up in bed, but soon remembering where I was, fell asleep again and waked no more until morning. The next day the incident of the night made me quite uneasy, also during the following day, and

as I was obliged to leave on the afternoon of Friday for a rough journey in the country, I telegraphed to my wife to know what was the matter. I usually receive a letter from home every day and on these days no letter arrived, which added to my uneasiness. No answer was received to my first telegram, for the very good reason that it was never delivered. I was obliged to start, however, in the afternoon of this day, Friday the 2ist, and in the morning of the 22nd, from a small town called New Branford, sent another telegram, of which the following is the substance : " Shall be gone three days ; what has happened ? Answer Branford." I had a strong impression that something serious had occurred, that my wife was possibly ill, or some of the children were ill, or that some accident or death had

occurred to a near relation, not however involving my immediate family. The following extracts from my letters will illustrate this feeling.

Letter of March 19th: —

" I thought you called me last night, I waked up and was much worried, I hope you are not ill."

Letter of March 22nd, from New Branford: —

" No answer comes to my telegram although I left word to have it forwarded here." " Surely some one would telegraph if you were ill. Surely 3^ou would let me know if anything had happened. I do not feel that anything serious has happened, and yet I cannot understand such a combination of circumstances." " I have no confidence in these telegraph people, and daresay you never received my message."

Letter of March 24th, from Gainesville, after telegram giving account of accident was finally received : —

" I had a feeling that something was wrong, but that you were all right."

Such I give as the substance of the facts in this case, which I trust may be interesting to the Society. William Tudor.

Mrs. W. Tudor writes : —

AUBURNDALEiyw/y 2()tk, 189O.

My nephew's accident occurred on Monday night. Being out of town I heard of it on Tuesday afternoon. I immediately went to Boston and returned the same evening about nine o'clock, feeling greatly distressed. I wrote a letter to my husband after my return describing the accident, and retired to bed rather late and passed a restless night. The telegram received from my husband rather surprised me,

as he is not usually anxious when away from home. I believe this is all I know connected with this incident.

Elizabeth Tudor.

425 A. When a prediction affecting the percipient only is fulfilled, it is obviously unnecessary to ascribe the information that has been received to any external intelligence. Apart from the possibility that the fulfilment of the prediction may be due simply to self-suggestion (on the efficacy of which see sections 409 and 410), even when the crisis predicted is death itself, we may in some cases suppose that the subliminal self has but drawn an inference from its perception of a disease likely to be soon fatal. Thus in the following case (quoted from Proceedings S.P.R., vol. xi. p. 428) heart-disease may have been far advanced, unknown to Mr. Pratt's waking self.

425 A] TO CHAPTER IV 401

The following paragraph was sent to Dr. Hodgson from some unknown newspaper : —

Valparaiso, I^n., January \Tfh [1894].

Thomas Pratt, an old resident of this city, was found dead in his bed this morning. He was born in 1S23 at Cleveland, Ohio, and was a veteran of the civil war.

Pratt's store on College Hill has long been the meeting place of a half- dozen friends and old-time comrades of the proprietor. Last night when his friends came in, Mr. Pratt told a dream he had had the night previous. He had dreamed that he was dead, yet he possessed the peculiar power of one in a trance — to see all that went on about him, though he was unable to move or speak. He had noted the preparations for his burial, and he even named the half-dozen friends who served as pallbearers. He also told of the funeral services being

held in the Memorial Hall, and of his ride to the cemetery and the lowering of his coffin into the grave. And when the first dirt was thrown upon the box he awoke from the trance and called to his comrades, and they drew him from the grave. The pallbearers of the dream will be the pallbearers at his burial, Monday, which will be from the new Memorial Hall.

[Dr. Hodgson applied to the postmaster at Valparaiso and received the following reply : —]

Valparaiso, Ian., January 26th, 1894. Mr. Pratt told his dream the day after it occurred and the day before he died, to John C. Flint, George Herrington, W. S. Flint, and Albert Amos and others. They would give you truthful statements in regard to it.

Mark L. Dickover, Assistant Postmaster.

[In a subsequent letter Mr. Dickover says that a doctor, arriving shortly after Mr. Pratt's death, ascribed it to heart-disease.

Further inquiries elicited the two letters which follow : —]

Valparaiso, Ind., February ^tk, 1894.

Richard Hodgson, — My dear Sir,— Your communication of the 29th ult, asking information of the dream which Thomas Pratt had concerning his death, has been received.

On the night previous to the night on which he died, he said he dreamed that he died at twelve o'clock.

During the dream he selected the pallbearers, and seemed to be conscious of all proceedings of his funeral, until dirt was thrown on the coffin, which suddenly aroused him. William S. Flint.

Valparaiso, Ind., February 2nd, 1894. Dear Sir, — Yours of the 29th received. As regards Mr. Thomas Pratt's dream of January nth : Mr.

Pratt was a merchant here. I went in the store in the morning of the 12th January. He related to me the circumstance of his dream. He said that he died last night. I said, " Well, you are alive yet." Then he told me about his dream. He said that he dreamt that he died and chose his pallbearers, and was taken to the grave, and then lowered down. When they began to put the dirt on the coffin he woke up. When I went VOL. I. 2 C

down the next morning he was dead. He died 3 a.m., on the 13th of January. The same pallbearers officiated him to the grave.

I was the first one that he related his dream to. He laughed at it the same day that he died, and said that he was good for forty years longer. When he died he was 71 years old. George Herrington.

Compare the case of Christopher Brooks, quoted by Mrs. Sidgwick, Proceedings S.P.R., vol. v. p. 291. The doctor there could find nothing amiss ; yet must we not suppose that some heart-disease already existed when the premonition came ? At any rate the death of a healthy and contented young man, at a predetermined day and hour, merely on account of an impression received in a dream, — this would be a result going far beyond any efficacy with which mere unsupported suggestion has hitherto been credited.

425 B. In the next case (taken from Proceedings S.P.R., vol. xi. p. 509), the precognition does not refer to a danger threatening the percipient himself; there is, moreover, an element of collectivity in it. The account was addressed to Professor James.

Forney, Tex., February \st, 1S94.

Prof. William James, — Dear Sir, — Replying to your request, I find it hard for me to present to you the " premonition " as it impressed me.

In the first place I will state that I am, or have been, in perfect health. I am not in the least superstitious and am not subject to hallucinations, and have never taken but little interest in the investigation of such phenomena. Three years ago last December my son, then eighteen years of age, left home to accept a position in a drug-house in an adjoining county. I was perfectly willing for him to go, and never felt a moment's uneasiness about him. Last summer I took an extended trip east and was gone some time. During my absence I never once felt the least apprehension about my son or any member of my family. I am naturally of a buoyant disposition. Some time last fall, in a vague and indescribable way, I became dissatisfied about my son. I can't say I was uneasy — only dissatisfied — though I cannot tell why. I wrote him several letters — more than I had written him the entire three years of his absence. Early in November he came home on a visit, and after he left, I seemed to get more troubled and dissatisfied about him ; it was not uneasiness or apprehen- sion as to any danger, simply I was dissatisfied and troubled about him. I cannot explain my feelings. As near as I can remember, I felt just as I did after my father's death, when I was quite a small hoy. It seemed that the light had suddenly gone out of my life and there was nothing left for me to live for. A weight like a mill-stone seemed crushing out my life. I remarked often to my friends that living seemed to have lost its attraction for me. As December wore along this feeling became intensified, and in some way my son seemed to be the centre of it all. Often I would awake in the night thinking about him, and so impressed with the emptiness and hollowness of life that I could not sleep. On the morning of the 19th [17th] of December I awoke some time before day. It seemed that I had reached a crisis. I got up and kindled a fire without disturbing any member of my family. In all my life I do not remember ever doing such a thing before. I sat down by the fire to think. I cannot explain the awful weight that oppressed me. I did not know what it was, nor

what was the matter with me, yet in no way did I anticipate trouble or danger to my son. About 7 a.m. my wife awoke, and sitting in the bed, told me a dream that was strangely impressing her, — in fact, it caused her to awake.

" I thought," she said, "that you were in a strange place, and among people I had never seen before. It was a large family of people, with several small children who were going to school and a grown-up daughter. I came to the place in a wagon, but you were there already. I thought you were very inti- mate with the family. The large girl sat in your lap and put her arms round your neck and kissed you repeatedly. While I was wondering where you had met these people to become so intimate with them, you suddenly dropped over and died. And I awoke."

I replied to her that I felt wretched enough to wish the dream a reality ; that I was so troubled about Walter that life had become a burden. After breakfast I got my writing material, and called my daughter and told her to write Walter a letter at once and tell him to come home. To be sure and get her letter off by the first mail train. I then rode out to one of my farms for recreation. About 12 M. I received a despatch to the effect that my son was badly hurt and was unconscious. I boarded a freight train and hurried at once to the scene, with the understanding that my wife and daughter come later on the passenger. Now, right here comes in a remarkable feature in that strange matter. Through some misunderstanding they failed to catch the train and had to get private conveyance and come directly across the country. By their changing horses at each little town, they were enabled to reach my son by 11 o'clock at night. The accident had happened near the residence of a most excellent farmer, whose daughter my son had been long visiting. To the house of this gentleman he was taken, as it was not only near by, but was the house of his best friends. He had a large family of children who were all deeply attached to my son. Of a truth, I could not say that we

suffered more than did those people because of my son's death. When my wife entered the room where our boy lay uncon- scious, this girl I speak of was standing at the head of his bed weeping. She gave a glance around, and then whispered in my ear, " This is my dream ! This is the room I saw you in — these are the people I dreamed of." Even her trip there in a wagon was a verification of her dream, and the family were just such people as she described to me — "very plain, but most excellent country people." The very nature of the country through which she travelled was in perfect ful- filment of her dream, as was also the scenery surrounding the house.

In conclusion I will say that the heaviness of feeling that so oppressed me has all disappeared. I have never felt that peculiar, that indescribable weight that was crushing out my very life, since Sunday morning, the 17th of December. Of course, I feel sad because of my loss, but it is altogether a different feeling.

T. F. IVEY.

Mrs. Ivey adds the following corroboration : —

February i^th, 1894. Prof. James, — It was after daylight on the morning of 17th December 1893, that I had the dream. I thought that I was at a strange place. I had gone there in a wagon. I had no recollection of my husband going with me, but he was there and seemed to be a particular friend of the family. It was a large family, and I was very much struck with their manner and dress and general appearance. I observed the house closely and the scantiness of its furniture and the shpshod way it seemed to be kept. The children were get-

ting lessons, and would go to my husband for assistance. The largest one of the children, a girl about budding into womanhood, sat on my

husband's lap and was very affectionate. I was not the least jealous of this girl, only I wondered how in the world came my husband so intimate with those people whom I had never seen or even heard of before. They did not seem to pay any attention to me, but to devote themselves entirely to my husband, who seemed to be the centre of attraction. Suddenly my husband dropped over and died, — and then I seemed to be at home, and awoke.

About 12 M. the same day, we got a telegram from Copeville, Tex., that our son was fatally injured, and to come at once. My husband went immedi- ately on a freight train. Through some misunderstanding I had to go in a private conveyance across the country. As soon as I entered the house I thought of my dream, for it was all just as I had dreamt, even the house and its surroundings. The peculiar dress and manner of the people, their scantiness of furniture and negligent housekeeping, even to the children getting their lessons, and the larger girl who wept over our son like her heart would break — all were just as I had dreamed that very morning. No one could have told that the dead boy was not their son instead of ours. We learned that he was indeed an intimate and most particular friend of the family; that he spent more of his time there than anywhere else ; that all the children looked on him as a brother and that the larger girl loved him more than a brother. With the single excep- tion of putting m}'^ husband in place of my son, the dream was a real and vivid anticipation of the actual. A. L. Ivey.

Even this great inaccuracy — the substitution of the husband for the son — does not, I think, destroy the impression of a true relation between the actual and the visionary scene.

In a subsequent letter Mr. Ivey gives some further particulars : —

Forney, Texas, April loth, 1895.

Mr. Richard Hodgson, — Dear Sir, — Replying to yours of the 12th inst., I will say : —

1st. My son was hurt about 11.30 a.m. Sunday, December 17th, 1893.

2nd. I awoke about 3 a.m. the same morning, but not being able to go back to sleep from some undefinable cause, I got up about 4 o'clock and kindled a fire and remained up.

3rd. He was returning from church with two other young men in a buggy when the horses took fright, and, running away, came in contact with a tree which, striking my son, produced the fatal injuries from which he died.

4th. The blow produced concussion of the brain, from which he was un- conscious the greater part of the time. He died about i a.m., Tuesday 19th.

After more than a year I know of nothing I can add to the letter I wrote Prof. James. I believe it contained as near the truth as it was possible for me to write. As near as I can remember, for six weeks or more before the accident I was to a great extent two different distinct persons. During the day, I was my normal self — satisfied — interested in my business and going along as usual. But at night I was altogether another person. I would generally take a short nap and then awake with the most awful feeling of weight and depression that it is possible to conceive of. I could seldom sleep all night (though I am usually a sound sleeper), I would lie and toss vainly trying to sleep — feeling all the time that there was nothing more to live for — that all that was worth living for had

gone out of my life — that I had lived too long— and that my life was nothing henceforth but a burden. When I would awake after a short nap, I felt like I imagine a person must feel who was to have been hanged that day and realised the dreadful fact immediately after

awakening. This expresses it better than anything I can think of. I once called the attention of a friend to my singular condition — it was something unusual in my life — I couldn't understand it — I remarked to him that I was so low-spirited as soon as I went to bed that I could not rest, and that I could see no sense in it, as my business was in good condition. I thought possibly that I was going to be sick, as I was only troubled at night and was as cheerful and full of life during the day as I usually am. I don't know, for some time, that this state of mind was in any way associated with my son, but gradually he became the centre, as it were, around which the awfulness seemed to crystaUise. On Sunday morning, December 17th, I awoke about 3 o'clock, and the feeling was so heavy that I could not stand it and got up and made me a fire. As soon as breakfast was over I got pen and paper and ordered my daughter to write to Walter to come ho77te at once.

I remember well walking the floor after breakfast ; and, turning to a friend who was at my house, I remarked to him, " Jo, I am troubled to death about Walter — I see ahead of him — and there is ruin."" I then called my daughter, and, getting material and placing it on the table before her, ordered her to write to Walter then to come home at once.

Understand though, I never dreamed of any accident happening to him that day — I never thought of his getting hurt, or I would have telegraphed to him. I was simply troubled to death about him and couldn't tell why. It never once crossed my mind that he was in any danger at all. I had no premonition of any evil happening to him. I was simply troubled to death, and he seemed to be the centre of it. I am a farmer. Buckle says that farmers and sailors are the most superstitious of people. Possibly this may be true, but I don't think I am the least so. I never had anything in the way of a premonition in my life before, though I once had a remarkable experience in connection with my first child who died at nine years of age ; still it was in no sense a premonition. In the whole range of human experience I know of no class of phenomena so inexplicable as

premonitions. Even if Spiritualism be true, I cannot see how spirit intercourse can explain it. T. F. Ivey.

This case seems to tell against the view that the father's transcendental foresight discerned the accident long beforehand. It suggests rather that some intelligence to which the impending accident was long previously known may have endeavoured to inform the father, but only when the accident was just about to occur was able to impress the father still more strongly, and also to inform the mother of the event, though with much symbolic confusion.

Can we suppose that the boy's own spirit was thus aware beforehand of his own impending death, and was able to transmit the knowledge to J the father, although not to the boy's own supraliminal consciousness — [with the desire, perhaps, that the father should avert the accident by [summoning the boy home? Far-fetched though this sounds, we have a [few cases of so-called "banshees" where the fact that all the family except [the dying man himself are roused by the alarming sounds, looks as though those premonitory sounds were somehow caused by the spirit which is

about to quit the flesh (see Proceediiigs S.P.R., vol. v. p. 307). But the evidence for " banshees " and " doubles " is too scanty to justify insistence on this view, and we shall presently find that the agency of disembodied spirits is more often suggested.

425 C. In some cases the premonitory dream, although it may have made a vivid impression, and perhaps have even been narrated to others, is then apparently clean forgotten until the moment of its fulfilment.

Mrs. Sidgwick has justly urged (of a similar case) that this looks rather as though we were dealing with a pseudo-memory, created by

the very circumstance which seems merely to revive \t} There may, however, be another explanation. We know that when a suggestion is given to a good subject in the hypnotic trance to the effect that he will (say) open the window half-an-hour after awaking, he passes that half- hour in unconsciousness of the order, which order nevertheless he fulfils at the right minute. Well, while he is thus fulfilling it, or just before he fulfils it, he lapses into a state more akin to the hypnotic state in which he received the order than to the waking state in which he has since remained. The memory of what he has to do comes to him only just in time, and derives its efficacy from a partial recrudescence of the condition in which he was when he accepted the order. Even thus, perhaps, we might by analogy consider the condition of the dreamer of a precognitive dream as a secondary state, the recollection of which has a tendency to fade from the waking mind, but which is partially revived when the prefigured incident — which belongs in a sense to the secondary state — suddenly presents itself in the waking day.

The following case, from a lady known to me, is interesting in this connection ; since a dream is at first remembered so impressively as to affect action, is then apparently forgotten, and finally revives in memory just in time to enable the dreamer to avert its complete fulfilment. I quote the case from Proceedings S.P.R., vol. xi. p. 497.

On the second occasion my warning in dream did probably prevent a rather serious accident. We were living in about 188 — , in Hertford Street, Mayfair. One day I determined that on the morrow I would drive to Woolwich in our brougham, taking my little child and nurse, to spend the day with a relation. During the night I had a painfully clear dream in vision of the brougham turning up one of the streets north of Piccadilly; and then of myself standing on the pavement and holding my child, our old coachman falling on his head on the road, — his hat smashed in. This so much discomposed me that when in the morning I sent for the coachman to give him his orders, I almost hoped that some obstacle to the drive might arise, so that I might have an excuse for going by train. The coachman was an old and valued

servant. I asked him if he would have the carriage ready to drive to Woolwich at ten. He was not given to making difficulties ; but he hesitated, and when I suggested eleven instead, he said that he would prefer that hour. He gave no reason for his

1 See her article, " On the Evidence for Premonitions," Proceedings S.P.R., vol. v. p. 317-

hesitation, and said that the horse was quite well. I told him almost eagerly that I could quite well go by train ; but he said that all was right.

We went to Woolwich and spent the day. All went well until we reached Piccadilly on the return journey. Then I saw that other coachmen were look- ing at us ; and looking through the glass front of the brougham I saw that the coachman was leaning back in his seat, as though the horse were pulling violently, of which, however, I felt no sign. We turned up Down Street. He retained his attitude. My dream flashed back upon me. I called to him to stop, jumped out, caught hold of my child, and called to a policeman to catch the coachman. Just as he did so the coachman swayed and fell off the box. If I had been in the least less prompt, he would have fallen just as I saw him in my dream. I found afterwards that the poor man had been suffering from a serious attack of diarrhoea on the previous day, and had gradually fainted from exhaustion during the drive home. He was absolutely sober; and his only mistake had been in thinking that he was strong enough to undertake the long drive. In this case my premonitory dream differed from the reality in two points. In my dream we approached Down Street from the west; in reality we came from the east. In my dream the coachman actually fell on his head; the crushing of his hat on the road being the most vivid point of

the dream. In reality this was just averted by the prompt action which my anxious memory of the dream inspired. Signed [Lady Z.]

The aversion of the fulfilment, by reasonable precaution, is here an important feature. Another dream of the same lady's presents us with a fatal fulfilment occurring in spite of the dreamer's aroused anxiety. But in that case no precautions were taken, — nor indeed could they have been easily taken, — to avert the calamity.

I am not usually a great dreamer ; but on two occasions, and two occasions only in my life, I have acted on dreams or impressions, and in each case there seems to have been some meaning in the impression which I received.

In or about the year 1866, Lord Z. and I were inhabiting a house in Charles Street, Mayfair. We had built out a bedroom into the small court behind. This bedroom was separated only by a narrow passage or strip of court from our neighbour Mrs. L.'s kitchen, which was built out into the court in the same fashion, and was of one storey only.

In the middle of a very cold night I was suddenly awakened by a heavy fall into this passage outside our bedroom wall, as if some heavy body had fallen into it from the roof of Mrs. L.'s kitchen. I listened, much alarmed, and heard groans from the passage. I thought that some burglar had slipped from the kitchen roof down on to the pavement and was lying there injured. I begged Lord Z. to get up and look; but he could hear nothing, and told me that I had been dreaming. I went to sleep again at length ; but was again awakened by a similar thud in the passage. I now begged Lord Z. so earnestly to look that he got up and partially dressed and opened a door on the ground floor which led into this passage. The moon was shining brightly, and there was no trace whatever of anything unusual. Much perplexed, I again went to sleep. After I had left the bedroom in the morning, a servant came to ask me whether he might get ready a bedroom to receive a workman who had come to work on the roof of Mrs. L.'s kitchen, and had fallen into the

passage from the kitchen-roof, just as I had thought that I heard a man fall some few hours previously.

The premonition, if such it was, was here of no special use. It seemed as though I had received an intimation of a coming fact which only concerned me by its mere physical nearness. Signed [Lady Z.]

Lord Z. is no longer living, so that his corroboration of this incident could not be obtained,

425 D. Here again is a case where a somewhat complex scene, involving the action of several persons, is dreamt and narrated before- hand. It is quoted from Proceedings S.P.R., vol. xi. p. 491, the account being given by Mr. Haggard, of the British Consulate, Trieste, Austria.

September i\st, 1893.

A few months ago I had an extraordinarily vivid dream, and waking up repeated it to my wife at once. All I dreamt actually occurred about six weeks afterwards, the details of my dream falling out exactly as dreamt.

There seems to have been no purpose whatsoever in the dream ; and one cannot help thinking, what was the good of it.?

I dreamt that I was asked to dinner by the German Consul-General, and accepting, was ushered into a large room with trophies of East African arms on shields against the walls. {N.B. — I have myself been a great deal in East Africa.)

After dinner I went to inspect the arms, and amongst them saw a beautifully gold-mounted sword which I pointed out to the French

Vice- Consul — who at that moment joined me — as having probably been a present from the Sultan of Zanzibar to my host the German Consul-General.

At that moment the Russian Consul came up too. He pointed out how small was the hilt of the sword and how impossible in consequence it would be for a European to use the weapon, and whilst talking he waved his arm in an excited manner over his head as if he was wielding the sword, and to illustrate what he was saying.

At that moment I woke up and marvelled so at the vividness of the dream that I woke my wife up too and told it to her.

About six weeks afterwards my wife and myself were asked to dine with the German Consul-General ; but the dream had long been forgotten by us both.

We were shown into a large withdrawing room which I had never been in before, but which somehow seemed familiar to me. Against the walls were some beautiful trophies of East African arms, amongst which was a gold-hilted sword, a gift to my host from the Sultan of Zanzibar.

To make a long story short, everything happened exactly as I had dreamt — but I never remembered the dream until the Russian Consul began to wave his arm over his head, when it came back to me like a flash.

Without saying a word to the Russian Consul and French Vice-Consul (whom I left standing before the trophy), I walked quickly across to my wife, who was standing at the entrance of a boudoir opening out of the withdraw- ing room, and said to her: "Do you remember my dream about the Zanzibar arms?" She remembered everything perfectly, and was a witness

to its realisation. On the spot we informed all the persons concerned of the dream, which naturally much interested them.

Mrs. Haggard's corroboration of her husband's dream and its fulfilment runs as follows : —

Trieste, October 20th, 1893.

I remember being awoke one night by my husband to hear a curiously vivid dream he had just had. It is now some months ago, and possibly some of the more minute details of his relation may have escaped my memory, but what I remember of his dream is the following. He dreamed that we were dining with the German Consul-General, whose drawing- room, a remarkably handsome apartment, was ornamented with trophies of arms from the East Coast of Africa. Having been in those regions himself, he felt some interest in them, and went nearer to examine them more closely. While he was doing so, the Russian Consul came up, and in his usual rather excitable fashion began flourishing his arm, as he dilated upon the extraordinary smallness of the native hand for which the hilt of a certain sword must have been designed. That is what I recollect of the dream. Its fulfilment took place a few weeks later when the circumstance of the dream had almost passed from our thoughts.

We dined one evening with the German Consul-General, the Russian Consul being also present, among others. After dinner my husband went to examine one of the trophies of East African arms, with which the room — as in his dream, — was hung. While he was doing so, the Russian Consul went up to speak to him upon the subject, and the dramatic flourish of his arm, with which he emphasised his conversation, at once recalled the dream, in which it had taken place, so vividly to my husband's mind, that he immediately crossed the room to me, and asked me if I did not remember it also, which of course I did, though, as I was talking to some one else at the time,

and only knew the room previously by my husband's description of his dream, the coincidence might not have occurred to me had he not called my attention to it. Directly he did so, however, by asking me if I did not remember his dream, I recollected quite well all the details I have previously mentioned. Agnes M. Haggard.

Below are given a letter from Mr. Kolemine, Russian Consul, and a statement from Herr Michabelles, German Consul-General at Trieste, both of whom were witnesses of the fulfilment of Mr. Haggard's dream, and of the great impression which it made upon him at the time.

Monsieur Haggard, mon coll&gue d'Angleterre, en a eu un tres remarquable au point de vue psychologique. . , . Veuillez accepter tout ce que Monsieur Haggard vous a ecrit comme €tant parfaitement la verite et l'asserter de mon nom si vous le jugez ndcessaire.

Agrdez, cher Monsieur, l'assurance de ma consideration tres distingude.

A. DE Kolemine.

Berlin, November lotk, 1893. Whilst I was German Consul-General at Trieste, I had one evening, in February or March of this year, the pleasure of Mr. and Mrs. Haggard's company at dinner ; among others the Russian Consul was present. It was

the first time that Mr. Haggard came into my private house : before, we had always met in my office. After dinner I was busy in entertaining my part}', when suddenly Mr. Haggard joined me and told me that a few weeks before he had seen, in a very vivid dream, my drawing-room with the trophies of East African arms on shields against the walls, and Mr. Kolemine, the Russian Consul, standing

before one trophy had explained something to him in his usual excited manner, waving his arms over his head in order to illustrate what he said. All this had happened just at the moment with all particulars seen in the dream. I was extremely astonished at the strange occurrence, and observed that the realisation of his dream had produced a strong effect on Mr. Haggard's mind. J. Michabelles,

Counsellor of Legation in the Foreign Office.

426 E. I shall conclude this group with a case (quoted from Proceedings S.P.R., vol. xi. p. 577) where there is again a suggestion of per- sonal guardianship and care. But the facts prefigured do not fall within the life-history of the decedent; so that if we suppose that it was his spirit which foresaw and informed his niece of the future, we must suppose also that he foresaw what would happen to his body after his death. The percipient, whom I have called Lady Q., has given me orally a slightly fuller account. An unauthorised version of the main points here to be detailed was compiled shortly after the event.

December zznd, 1892.

I have been asked to give an account of an experience which was certainly the most remarkable in my life : a dream which came to me three times at long intervals, and which was at last fulfilled.

My father died when I was a child; my mother married again, and I went to live with an uncle, who became like a father to me. In the spring of 1882 I dreamt that my sister and I were sitting in my uncle's drawing-room. In my dream it was a brilliant spring day, and from the window we saw quantities of flowers in the garden, many more than were in fact to be seen from that window. But over the garden there lay a thin covering of snow. I knew in my dream that my uncle had been found dead by the side of a certain bridle-path about three miles from the house — a field-road where I had often ridden with him, and along which he often rode when going to fish in a neighbouring lake. I

knew that his horse was standing by him, and that he was wearing a dark homespun suit of cloth made from the wool of a herd of black sheep which he kept. I knew that his body was being brought home in a waggon with two horses, with hay in the bottom, and that we were waiting for his body to arrive. Then in my dream the waggon came to the door ; and two men well known to me — one a gardener, the other the kennel huntsman — helped to carry the body up the stairs, which were rather narrow. My uncle was a very tall and heavy man, and in my dream I saw the men carrying him with difficulty, and his left hand hanging down and striking against the banisters as the men mounted the stairs. This detail gave me in my dream an unreasonable horror. I could not help painfully thinking, " Oh, why did they not prevent his hand from being bruised in this way? "

In the sadness and horror of this sight I awoke, and I slept no more that night. I had determined not to tell my uncle of the dream ; but in the morning

I looked so changed and ill that I could not escape his affectionate questioning ; and at last I told him of my vision of him lying dead in that field-road. I had no anxiety about his health. He was a robust man of sixty-six, accustomed to hunt his own pack of hounds and to take much exercise. He listened to me very kindly, and although he was not himself at all alarmed by my dream, he offered me to do anything I liked which might calm my mind. I begged him to promise me never to go alone by that particular road. He promised me that he would always make an excuse to have a groom or some one with him ; I remember my compunction at the thought of giving him this trouble — and yet I could not help asking for his promise.

The impression of the dream grew gradually fainter, but it did not leave me ; and I remember that when a little boy came to stay with

us some time after, and boy-like drew his stick along the banisters as he went upstairs, the sound brought back the horror of my dream. Two years passed by, and the thought of the dream was becoming less frequent, when I dreamt it again with all its details the same as before, and again with the same profoundly disturbing effect. I told my uncle, and said to him that I felt sure that he had been neglecting his promise, and riding by that field-road alone. He admitted that he had occasionally done so, "although," he said, "I think I have been very good on the whole." He renewed the promise ; and again the impression grew weaker as four years passed by, during which I married and left his home. In the May of 1888 I was in London, expecting my baby. On the night before I was taken ill, I dreamt the same dream again, but with this variation. Instead of dreaming that I was at my uncle's home with my sister, I knew in my dream that I was lying in bed in our London house. But from that bedroom, just as from the drawing-room in the former dreams, I seemed to see my uncle lying dead in the same well-known place. And I seemed also to perceive the same scene of the bringing home of the body. Then came a new point. As I lay in bed, a gentleman dressed in black, but whose face I could not see, seemed to stand by me and tell me that my uncle was dead. I woke in great distress. But as I was ill from then for two days, as soon as the child was born I ceased to dwell on the dream — only I felt an overpowering desire to write at once to my uncle myself and to tell him that I was getting better. I was not allowed to do this ; but afterwards I managed to write a few lines in pencil unknown to any one but the nurse. This note reached my uncle two days before his death.

As I grew better, I began to wonder greatly at not hearing from my uncle, who generally wrote to me every day. Then my dream came back to me, and I was certain that he was ill or dead — but my husband, nurse, and maid (all I saw) seemed cheerful as usual. Then one morning my husband said my step- father wished to see me, and I at once guessed his errand. He entered the room dressed in black and stood by my bedside. At once I recognised that this was the figure which I had seen in my dream. I said, " The Colonel is dead —

I know all about it — I have dreamt it often." And as he was unable to speak from emotion, I told him all about it, place, time of day (morning), and the clothes my uncle wore.

Then I thought of that scene on the staircase, which had always remained in my mind. I asked if there were any bruises on the hands. " No bruises," said my step-father, "either on hands or face." He thought that I fancied that my uncle had fallen from his horse. Soon afterwards my sister — the sister who had been in my dream — came to see me, and brought me a ring which my uncle had always worn on his left hand. I was very thankful for this memento

of him ; and I told my sister how I had feared that the ring would have been for- gotten. " I only came just in time," she said, " they were just going to close the coffin." " Was there any bruise on the left hand ? " I asked. At first she said there was not ; but then she said she thought there was a bluish discoloration across the back of the first joints of the fingers. She did not know how it had been caused. When I was well enough to travel, I went to my old home; there I saw my old nurse, who had been in the house when my uncle died. Her account, added to my step-father's, enabled me to realise the events of that day. My uncle had received my pencil-note on the Sunday morning, and had been greatly pleased, feeling that the wished-for heir was born, and that I, whom he loved as a daughter, was through my trouble. He had a few friends to lunch with him, including my step-father, and said that he had seen all that he wished to see in life, and could now die happy at any moment. His guests left him in [the] greatest spirits, and two days afterwards he died, and his body had been brought back as I describe, and he had been found half sitting and half lying on that very field-road, where I had three times seen him. He was dressed in the same homespun suit in which I had seen him in my dream. The cause of his death had been heart-disease, of

whose existence neither I nor, I believe, any of those near and dear to him had been aware. He had evidently felt faint, and shpped from his horse. The same two men whom I had seen in my dream as helping to carry the body had in fact done so, and my nurse admitted that the left hand had knocked against the banisters. She seemed afraid lest I should blame the men who carried the body, and did not like to speak of the incident. I do not think that she had seen the incident herself; and I did not like to speak to the men about it. It was enough for me that it was on the back of the left hand, as I had seen it in my dream, and as from the arrangement of the staircase it must have been, had it been caused in the way that I saw. I will add one fact which, although it was purely a matter of my own feeling, made perhaps as much impression upon me as anything in this history. I do not think that any daughter could love a father better than I loved my uncle ; and, as will have been seen, the prospect of his death was always a deeply-lying fear. But as soon as I knew that all had happened as my dream foretold, I somehow felt that all was well, and the death left me with a sensation of complete acquiescence and peace. It may have been noticed that there were two unreal or fantastic points in my original dream : — viz., the multitude oi flowers in the garden, and the thin covering of snow. I think that I can throw some light on these points by narrating the only two other impressive dreams which I have ever had. The first of these two dreams I mentioned to others, and acted upon it. The second I neither mentioned nor acted upon ; so that it has no value as evidence, and is really given as helping to explain the symbolism of snow.

I had heard from several relations (although I cannot quote definite cases), that they had found that dreams oi flowers and of sjiow were followed by deaths in our family. This may have suggested that form of symbolism to my mind ; — or the same cause, whatever it was, which acted with them may have acted with me. In any case, what happened was as follows. In 1S87 I heard from my step- father that my mother, who had long been an invalid, was seriously worse ; and he asked me when I could go to see her. My mind was therefore occupied with her illness, but the tone of his letter was not

immediately alarming; — so that we saw no reason for my not attending some races in the neighbour- hood, for which we had friends staying. But one night I dreamt a dream — which, though very impressive, was somewhat confused — about my mother

seated in a carriage full of flowers. I remembered the symbolism ; and I felt assured that my mother was dead or dying. I mentioned the dream to my husband, and prepared for an immediate summons, which came directly after- wards. Having all preparations already made, I left immediately and arrived in time to see my mother die. This dream and that of my uncle are the only two dreams on which I ever acted in any way. The second dream to which I have alluded was as follows: In 18 — I saw a gentleman whom I knew lying dead in a red coat on an open field, with snow on the ground. Beside him knelt his mother, who was ahve and well at the time of the dream. I tried to approach and speak to her; but she said, " Don't touch me; I have come for him." I understood that she had died before him. Two years later this lady did in fact die, and in two years more her son was killed, just as I saw him lying, in a scarlet coat. There was, of course, no snow on the ground, as it was in late spring ; so I fancy that the snow may have been symbolical both here and in my dream about my uncle. I may add that I am not of an imaginative tempera- ment; and that these are the only incidents in my life which seem to lie outside ordinary explanations.

My husband and step-father add their confirmation of the incidents which concern them.

The above account is true and accurate in every particular.

[Signatures of Lord and Lady Q.]

[Lord Q.'s signature attests (besides his general concurrence with the account) his presence at the interview with Lady Q.'s step-father, as described.]

January i6th, 1893. The account is correct so far as what happened when I went to London to

inform Lady Q of her uncle's death, which is all that is within my own

personal knowledge. [Signature of Lady Q's. step-father.]

426 A. From Fhatitasms of the Living, vol. i. p. 384. The next account, which first appeared in a letter in the Religio-Philosophical Journal, is from Dr. Bruce, of Micanopy, Fla., U.S.A. The case might be called "collective," but for the fact that one of the dreams, though vivid and alarming, was probably not so distinctive as was afterwards imagined, and moreover, was possibly dreamt on Ithe night ajter that on which the tragic event took place.

February 17 tk, 1884. On Thursday, the 27th of December last, I returned from Gainesville, (twelve miles from here) to my orange grove, near Micanopy. I have only a small plank house of three rooms at my grove, where I spend most of my time when the grove is being cultivated. There was no one in the house but myself at the time, and being somewhat fatigued with my ride, I retired to my bed very early, probably 6 o'clock ; and, as I am frequently in the habit of doing, I lit my lamp on a stand by the bed for the purpose of reading. After reading a short time, I began to feel a little drowsy, put out the light, and soon fell asleep. Quite early in the night I was awakened. I could not have been asleep very long, I am sure. I felt as if I had been aroused intentionally, and at first thought some one was breaking into the house. I looked from where I lay into the other two rooms (the doors of both being open), and at once recognised

where I was, and that there was no ground for the burglar theory ; there being nothing in the house to make it worth a burglar's time to come after.

I then turned on my side to go to sleep again, and immediately felt a con- sciousness of a presence in the room, and, singular to state, it was not the con- sciousness of a live person, but of a spiritual presence. This may provoke a smile, but I can only tell you the facts as they occurred to me. I do not know how to better describe my sensations than by simply stating that I felt a con- sciousness of a spiritual presence. This may have been a part of the dream, for I felt as if I were dozing off again to sleep; but it was unlike any dream I ever had. I felt also at the same time a strong feeling of superstitious dread, as if something strange and fearful were about to happen. I was soon asleep again, or unconscious, at any rate, to my surroundings. Then I saw two men engaged in a slight scufifle ; one fell fatally wounded — the other immediately disappeared. I did not see the gash in the wounded man's throat, but knew that his throat was cut. I did not recognise him, either, as my brother-in-law. I saw him lying with his hands under him, his head turned slightly to the left, his feet close together. I could, from the position in which I stood, see but a small portion of his face ; his coat, collar, hair, or something partly obscured it. I looked at him the second time a little closer to see if I could make out who it was. I was aware it was some one I knew, but still could not recognise him. I turned, and then saw my wife sitting not far from him. She told me she could not leave until he was attended to. (I had got a letter a few days previously from my wife, telling me she would leave in a day or two, and was expecting every day a letter or telegram telling me when to meet her at the depot.) My attention was struck by the surroundings of the dead man. He appeared to be lying on an elevated platform of some kind, surrounded by chairs, benches, and desks, reminding me somewhat of a schoolroom. Outside of the room in which he was lying was a crowd of people, mostly females, some of whom I thought I knew. Here my dream terminated. I awoke again about midnight ; got up and went to the door to see if there were any prospect of rain ;

returned to my bed again, and lay there until nearly daylight before falling asleep again. I thought of my dream, and was strongly impressed by it. All strange, supersti- tious feelings had passed off.

It was not until a week or ten days after this that I got a letter from my wife, giving me an account of her brother's death. Her letter, which was written the day after his death, was mis-sent. The account she gave me of his death tallies most remarkably with my dream. Her brother was with a wed- ding party at the depot at Markham station, Fauquier Co., Va. He went into a store near by to see a young man who kept a bar-room near the depot, and with whom he had some words. He turned and left the man, and walked out of the store. The bar-room keeper followed him out, and without further words deliberately cut his throat. It was a most brutal and unprovoked murder. My brother-in-law had on his overcoat with the collar turned up. The knife went through the collar and clear to the bone. He was carried into the store and laid on the counter, near a desk and show case. He swooned from loss of blood soon after being cut. The cutting occurred early Thursday night, December 27th. He did not die, however, until almost daylight, Saturday morning.

I have not had a complete account of my sister-in-law's dream. She was visiting a young lady, a cousin, in Kentucky. Theyslept together Friday night, I think, the night of her brother's death. She dreamed of seeing a man with

his throat cut, and awoke very much alarmed. She awoke her cousin, and they got up and lighted the lamp and sat up until daylight. That day she received a telegram announcing her brother's death.

I cannot give you any certain explanation of these dreams. I do not be- lieve that they are due to ordinary causes, but to causes of which science does not at present take cognisance. Walter Bruce.

In reply to inquiries, Dr. Bruce says : —

July gth, 1884.

I have never had another dream similar to the one related in the letter. I have at times had dreams that were vivid, or from some cause impressed them- selves upon my mind for a time, such as any one would be likely to have. I cannot call to mind, though, any of special importance, or with any bearing upon the dream in question.

I did not mention the dream to any one before receiving the letter confirm- ing it. I live in rather a retired place in the country, and if I saw any one during that time to whom I would care to relate the dream, it did not occur to me to do so.

You ask me how my wife knew of the circumstances of her brother's death. She was visiting her relatives in Va. at the time, and was present when her brother died.

The following account is from Dr. Bruce's sister-in-law, Mrs. Stubbing : —

March 2M1, 1885.

Whilst in Kentucky on a visit in the year 1883, I had a dream, in which I saw two persons — one with his throat cut. I could not tell who it was, though I knew it was somebody that I knew, and as soon as I heard of my brother's death, I said at once that I knew it was he that I had seen murdered in my dream ; and though I did not hear how my brother died, I told my cousin, whom I was staying with, that I knew he had been murdered. This dream took place on Thursday or Friday night, I do not remember which. I saw the exact spot where he was murdered, and just as it happened. Annie S. Stubbing.

The Thursday and Friday night mentioned in this account are December 26th and 27th [27th and 28th], 1883. It was upon the Thursday night my dream occurred. Walter Bruce.

In reply to questions, Mrs. Stubbing says : — •

Yes, I saw one man cut the other. The wound was told to me to be just like what I had seen in my dream. I received a telegram announcing the death of my brother on Saturday morning. No, I never had any such dream as that before.

428 A, The following are cases illustrating my hypothesis of "psychical invasion." The first is taken from Phantasms of the Living, vol. ii. p. X05. In this case, the words heard were vividly imagined by the agent, and may very probably have been uttered, or half-uttered. The account is from Mr. J. Pike, of 122 Stockwell Park Road, S.W.

October 1883. Travelling some years since from Carlisle to Highbury, by the night mail train, and finding myself alone in my compartment, I lay at full length on the

seat with a view to sleep, having previously requested the guard to wake me at the Camden Town Station. I soon fell into a deep sleep, one of those profound slumbers the awakening from which is almost painful. Roused suddenly by the guard waking me (somewhat roughly and impatiently, because the train was behind its time), I found that I had been dreaming (what proved indeed to be the case) that it was morning; that I was at home, in my bedroom, in the act of dressing, and at the moment of awakening had been on the landing and twice called the servant by her name, "Sarah," and asked her to bring me some hot water.

On actually arriving at home, I learnt that at the time when I had been thus dreaming that I was calling to the servant, she had heard her name called by me twice, distinctly ; that — forgetting for the moment that I was not in the house— she, hastily discontinuing the breakfast preparations, ran upstairs, and afterwards came down again " as

white as a ghost" — according to the descrip- tion given to me by the children who, with astonishment, witnessed her pro- ceedings, and not having themselves heard the call, naturally wondered what it all meant. Sarah subsequently informed me that the "fright" she experienced on realising the fact that I was not there had made her " quite ill."

Mr. Pike's daughter gave the following corroboration on October 30th, 1883:—

I distinctly remember the incident of our servant being frightened by hearing my father's voice calling from upstairs, at a time when we knew he could not be anywhere near our home. The servant took a poker in her hand and went up- stairs, thinking there must be some man there who had imitated my father's voice. Nothing, however, was discovered to explain the mystery until my father's arrival at home, when he told us that at the time the call was heard he had been dreaming that he was at home and calling for hot water.

Alma M. Pike.

The genuineness of this case does not, of course, depend on the ser- vant's evidence, but on the testimony of Miss Pike that the servant men- tioned her experience before Mr. Pike's arrival. Gurney observes that his collection of purely subjective hallucinations includes several instances where a servant has seemed to hear her mistress calling her — a fact which of course goes to weaken the force of the described coincidence. But the superior vividness of the impression in the present instance seems proved by the emotion and alarm which followed it, and which had no sort of parallel in the purely subjective cases referred to.

Here, it will be seen, the condition of the agent was not one of distress or crisis, but simply that of vivid dream ; and the case is in this way ex- ceptional. It should be noted that the part of the dream which apparently affected the percipient took place in the very shock

of waking ; and such a shock, though not critical or exactly painful, clearly involves a far wider and more sudden change of psychical condition than often occurs to us during waking life.

See also a case given in Phantasms, vol. ii. p. 159. Mr. T. W. Smith relates that his wife told him she had dreamt of finding herself in a house

in which she used to live, where she saw a friend of hers going to bed. She went up to her, took her by the hand, and said, " Bessie, let us be friends." Some months later, Mr. Smith was informed by a friend of " Bessie's " that one night, about that time, " Bessie " had told her that she had seen Mrs. Smith — that she had touched her and said, " Let us be friends." They were not, however, able to fix the dates with complete certainty, so that the coincidence was doubtful, and the case is evidentially weak for this reason.

428 B. In the following case (quoted from the Journal S.P.R., vol. vii. p. 100) there seems to have been on the part of the agent, Mrs. Manning, a spontaneous revival of memory of long past and forgotten scenes, such as often occurs in crystal visions, but rarely in ordinary life. Mrs. Manning writes to Professor James as follows : —

105 Winter Street, Portland, Maine, October zZth [1894].

Dear Sir, — At the request of Colonel Woodhull, I send you the following statement, which I hope may be of use to you.

When I was a child at my home in Rochester, N. Y., my elder sister had almost entire care of me. At night, after putting me in bed, she would sit be- side me for a few moments until I fell asleep. Frequently I would wake up, and finding myself alone and in the dark, of which I was much afraid, I would call out to her ; she would come and soothe

me to sleep again. In 1875, I was living at Fort Hartsuff, Nebraska, a military post, the station of my husband. Our nearest railway station was Grand Island, on the Union Pacific Railroad, 75 miles away. My sister then hved at Omaha, about 300 miles east of Grand Island. Our mail reached us by buckboard from Grand Island every Wednesday and Saturday. One night in November, I awoke from a dreamless sleep, wide awake, and yet to my own consciousness the little child of years ago, in my own room in the old home ; the sister had gone, and I was alone in the darkness. I sat up in bed, and called with all my voice, " Jessie ! Jessie! " — my sister's name. This aroused my husband, who spoke to me. I seemed to come gradually to realisation of my surroundings, and with difficulty adjusted myself to the present. In that moment I seemed to live again in the childhood days and home. I cannot express too strongly the feeling of actuality I had. For days after this the strange impression was with me, and I could recall many little incidents and scenes of child-life that I had entirely forgotten.

I wrote to my sister the next day, and told her of the strange experience of the night before. In a few days I received a letter from her, the date the same as mine, and having passed mine on the way, in which she said that such a strange thing had happened the night before ; that she had been awakened by my voice calling her name twice ; that the impression was so strong that her husband went to the door to see if it could possibly be I. No one else had called her ; she had not been dreaming of me. She distinctly recognised my voice. Mary M. Clarkson Manning.

Captain Manning writes : —

Portland, Me., October 2gtA, 1894. I distinctly recall the circumstances as related above by my wife.

W. C. Manning (Captain 23rd Infantry, U.S. Army). VOL. I. 2D

Mrs. Manning's sister and brother-in-law give their testimony as follows : —

Detroit, Mich., November ist, 1894.

The statement made by my sister is as I remember the experience. That it made a deep impression upon us both is evidenced by each writing of it to the other on the day following its occurrence. The impression made was so forcible, it has never been forgotten. Jessie Clarkson Thrall.

Detroit, Mich., November ist, 1894.

The within statement of a curious coincidence might have been forgotten by me during the past twenty years, had the facts not been recalled to my memory from time to time as they have by the principal actors in it. I have always regarded it as a strange coincidence, but nothing more.

I heard no call, but went to the door to satisfy my wife that her sister was not in the hall. George Thrall.

In reply to Dr. Hodgson's inquiries, Mrs. Manning informed him that the original letters referred to had been destroyed long ago, and that neither she herself nor her sister had ever had any similar experience.

428 C. From Phantasms of the Living, vol. i. p. 225. The narrator of the following case is the late Rev. P. H. Newnham, of whose telepathic rapport with his wife we had such striking experimental proof (see vol. ii. 849 A), and who described himself as "an utter sceptic, in the true sense of the word."

In March 1854, I was up at Oxford, keeping my last term, in lodgings. I was subject to violent neuralgic headaches, which alwa3's culminated in sleep. One evening, about 8 p.m., I had an unusually

violent one; when it became unendurable, about 9 p.m., I went into my bedroom, and flung myself, without undressing, on the bed, and soon fell asleep.

I then had a singularly clear and vivid dream, all the incidents of which are still as clear to my memory as ever. I dreamed that I was stopping with the family of the lady who subsequently became my wife. All the younger ones had gone to bed, and I stopped chatting to the father and mother, standing up by the fireplace. Presently I bade them good-night, took my candle, and went off to bed. On arriving in the hall, I perceived that myyfawf/,? had been detained downstairs, and was only then near the top of the staircase. I rushed upstairs, overtook her on the top step, and passed my two arms round her waist, under her arms, from behind. Although I was carrying my candle in my left hand, when I ran upstairs, this did not, in my dream, interfere with this gesture.

On this I woke, and a clock in the house struck ten almost immediately afterwards. So strong was the impression of the dream that I wrote a detailed account of it next morning to xi^y fiancee.

Crossing my letter., not in answer to it, I received a letter from the lady in question: " Were you thinking about me, very specially, last night, just about ten o'clock? For, as I was going upstairs to bed, I distinctly heard your foot- steps on the stairs, and felt you put your arms round my waist."

The letters in question are now destroyed, but we verified the statement made therein some years later, when we read over our old letters, previous to their destruction, and we found that our personal recollections had not varied

in the least degree therefrom. The above narratives may therefore be accepted as absolutely accurate. P. H. Newnham.

Asked if his wife has ever had any other hallucinations, Mr. Newnham replied, " No, Mrs N. never had any fancy of either myself or any one else being present on any other occasion."

The following is Mrs. Newnham's account : —

June (^th, 1884. I remember distinctly the circumstance which my husband has described as corresponding with his dream. I was on my way up to bed, as usual, about ten o'clock, and on reaching the first landing I heard distinctly the footsteps of the gentleman to whom I was engaged, quickly mounting the stairs after me, and then I as plainly felt him put his arms round my waist. So strong an impression did this make upon me that I wrote the very next morning to the gentle- man, asking if he had been particularly thinking of me at ten o'clock the night before, and to my astonishment I received (at the same time that my letter would reach him) a letter from him describing his dream, in almost the same words that I had used in describing my impression of his presence.

M. Newnham.

It is unfortunate that the actual letters cannot be put in evidence. But Mr. Newnham's distinct statement that the letters were examined, and the coincidence verified, some years after the occurrence, strongly confirms his own and his wife's recollections of the original incident.

428 D. The following account (taken from Phantasjns of the Living, vol. ii. p. 154) was received through the kindness of the late Mr. G. J. Romanes, F.R.S., who was well acquainted with the narrator.

March \%th, 1883. On the night of the 26th of October 1872, I suddenly felt very unwell, and went to bed about half-past nine, an hour earlier than usual, and fell asleep almost immediately, when I

had a very vivid dream, which impressed me greatly; so much so, that I remarked to my wife, on waking, that I feared we should shortly receive bad news. I imagined I was sitting in the drawing-room near a table, reading, when an old lady suddenly appeared seated on the opposite side, close to the table. She neither spoke nor moved much, but gazed very intently on me, and I on her, for at least 20 minutes. I was much struck by her appear- ance, she having white hair, very dark eyebrows, and penetrating eyes. I did not recognise her at all, but thought she was a stranger. My attention was then directed to the door, which opened, and my aunt entering and seeing me and the old lady staring at each other in this extraordinary way, with much surprise and in a tone of reproach exclaimed, " John ! don't you know who this is 1 " and without giving me time to reply said, " Why, this is your grandmother," whereupon my ghostly visitor suddenly rose from her chair, embraced me, and vanished. At that moment I awoke. Such was the impression it made on my mind, that I got my note-book and made a note of this strange dream, believing that it foreboded bad tidings. However, several days passed without bringing any dreaded intelligence, when one night I received a letter from my father, announcing the rather sudden death of my grandmother, which took place on the very night and hour of my dream, half-past ten.

About four months after her death, I went to the Isle of Wight, where she lived, to get information from my relatives as to what my grandmother was really like. My aunt and cousin described her in every particular, and their descriptions of her coincided most marvellously with the figure and face that appeared to me, the white hair and dark eyebrows being a peculiarity in her. This I particularly observed in my dream. I learnt, too, that she was extremely fussy in the arrangement of her cap, always being anxious that no part, even the strings, should be out of place, and curious to relate, I noticed in

my dream that she was nervously touching her cap-strings, now and again, for fear they should be out of place. My cousin, who was with her when she died, told me that my grandmother had been delirious for some time previous to her de- parture ; and for a moment, when in that state, she suddenly put her arms round my cousin's neck, and on opening her eyes and regaining consciousness, she said with a look of surprise, " Oh, Polly, is it you ? I thought it was some- body else." This seems to me very curious, as it was just what she did before she vanished from me in the drawing-room. I must add that I had not seen my grandparent for at least 14 years, and the last time I saw her she had dark hair, but this had gradually changed to white, leaving her eyebrows dark, and I am positive that nobody ever mentioned this peculiarity to me.^

J. H. W.

Mrs. W. says : —

July \st, 1885.

I quite remember my husband telling me, on my going to my room on the evening of the 26th October, of a. remarkable dream he had just had, and also his making an entry in the pocket-book on the following morning. F. W.

We find from the Register of Deaths that Jane W. died at the age of 72, on Oct. 26, 1870 [see below], at Brixton, Isle of Wight. Mr. Podmore says : —

I called on Mr. J. H. W. to-day (July 4th, 1884), and heard the account from him viva voce. His cousin's corroboration, for a reason which he ex- plained to me, cannot be obtained. But he explained to me that he went to see his cousin within three months of the death, and received full particulars of the death-scene from her then. I asked him if he stood by^ the phrase " at least 20 minutes," pointing out that it was difficult to attach any precise meaning to these words ; if they were a correct description of his impressions, a grotesque incident

must have been interpolated in the midst of an otherwise realistic dream. He maintains that the words are correct ; it seemed to him that he and the old lady sat staring at each other across the table for a very long time. Mr. W. told me that he dreams very little; and that he has never had another dream which he thought worth noting. He has never dreamt of death.

After a second call Mr. Podmore writes : —

I received an account from Mrs. W. of her husband's dream, as she re- membered to have heard it within an hour of its occurrence and subsequently,

1 In respect of this last feature, the case may be classed with those of \^Phantasnis\ chap. xii. § 8. The nervous fidgeting with the cap-strings may possibly be regarded as a distinctive habit, sufficiently deeply organised to be a feature in the person's latent representation of her own physique. — E. Gurnky.

which tallied precisely with the account here given. I saw also the note made on the following morning. It occurs at the head of the first page of a small pocket sketch-book, the rest of the page being occupied with pen or pencil memoranda of accounts, &c. The entry is " Odd dream, night of October 26th, 1870." The last numeral, which is very indistinct, is apparently o. Mr. W., in writing his original account in March 1883, had referred to this note and read the final numeral as 2. Hence the discrepancy. He has no other memorandum of the death.

I pressed him as far as I could, but he still declines to give his name, fearing that he might acquire the reputation of being "ghostly" and fanciful, and thus injure his professional prospects.

428 E. From Proceedings S.P.R., vol. xi. p. 444. Mrs. Tabour writes to Dr. Hodgson : —

2718 Chicago Avenue, Minneapolis, Minn., MayWi, 1895. I have recently learned of a case of remarkable appearance before death, or rather a short time previous to death. A man ill with consumption appeared to a lady (a friend of mine and also a friend of his) in a perfectly natural manner, properly clothed, although he was ill in bed at the time, and was found upon investigation to have been asleep at the time of the appearance. Now, the reason why they were able to establish the above fact so accurately was that the man related to his wife, directly upon awaking, that he had dreamed of this lady in the most vivid manner, and described her appearance and the position of the furniture in her rooms. The two families were about one day's journey apart by rail. The man died about a fortnight later. These people are willing to give dates and names, and if you will have your secretary prepare a list of such questions as you may want answered, and forward to me, I will get all information possible. I think it may be well to see to the matter while I am here. — Very sincerely yours, JosiE L. Fowler Tabour.

Mrs. Tabour adds : —

Mrs. Shagren is a woman of strong clairvoyant powers. All the parties are of Swedish birth, and of unusual intelligence. At the time of this appearance Mrs. Shagren was about thirty-one. Occurred over ten years ago. No appear- ance at time of death.

Statement of Mrs. Shagren regarding Appearance of Mr. Hendrickson.

This happened one day after I had finished my morning's work, housework. It was about 10 o'clock. I stood before the mirror doing my hair, when I suddenly saw him (Mr. Hendrickson) coming from behind, as if approaching on tip-toe. His hands were outstretched, and I had an impression that he would place them on my shoulders ; I

could even hear his last step, like the squeak of a boot, as he put his foot down. I turned in surprise, and faced him, consequently seeing him out of the glass and in the glass. As I turned I ex- claimed, " Is that you ? " At least I felt that I said that, but as I spoke he vanished. He was perfectly natural in appearance, and fully dressed, just as I had always seen him.

In the afternoon of the same day, which I know was April 24th, 1884, as I was passing from the room in which I had seen him in the morning, going through a small hallway, I heard steps from behind. Turned and saw him

again, dressed as in the morning, and again as I turned toward him he vanished.

The impression of seeing him was not so strong as in the morning.

The next day a young lady friend of mine, and also a friend of Mr. Hendrickson's family, came to visit me, and knowing of her friendship with Mr. Hendrickson, I asked her if she knew anything of the family, or where they were living, as I had heard nothing from them for about four years, I having been south during that time, and they in the meantime having left the city.

I asked if she knew if Mr. Hendrickson was still living, as I knew he had consumption. She replied that he was living the last time she had heard from them. And then I said, " I saw him yesterday morning."

My friend was not surprised, and regarded the appearance as a warning of death. To my statement she said, " I would not be surprised, as I received a letter from his wife saying he had a hemorrhage of the lungs. ^ Let us write," she continued, " and find out if he is living or dead." Then we wrote we both felt uneasy, and I told

of seeing him. In a few days we received a reply saying that he was not dead, but the doctors had said he could not live, and then [Mrs. H.] related his experience of seeing me in a dream, while asleep on the morning he had appeared to me. Although he had never been in the house, he described my room, and said to his wife, when speaking of his dream, " She looked stouter than she used to," which was true, as I had grown much stouter in the four years since they had seen me.

Mrs. Hendrickson and myself were friends from childhood. I had only known Mr. Hendrickson since his marriage. We were just good friends. Mr. Hendrickson once told his wife that I had appeared to him. That was long before my experience of seeing him.

Mrs. Hendrickson has remarried, and is now Mrs. Erickson, of Beresford, South Dakota. (Signed) [Mrs.] C. M. Shagren.

708 South Sixth Street.

Beresford, S.D., May z-jtk, 1895.

Mrs. C. M. Shagren, — Dear Friend, — I received your welcome letter a few days ago, and will now answer it. It was in the morning of April 24th, 1884, when Mr. Hendrickson awoke and said he had been dreaming of you. I said, " I'll mark this down and see if it means something." He slept longer that morning than he used to do, and in five days we had a letter from you, and you said you had seen him in your room that morning and you thought something would happen to him before long. He was dressed in his night clothes at the time. On the 20th of May he died. I wrote to Dora, but I do not remember what I did write or when it was. It was before he died, an)^- way. I had not heard from you since you went to Tennessee until this time. I beUeve you said in your letter that you got my address from Dora. . . .

Mrs. F. Erickson.

From private letter written by Miss Dora Edenoff, of Chicago, June 14th, 1895, to Mrs. Shagren : —

I have been trying to think, but cannot remember what you said about

1 Hemorrhage of the lungs has been associated with psychical manifestations oftener than from the relative frequency of that mode of death would seem ante- cedently probable.

428 FJ TO CHAPTER IV 423

Mr. Hendrickson. It does seem that you did tell me that you had seen him in your room, but I cannot remember any more. — Your friend, Dora.

In reply to Dr. Hodgson's question how Mrs. Shagren remembered that the date was April 24th, 1884, Mrs. Tabour adds : —

There are many reasons why Mrs. Shagren remembered that date. First, because of the young lady, who came from another city, and was on her way to Europe, and other facts which I might tell you if necessary. I looked into it pretty carefully, as I am rather a doubter myself. . . .

428 F. From t\\Q Journal S.P.R., vol. viii. p. 128.

The first account which follows is taken from an article on "Dreams," by Miss Giddings, which appeared in The Metaphysical Magazine for September 1S95.

Some few years ago I was the guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J., was taken suddenly and seriously ill. The family doctor was summoned, but as he was away, a strange physician was called, and he was in

attendance upon Mrs. J. when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister, saying : " Is anything wrong at home ? Answer immediately." I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying : —

" I have had a peculiar and impressive dream of home. I saw A. lying on the bed as if very ill ; while in the dressing-room, as if in consultation, were two doctors — Dr. L. (the family physician) and a stranger, a tall, dark man, whom Dr. L. addressed as Dr. Rice. So impressed am I that something is wrong, that I write to you in order to know as soon as possible the meaning of this strange vision."

Her dream was as vivid a portrayal of what was actually occurring at her home during the night, as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. It will be offered in explanation that she was anxious about home, and naturally dreamed of her sister. But this explanation will not suffice, for she was a girl much away from home. The married sister was never ill, and no member of the family had ever seen or heard of the strange physician. That the sick sister was thinking of the absent one, I know. She was a woman of determined will and of unusual magnetic power, as her success as a public speaker attests. May she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?

Miss Giddings writes : —

37 Walnut Street, Somerville, Mass., January Ztk, 1896. Dr. Richard Hodgson,— Dear Sir, — . . . The dream related occurred to my friend Mabel Jenness at a time when her sister, Annie Jenness Miller, the well-known lecturer on " Dress," was ill at her New York residence. The facts are as I have related them.

I was at that time editing Mrs. Miller's magazine, and the letter to which reference is made came to me. I did not keep it, but Mabel Jenness, now

Mrs. Wm. A. Venter, Coates House, Kansas City, will verify my statement, or so . . . would Mrs. Miller, 114 Fifth Avenue, N.Y. . . .

(Miss) Laura E. Giddings. Mrs, Venter writes : —

CoATES House, Kansas City, Mo. February yd, 1896.

Mr. Richard Hodgson, — Dear Sir,— Your letter of January 28th has just reached me. I will endeavour to give you as nearly as possible the facts concerning the " vision " of which Miss Giddings has told you. I was in the West on a lecture tour, and the last night of my stay in Detroit, Mich., I had a dream in which I saw my sister, Mrs. Miller, lying ill. There were several people about her, and all was excitement. There were two physicians in con- sultation ; one I recognised as Dr. Louis Sayer, of New York (now deceased), the other I did not recognise, but his name came to me as Rice. In appearance this man was above medium height, very slender, and had dark side-beard.

The exact date of this experience I cannot give, but I should say it was about the middle of December 1889. The dream greatly impressed and annoyed me. I tried to put it from me, but it persistently recurred to my thought — a haunting fear. I could not make it seem a dream, and after several hours I sent the telegram to which Miss Giddings referred. The message was sent from Ypsilanti, Mich., at about noontime, on a Monday (I remember well the day of the week) ; the answer to it was received at about 9.30 o'clock in the evening of the same day. That which to me was a dream actually occurred in detail while I was dreaming; and the physician who was in

reality in attendance with Dr. Sayer was the embodiment of the one in my " vision," but his name was Ried, instead of Rice as I dreamed.

I have had other and similar experiences, but none so authentic. The others I cannot prove to have happened. . . .

Mabel Jenness Venter. Mrs. Miller writes : —

St. Denis Hotel, N.Y., February \st, 1896.

Mr. Richard Hodgson, — Dear Sir, — . . . The dream experience related by Miss Giddings occurred just as related in her article. The date of the illness was December '89. She was my guest at the time, and consequently knew the details.

When my sister's telegram arrived Dr. Louis Sayer (he died immediately afterward) was sitting upon the side of my bed, and I remember that he was profoundly impressed by the inquiry, knowing it the result of a psychological impression received from a dream. ... A. Jenness Miller.

429 A. The following case is quoted from Phantasms of the Livhig, vol. i. p. 365. The account is written by Mr. N, T. Menneer, Principal of Torre College, Torquay : —

Deceinber \Zth, 1883.

I thought you would be interested in the following account of a strange dream that came under my notice some twenty-six years ago.

My wife, since deceased, had a brother residing at Sarawak, and at the time to which I refer, staying with the Raja, Sir James Brooke.

The following is an extract from the second volume of The Raja of Sarawak, by Gertrude L. Jacob, p. 238. " Mr. Wellington " (my wife's brother)

"was killed in a brave attempt to defend Mrs. Middleton and her children." The Chinese, it appears, taking Mr. Wellington for the Raja's son, struck off his head.

And now for the dream. I was awoke one night by my wife, who started from her sleep, terrified by the following dream. She saw her headless brother standing at the foot of the bed with his head lying on a coffin by his side. I did my best to console my wife, who continued to be much distressed for some considerable time. At length she fell asleep again, to be awoke by a similar dream. In the morning, and for several days after, she constantly referred to her dream, and anticipated sad news of her brother.

And now comes the strangest part of the story. When the news reached England I computed approximately the time, and found it coincided with the memorable night to which I have referred. N. T. Menneer.

In reply to inquiries, Mr. Menneer adds : —

My deceased wife never had, as far as I know, similar distressing dreams of death to which no real event corresponded.

There is no doubt that the Chinese struck off his head. Particulars of his fate were sent to Mr. Wellington's father by the Raja himself.

In saying I calculated the time and found it to correspond approximately, I probably gave you a wrong impression. I did not note down the date of the dream, but when the news reached England I calculated the usual time of such a voyage, and found it corresponded with the time I considered had elapsed since the night of the dream.

Professor Sidgwick, after an interview with Mr. Menneer, on September 17th, 1884, wrote :

He said that Mrs. Menneer had no definite idea where her brother had gone; they had not heard from him since his departure; she had certainly no idea that he would be engaged in military operations at all, still less that he would be engaged with Chinese. In fact she was in no state of alarm about him at all. Mr. Menneer said that they did not put down the date of the dream at the time, and that when the news came he could not remember it exactly ; but he took pains to calculate it at the time, and satisfied himself that it was at the time of the death as nearly as he could reckon. He had not been a believer in dreams previously. He heard the particulars of the death from Mr. Wellington, the father.

"This dream " (said Gurney), " if it is to be telepathically explained, must apparently have been due to the last flash of thought in the brother's consciousness. It may seem strange that a definite picture of his mode of death should present itself to a man in the instant of receiving an un- expected and fatal blow; but, as Hobbes said, 'thought is quick.' The cofifin, at any rate, may be taken as an item of death-imagery supplied by the dreamer's mind."

We have since, however, seen a letter from Sir James Brooke (Rajah of Sarawak) and an extract from the Straits Times of March 2ist, 1857, in the (London) Times for April 29th, 1857, which make it, I think, quite conceivable that the dream was a reflection of

knowledge acquired by Mr. Wellington after death, and that the head on the coffi?i had a distinct meaning. Sir James Brooke says : *' Poor Wellington's remains were consumed [by the Chinese] ; his head, borne off in triumph, alone attesting his previous murder." The Straits Times says : " The head was given up on the following day." The

head, there- fore, and the head alone, must undoubtedly have been buried by Mr. Wellington's friends ; and its appearance in the dream on a coffin, with the headless body standing beside it, is a coincidence even more significant than the facts which Gurney had before him when he wrote.

429 B, The next case (quoted from- Phatitasms of the Living, vol. i. p. 453) is from Mrs, Lightfoot, a lady who was none the worse witness because she took not the slightest interest in our work. The names and dates were filled in by Gurney, immediately after a personal interview, January 30th, 1884.

51 Shaftesbury Road, Ravenscourt Park, \V., January iitk, 18S4.

In giving the following experience, I may premise that as a child, and since, I have comparatively had but little knowledge (as a personal experience) of fear; and in the existence of ghosts I have always dis-believed. Did I ever see or hear sights or sounds for which, on examina- tion, I could not account, I have always come to the conclusion that they arose from natural causes which were beyond my reach of inquiry — hence I always refused to accept anything without proof, and I may add, that I have rarely been convinced.

Some ten years ago, when in India, I contracted a great friendship, which was reciprocated, for a lady, Mrs. Reed, the wife of an officer. She had not been very strong, but when I parted from her with the intention of returning to England, no danger (the word had not even been mentioned) was anticipated, and for some few months after my return, I heard from her, bright and cheerful letters enough. In them she certainly spoke of her health not being good, but nothing more. Then after a time her letters ceased, but I heard very regularly from others in the same place, and they mentioned that her health was gradually getting worse, and that she would probably be ordered to England for a thorough change, but still I heard no sound of fatal ending, and I was looking forward to her return with a great degree of pleasure.

It was my practice not only to go to bed very late, but also for the last half-hour to pick up a book, the most uninteresting and dry that it was possible to find, and so try to soothe the mind. The moment I commenced to really feel sleepy I would lower the gas to almost a pin's point (for I did not care to extinguish it, as I had a child of three sleeping in the same room), and then I could always compose myself comfortably to a sleep into which I could then fall in a very few minutes.

On the night of Seotember 21st, 1874, I had followed this exact routine. I had put aside my book, lowered the gas, and at a little after midnight I was sound asleep. As I knew afterwards, I must have slept about three hours, when I was suddenly aroused (and was, so far as I know ^perfectlv wide awake) by a violent noise at my door, which was locked. I have some recollection of feeling

astonished (of fear I then had none) at seeing or rather hearing within the instant my door thrown violently open, as though by some one in great anger, and I was instantly conscious that some one, something, what shall I call it, was in the room. For the hundredth part of a second it seemed to pause just within the room, and then by a movement, which it is impossible for me to describe — but it seemed to move with a rapid push — // was at the foot of my bed. Again a pause; for again the hundredth part of a second, and the figure-shape rose. I heard it, but as it got higher its movements quieted, and presently it was above my bed, lying horizontally, its face downwards, parallel with my face, its feet to my feet, but with a distance of some three or four feet between us. This for a moment, whilst I waited simply in astonishment and curiosity (for I had not the very faintest idea of either who or what it was), but no fear, and then it spoke. In an instant I recognised the voice, the old familiar imperious way of speaking, as my Christian name sounded clear and full through the

room. "Frances," it repeated, " I want you; come with me. Come at once." My voice responded as instantaneously, " Yes, I'll come. What need for such a hurry ? " and then came a quick imperative reply, " But you must come at once; come instantly, and without a moment's pause or hesitation." I seemed to be drawn upwards by some extraordinary magnetic influence, and then just as suddenly and violently thrown down again.

In one second of time the room was in a deathly stillness, and the words, "She is dead," were simply burnt into my mind. I sat up in bed dazed, and now, for the first time, frightened beyond measure. I sat very still for a few moments, gradually making out the different forms in the room, then I turned the gas, which was just above my head, full on, only to see that the room was totally unchanged. At the foot of my bed, at some distance from it, was the child's iron cot. I got up and looked at him ; he was sleeping quite peacefully, and had evidently been totally undisturbed. I went to the door, to find it/ast locked. I opened it, and gazed into the passage — total silence and stillness everywhere. I went into the next room, where there were sleeping two other children and their nurse, to find equal quietness there. Then I returned to my room, and I must confess it, with an awful fear oppressing me. She had come once — might she not come again ? I wrote down the date and the hour, and then opening shutter and window only looked out for the welcome dawn.

I went down to breakfast that morning, but said nothing of the details of my dream, ^ only mentioning that I had had a very bad and a very vivid one. Afterwards I found I could settle to nothing, and at last was becoming positively so ill that I was obliged to go back to bed. That same afternoon, curiously enough, a sister came to see me, who had been abroad with me, and whilst there had known and liked this same friend. She saw I was much upset about something of which I did not care to speak, and, by way of cheering me up, began telling me news of various mutual friends. At last, during a slight pause, she said, " By the way, have you heard anything lately of Mrs. Reed ? when last I heard, she was not very well." Instantly came my reply, " Oh, she is

dead," and it was only my sister's look of blank horror and astonishment that recalled me to myself. " What do you mean ? when did you hear .? " came from her in rapid utterance, and then I bethought me how indeed did I hear? who had told me? But tell her the dream I could not, so I merely answered, "You will

^ Though the narrator twice uses this word, she certainly did not regard her experience as a dream.

see that I am right when you look in the newspapers — how I have heard of it I will tell you some other time," and directly I changed the conversation. The visit did good, however, for I got up and went out with her, and I can only say that the impression my manner and words made upon her was so deep that the moment she arrived home she sat down and wrote to a lady in the West of England — one who knew us all, and who heard by every mail from her husband, who was in the same place as our friend. My sister told her exactly what I had said, and begged that she would at once send her particulars, since I had not done so. By return came the reply : —

" I cannot, dear Lady B., in the least understand your letter, nor what your sister can possibly mean. The last foreign mail only came in this morning " (after the date, of course, of my dream), "and so far from being 'dead,' my husband tells me Mrs. Reed is much better ; therefore, where Mrs. L. (myself) can have obtained her news is beyond my comprehension, for it is quite impos- sible that she can have had later news than mine, in fact, not so late, since my foreign letter arrived after your visit to her." [This is not a copy^ but a reminis- cence of the letter.]

And so the matter rested, but within a month from the date of my dream came the news of Mrs. Reed's death, on September 21st.

I have but Httle now to add. The bereaved husband returned to England and called upon me. He gave me some details of the last days, and on my asking whether he remembered her last words, he turned to me with quite a look of surprise, and said, "Why, Mrs. Lightfoot, I h&\\&\& your name was the last she mentioned." Further, it was fuany months afterwards before my sister again broached the subject, but at last one day she said, " I do wish you would tell me how you knew of Mrs. Reed's death." Of course I then told her, and I may add, that so deep was the impression produced upon her that even in her last illness, which occurred seven or eight years afterwards, she spoke of it. For myself I never really recovered the shock for a long time, and even now the impression is as vivid as though it had only happened yesterday.

Frances W. Lightfoot.

Gurney adds to this account : —

Both the Calcutta Etiglishman and the Pioneer Mail (Allahabad) give September 20th, 1874, as the date of Mrs. Reed's death. Mrs. Lightfoot has unfortunately not kept her note of the day and hour. As she has now no itide- pendent recollection of the date of her experience, but only remembers the fact of the coincidence^ and as it is practically certain that she heard the correct date of the death, the 20th, which has since become converted in her memory to the 2ist, it seems tolerably safe to assume that her experience fell on the night of the 20th, that is, on the early morning of the 21st — not on the night of the 2ist, as stated in the account.

In answer to the question whether this was the only occasion on which she has had a sensory hallucination of this kind, Mrs. Lightfoot answered " Yes." She adds that her sister. Lady B., "mentioned the matter at once to several friends and relatives." This sister has since died.

In conversation, Mrs. Lightfoot confirmed again the fact of having had no sort of visual hallucination on any other occasion. She once, and once only, has had another remarkable auditory experience, when the sudden hearing of her christian name saved her from a terrible fall in the dark. The origin of the sound was carefully inquired into and could not be ascertained.

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As a proof of the absolute conviction produced in her that her friend was dead, she told me that she had prepared a birthday present to send her, and the box was actually soldered up, and had been going by the next mail ; but she felt it impossible to send it.

She had been under the impression that the time of death exactly coincided with her vision ; but she had reckoned difference of longitude the wrong way. Mrs. Reed's husband informed her, on her inquiry, that the death took place at eleven, that is, 11 p.m. (as she thinks of September 21st, but no doubt of September 20th) ; and the vision was probably, therefore, eight or nine hours after it.

My impression of Mrs. Lightfoot entirely corresponds with her own descrip- tion of herself — that she is a practical person, and without any sort of pre- disposition to frights or visions. The present one gave her a most severe shock, the effects of which lasted for some time.

429 C. From Phantasms of the Living, vol. i. p. 199. As to the evidential force of this case, I may point out that the percipient states the experience to have been unique in his life ; and that the violence of the effect produced, leading to the very unusual entry in the diary, puts the vision outside the common run of dreams which may justly be held to afford almost limitless scope for accidental coincidences. The narrative is from Mr. Frederick Wingfield, of Belle Isle en Terre, Cotes du Nord, France.

December 20th, 1883.

I give you my most solemn assurance that what I am about to relate is the exact account of what occurred. I may remark that I am so little liable to the imputation of being easily impressed with a sense of the supernatural ^ that I have been accused, and with reason, of being unduly sceptical upon matters which lay beyond my powers of explanation.

On the night of Thursday the 25th of March 1880 I retired to bed after reading till late, as is my habit. I dreamed that I was lying on my sofa read- ing, when on looking up I saw distinctly the figure of my brother, Richard Wingfield-Baker, sitting on the chair before me. I dreamed that I spoke to him, but that he simply bent his head in reply, rose, and left the room. When I awoke I found myself standing with one foot on the ground by my bedside, and the other on the bed, trying to speak and to pronounce my brother's name. So strong was the impression as to the reality of his presence, and so vivid the whole scene as dreamt, that I left my bedroom to search for my brother in the sitting-room. I examined the chair where I had seen him seated, I returned to bed, tried to fall asleep in the hope of a repetition of the appearance, but my mind was too excited, too painfully disturbed, as I recalled what I had dreamed. I must have, however, fallen asleep towards the morning ; but when I awoke the impression of my dream was as vivid as ever, and I may add is to this very hour equally strong and clear. My sense of impending evil was so strong that I at once made a note in my memorandum-book of this "appearance," and added the words, " God forbid ! "

Three days afterwards I received the news that my brother, Richard Wing- field-Baker, had died on Thursday evening the 25th of March 1880, at 8.30 p.m.,

1 This expression cannot be excluded when the words of our informant are quoted. We, ourselves, of course, regard all these occurrences as strictly natural.

from the effects of the terrible injuries received in a fall while hunting with the Blackmore Vale hounds.

I will only add that I have been living in this town some twelve months ; that I had not had any recent communication with my brother ; that I knew him to be in good health, and that he was a perfect horseman. I did not at once communicate this dream to any intimate friend — there was unluckily none here at that very moment — but I did relate the story after the receipt of the news of my brother's death, and showed the entry in my memorandum-book. As evidence, of course, this is worthless ; but I give you my word of honour that the circumstances I have related are the positive truth.

Fred. Wingfield.

February i,th, 18S4. I must explain my silence by the excuse that I could not procure till to-day a letter from my friend the Prince de Lucinge-Faucigny, in which he mentions the fact of my having related to him the particulars of my dream on the 25th of March 1880. He came from Paris to stay a few days with me early in April, and saw the entry in my note-book, which I now enclose for your inspection. You will observe the initials R. B. W. B., and a curious story is attached to these letters. During that sleepless night I naturally dwelt upon the incident, and recalled the circumstances connected with the apparition. Though I dis- tinctly recognised my brother's features, the idea flashed upon me that the figure bore some slight resemblance to my most intimate and valued friend, Colonel Bigge, and in my dread of impending evil to one to whom I am so much attached, I wrote the four initials, R. B. for Richard Baker, and W. B. for William Bigge. When the tidings of my brother's death reached me I again looked at the entry, and saw with astonishment that the four letters stood for my brother's full name, Richard Baker Wingfield-Baker, though I had

always spoken of him as Richard Baker in common with the rest of my family. The figure I saw was that of my brother ; and in my anxious state of mind I worried myself into the belief that possibly it might be that of my old friend, as a resemblance did exist in the fashion of their beards. I can give you no further explanations, nor can I produce further testimony in support of my assertions. Fred. Wingfield.

" With this letter " (writes Gurney) " Mr. Wingfield sent me the note-book, in which, among a number of business memoranda, notes of books, &c., I find the entry — ' Appearance — Thursday night, 25th of March 1S80. R. B. W. B. GodVorbid!'"

The following letter was enclosed : —

COAT-AN-Nos, zfhj7-ier, 18S4.

MoN CHER Ami, — Je n'ai aucun effort de mdmoire k faire pour me rappeler le fait dont vous me parlez, car j'en ai conservd un souvenir tres net et tr^s precis.

Je me souviens parfaitement que le dimanche, 4 avril, 1880, ^tant arrivd de Paris le matin nieme pour passer ici quelques jours, j'ai ^t^ ddjeuner avec vous. Je me souviens aussi parfaitement que je vous ai trouv^ fort dmu de la doulou- reuse nouvelle qui vous dtait parvenue quelques jours ^ auparavant, de la mort de l'un des messieurs vos fr6res. Je me rappclle aussi comme si le fait s'dtait passd hier, tant j'en ai €\.€ frappd, que quelques jours avant d'apprendre la

triste nouvelle, vous aviez un soir, dtant ddjk couchd, vu, ou cru voir, mais en tous cas tr^s distinctement, votre fr^re, celui dont vous veniez d'apprendre la mort subite, tout pres de votre lit, et que, dans la conviction oil vous dtiez que c'dtait bien lui que vous perceviez, vous

vous dtiez lev^ et lui aviez adressd la parole, et qu'k ce moment vous aviez cess^ de le voir comme s'il s'dtait evanoui ainsi qu'un spectre. Je me souviens encore que, sous l'impression de l'^motion bien naturelle qui avait 6t6 la suite de cet evenement, vous l'aviez inscrit dans un petit carnet oii vous avez l'habitude d'dcrire les faits saillants de votre trfes paisible existence, et que vous m'avez fait voir ce carnet. Cette apparition, cette vision, ou ce songe, comme vous voudrez l'appeler, est inscrit, si j'ai bon souvenir, k la date du 24 ou du 25 fevrier,i et ce n'est que deux ou trois jours apres que vous avez recu la nouvelle officielle de la mort de votre fr^re.

J'ai etd d'autant moins surpris de ce que vous me disiez alors, et j'en ai aussi conserve un souvenir d'autant plus net et precis, comme je vous le disais en commencant, que j'ai dans ma famille des faits similaires auxquels je crois absolument. . . . Faucigny, Prince Lucinge.

In answer to inquiries, Mr. Wingfield adds : —

I have never had any other startling dream of the same nature, nor any dream from which I woke with the same sense of reality and distress, and of which the effect continued long after I was well awake. Nor have I upon any other occasion had a hallucination of the senses.

The Times obituary for March 30th, 1880, records the death of Mr. R. B. Wingfield- Baker, of Orsett Hall, Essex, as having taken place on the 25th, The Essex Independent gives the same date, adding that Mr. Baker breathed his last about g o'clock.

429 D. From Proceedings S.P.R., vol. v. p. 420.^

From Miss Richardson, 47 Bedford Gardens, Kensington, W.

The writer is a very worthy wife of a shopkeeper, who told me the occur- rence some years ago, then with more detail, as it was fresh in her memory, and her husband can vouch for the facts told him at

the time, and the strange " uncanny " effect of the dream on her mind for some time after.

From Mrs. Green to Miss Richardson.

Newry, 2\st First Mo7tth, 1885.

Dear Friend, — In compliance with thy request, I give thee the particulars of my dream.

I saw two respectably-dressed females driving alone in a vehicle like a mineral-water cart. Their horse stopped at a water to drink ; but as there was

1 The words " quelques jours auparavant," coupled with the fact that the number of the day is right, suggest \.\\zX fevrier is a mere slip of the pen for inars.

"^ This case was admitted to Phantasms of the Living as a death coincidence by mistake. (Case 138, vol. i. p. 375.) The death took place at the Antipodes, and the coincidence between it and the percipient's experience was represented by the narrator as exact, through the not very uncommon error of reckoning the difference of time made by difference of longitude the wrong way. We did not discover this error till the first edition of the book had been published. In fact, the percipient's experience followed the death by more than twelve hours.

no footing, he lost his balance, and in trying to recover it he plunged right in. With the shock, the women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away crying, and saying, " Was there no one at all to help them ? " upon which I awoke, and my hus- band asked me what was

the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen either of them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son it was the anniversary of his birthday and my own also — the loth of First Month, and this is why I remember the date.

The following Third Month I got a letter and newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss, by drowning, of one of his daughters and her companion. Thou wilt see by the description given of it in the paper how the event cor- responded with my dream. My niece was born in Australia, and I never saw her.

Please return the paper at thy convenience. Considering that our night is their day, I must have been in sympathy with the sufferers at the time of the accident, on the loth of First Month, 1878.

It is referred to in two separate places in the newspaper.

From the Inglezvood Advertiser.

Friday evening, January iitk, 1878. A dreadful accident occurred in the neighbourhood of Wedderburn on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinypanial, when they attempted to water their horse at a dam on the boundary of Torpichen Station. The dam was 10 or 12 feet deep in one spot, and into this deep hole they must have inadvertently driven, for Mr. W. McKechnie, manager of Torpichen Station, upon going to the dam some hours afterwards, discovered the spring cart and horse under the water, and two women's hats floating on the surface. . . . The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

Extract from Evidence given at the Inquest.

Joseph John Allen, farmer, deposed: " I identify one of the bodies as that of my sister. I saw her about 1 1 a.m. yesterday. . . . The horse had broken away and I caught it for her. Mrs. Lehey and my sister met me when I caught the horse. . , . They then took the horse and went to Mr. Clarke's. I did not see them afterwards alive." William McKechnie deposed: "About 4 p.m. yesterday I was riding by the dam when I observed the legs of a horse and the chest above the water."

Mr. Green confirms as follows : —

Newry, i^tk Second Month, 1885. Dear Friend, Edith Richardson, — In reference to the dream that my wife had of seeing two women thrown out of a spring cart by their horse stop- ping to drink out of some deep water, I remember she was greatly distressed about it, and seemed to feel great sympathy for them. It occurred on the night of the 9th of January.

The reason I can remember the date so well is that the loth was the anni- versary of my wife and our son's birthday. As the day advanced she seemed to get worse, and I advised her to go out for a drive ; when she returned she told me she was no better, and also said she had told the driver not to go near water, lest some accident should happen, as she had had such a dreadful dream the night before, at the same time telling him the nature of it. As my wife's niece did not live with her father, he was not told of it until the next morning, which would be our evening of the loth, and which we think accounted for the increased trouble she felt in sympathy with him. Thos. Green.

Mrs. Green has had no other experience of the sort.

Inglewood is in Queensland, on the border of New South Wales.

429 E. From Proceedings S.P.R., vol. vi. p. 341. Communicated by Fraulein Schneller, sister-in-law of the percipient, and known to F. W. H. M., January 1890.

DoBER UND Pause, Schlesien, December \zth, 1889.

About a year ago there died in a neighbouring village a brewer called Wiinscher, with whom I stood in friendly relations. His death ensued after a short illness, and as I seldom had an opportunity of visiting him, I knew nothing of his illness nor of his death. On the day of his death I went to bed at nine o'clock, tired with the labours which my calling as a farmer demands of me. Here I must observe that my diet is of a frugal kind ; beer and wine are rare things in my house, and water, as usual, had been my drink that night. Being of a very healthy constitution, I fell asleep as soon as I lay down. In my dream I heard the deceased call out with a loud voice, " Boy, make haste and give me my boots." This awoke me, and I noticed that, for the sake of our child, my wife had left the light burning. I pondered with pleasure over my dream, think- ing in my mind how Wiinscher, who was a good-natured, humorous man, would laugh when I told him of this dream. Still thinking on it, I hear Wiinscher's voice scolding outside, just under my window. I sit up in my bed at once and listen, but cannot understand his words. What can the brewer want ? I thought, and I know for certain that I was much vexed with him, that he should make a disturbance in the night, as I felt convinced that his affairs might surely have waited till the morrow. Suddenly he comes into the room from behind the linen press, steps with long strides past the bed of my wife and the child's bed; wildly gesticulating with his arms all the time, as his habit was, he called out, " What do you say to this, Herr Oberamtmann ? This afternoon at five o'clock I have died." Startled by this information, I exclaim, " Oh, that is not true ! " He replied : " Truly, as I tell you ; and what do you think ? They want to bury me already on Tuesday afternoon at two o'clock," accentuating his asser- tions all the while by his gesticulations. During this long speech of my visitor I examined myself as to whether I was really awake and not dreaming.

I asked myself: Is this a hallucination? Is my mind in full possession of its faculties ? Yes, there is the light, there the jug, this is the mirror, and this the brewer; and I came to the conclusion: I am awake. Then the thought occurred to me. What will my wife think if she awakes and sees the brewer in our bedroom? In this fear of her waking up I turn round to my wife, and to my great relief I see from her face, which is turned towards me, that she is still asleep ; but she looks very pale. I say to the brewer, " Herr Wiinscher, we VOL. I. 2 E

will speak softly, so that my wife may not wake up, it would be very disagree- able to her to find you here." To which Wiinscher answered in a lower and calmer tone : " Don't be afraid, I will do no harm to your wife." Things do happen indeed for which we find no explanation — I thought to myself, and said to Wiinscher: " If this be true, that you have died, I am sincerely sorry for it ; I will look after your children." Wiinscher stepped towards me, stretched out his arms and moved his lips as though he would embrace me ; therefore I said in a threatening tone, and looking steadfastly at him with frowning brow: " Don't come so near, it is disagreeable to me," and lifted my right arm to ward him off, but before my arm reached him the apparition had vanished. My first look was to my wife to see if she were still asleep. She was. I got up and looked at my watch, it was seven minutes past twelve. My wife woke up and asked me: "To whom did you speak so loud just now?" "Have you under- stood anything?" I said. " No," she answered, and went to sleep again.

I impart this experience to the Society for Psychical Research, in the belief that it may serve as a new proof for the real existence of telepathy. I must further remark that the brewer had died that afternoon at five o'clock, and was buried on the following Tuesday at two. — With great respect,

Karl Dignowity

(Landed Proprietor).

The usual time for burial in Germany, adds Fraulein Schneller, is three days after death. This time may be prolonged, however, on application. There are no special hours fixed.

In conversation Fraulein S. described her brother-in-law as a man of strong practical sense and of extremely active habits.

We have received the " Sterbeurkunde " from the " Standesbeamte " Siegismund, Kreis Sagan, certifying that Karl Wiinscher died Saturday, September 15 th, 1888, at 4.30 p.m., and was buried Tuesday, September i8th, 1888, at 2 P.M.

Herr Dignowity writes again, January i8th, 1890 : —

Frau Wiinscher told me that the time of the burial was settled in the death- room immediately after Wiinscher's death, because relations at a distance had to be summoned by telegram. Wiinscher had suffered from inflammation of the lungs, which ended in spasm of the heart. During his illness his thoughts had been much occupied with me, and he often wondered what I should say if I knew how ill he was.

Finally, Frau Dignowity (born Schneller) writes from Pause, January 18th, 1890 : —

I confirm that my husband told me on the morning of September i6th, 1888, that the brewer Wiinscher had given him intimation of his death.

429 F. From \h& Journal '$).V.^., vol. viii. p. 123. The account was sent to Dr. Hodgson by Mr. A, E. Dolbear, Professor of Physics in Tufts College, Mass.

Tufts College, Mass., April 11///, 1S95.

Dr. R. Hodgson, — Dear Sir, — . . . Periiaps I have told you before that I have had a great many such or hallucinations, but I am reminded of one which

happened last summer. I was a lecturer at Greenacre, Me., where Miss Farmer, daughter of the late electrician, Moses G., had a summer hotel, and many of the prominent occult folks of the country gathered. I stopped for the night at the house of Miss Farmer — the old homestead. During the night I dreamed that Mr. Farmer was in the room and talked with me, though I couldn't see him. I said to him, " How shall I know it is you, and not some one else.'"" He replied, " I'll show you my hand; " so his left hand was ex- tended to me, and I took hold of it. It was very cold, and made me so shudder that I was at once awakened. I found myself uneasy, and turned over in bed to ease my uncomfortableness. Directly I slept again and dreamed over the same occurrence ; when Farmer showed his hand, I asked him how I should know it to be his hand. He replied, " I'll move my fingers so," and he straightened out his first and third fingers, while the second and fourth were bent in a very uncommon way. I can't move my fingers in such positions with- out the aid of the other hand. After that the " seance " ended, and I forgot all about it, till next morning at breakfast with Miss F. I chanced to recall it, and told her I had dreamed of her father, and I related the above to her ; when I came to the finger business she dropped her fork, and with much earnestness said, " That was one of his tricks. He could get the fingers of his left hand into uncommon positions, and for the amusement of visitors and intimate ac- quaintances would do it." I never knew he had any such trick, so I was surprised. I recorded the above facts the same day. Those whom I told, and especially Miss F., who were spiritualists, seemed sure I had had a visit from Mr. Farmer. ... A. E. Dolbear.

Tufts College, Mass., April \Zth, 1895. Dr. R. Hodgson, — Dear Sir, — I had met Mr. Farm.er two or three times. Was not intimately acquainted, and have no recollection of ever seeing him do any kind of a trick, or indeed that he could do any. Each time when I did meet him it was on electrical business, and I knew nothing about him socially. It does not seem probable to me that I ever saw him twist his fingers in any way. ... A. E. Dolbear.

Miss Farmer writes as follows to Professor William James in corroboration of Professor Dolbear's statement : —

Eliot, Maine, June \^th, 1896.

. . . My father had great regard for his friend (Prof. Dolbear), and respect for his valuable contributions to science. After reading his book, Matter, Ether, and Motion, he said, " I would like to talk with Dolbear and tell him some of the experiences that have come to us since mother went, and see what he would say to them." . . . Callers coming in, the subject was dropped.

In 1894 Professor Dolbear kindly consented to become one of the speakers at Greenacre. The inn being full, I took him to Bittersweet, and he occupied the library chamber. In course of conversation the next morning, he said, " I had a strange dream last night — I dreamed of your father." That did.not seem strange, as he had looked at his life-sized portrait before retiring. I asked about the dream, and he said he dreamed he heard his voice, and was told it was my father. He asked how he should know it was he. The reply was, " I will show you my left hand and arm," and he did so twice. The professor still questioned, " How shall I know it is your hand and arm rather than some one

else's ?" The reply was, " I will show you a trick with my fingers," and then the professor described and tried to imitate it, but could not. I was dumb with astonishment, and then said, " Why, professor, that was a favourite trick of my fathers. When tricks were performed, he would say, ' Who can do this ? ' and then, without using the right, would bend the joints and twist the fingers of the left hand in a way that I never saw imitated." That to me was a positive proof of my father's identity; it was like him — he liked a joke. He longed to be able to share with his friends the conviction of truth which had come to him. He knew that with Professor Dolbear no proof would be convincing unless of the most unique character. The professor said he was wakened and lay for a time thinking of it ; then fell asleep and dreamed the same thing again. He was much pleased with my corroboration of the circumstance, and said he would willingly travel sixty miles for an experience like that. In 1895 he came to Greenacre a second time, and at dinner with Rev. E. P. Powell, of Clinton, New York, in speaking of my father, used these words, " I talked with him last summer." Knowing that my father had passed out in 1893, Mr. Powell was mystified, and I said, " Professor, Mr. Powell does not understand how that can be, you should explain yourself." He then related his dream. I listened carefully, and noted that the story was just as he had given it the year before.

I omitted one circumstance of 1894. Coming from the tent after the lecture, I met Dr. J. L. M. Willis, my father's physician, and a very intelligent man. I presented him to Professor Dolbear, and then said, " Do you remember, doctor, of any special trick that my father could do with his hands ? " He answered, "No, I do not know of any except this." He then put up his left hand, and trying to cross his fingers, said, " I can't do it ; I never saw anybody else who could." . . . Sarah J. Farmer.

APPENDICES

TO

CHAPTER V

509 A. The following criticism of the Salpetriere School is taken from an article by Dr. J. Milne Bramwell on "What is Hypnotism?" in the Proceedings S.P.R., vol. xii. pp. 205-209.

Charcofs Theory, or that of the SalpHrilre School.

According to this school, hypnosis is an artificially produced morbid condi- tion, characterised by certain chemical changes in the secretions — a neurosis only to be found in the hysterical. Women are more easily hypnotised than men ; children and old people are almost entirely insusceptible.

Hypnosis can be produced by purely physical means, such as pressure on certain regions of the body ; and a person can be hypnotised, as it were, unknown to himself.

The hypnotic phenomena are divided into three different stages, which usually appear in regular sequence. These are induced and terminated by certain definite physical stimuli.

Hypnotism has so far not proved of much therapeutic value.

There is danger of provoking hysteria in trying to induce hypnosis.

There is a difference between suggestion in normal life and in hypnosis. The former is a physiological phenomenon, the latter a pathological one. Sug- gestibility does not constitute hypnosis, it is only one of its symptoms. There does not exist a single case in which a somnambule has acted criminally under the influence of suggestion.

This theory has been strongly attacked, chiefly by the hypnotic observers who belong to what is termed the Nancy School. To commence with, they point out the insuflSciency of the data upon which the theory has been founded, and cite the confession of its own supporters that only a dozen cases of true hypnosis have occurred in the Salpetri&re in ten years, and that a very large proportion of the experiments were conducted on one subject, who had long been an inmate of that hospital. On the other hand, they call attention to the extended nature of their own observations and to the fact that their conclusions are drawn from the study of many thousand cases.

Is Hypnosis a Morbid Condition which can only be Induced /« the Hysterical?

This question must, I think, be answered in the negative. Moll, in reference to Charcot's argument that hypnotism and hysteria are identical, because the

chemical character of certain secretions is similar in both, pointed out that Charcot's subjects all suffered from hysteria ; and that, as the phenomena which characterise waking life are readily induced in hypnosis, Charcot easily created a complete type of hysteria by suggestion. It would be equally easy to suggest stammering in hypnosis, but one would not be justified, therefore, in character- ising hypnosis as a condition of stammering.

Again, as the following statistics show, if the hysterical alone can be hyp- notised, over 90 per cent, of mankind apparently suffer from hysteria. Some years ago Bernheim had already attempted to hypnotise 10,000 hospital patients with over 90 per cent, of successes, while Wetterstrand recently re- ported 6500 cases with

105 failures. Schrenck-Notzing in his First Interna- tional Statistics, published in 1892, gave 8705 cases by 15 observers in different countries, with 6 per cent, of failures. Mr. Hugh Wingfield, when Demonstrator of Physiology at Cambridge, attempted to hypnotise over 170 men, all of whom, with the exception of 18, were undergraduates. In about 80 per cent, hypnosis was induced at the first attempt ; but as no second trial was ever made with the unsuccessful cases, these results undoubtedly understate the susceptibility. (See Proceedings S.P.R., vol. vi. p. 198.) Most of the undergraduates would be drawn from our public schools, and, if these do not always turn out good scholars, they cannot at least be accused of producing hysterical invalids. Braid stated that the nervous and hysterical were the most difficult to hypnotise, while Li^beault found soldiers and sailors particularly easy to influence. Grossmann, of Berlin, recently asserted that hard-headed North Germans were very susceptible, and I observed that healthy Yorkshire farm labourers made remarkably good subjects. Professor Forel told me that he had hypnotised nearly all his asylum warders; that he selected these him- self, and certainly did not choose them from the ranks of the hysterical. In former times Esdaile's patients were stated to be hysterical. In reply to this, he said, " I cannot possibly see how hysteria has got into my hospitals, where I never saw it before — coolies and felons not being at all nervous sub- jects. ... As natural hysteria may be supposed to be more powerful than imitation, I shall look with impatience for the announcement in the Mornmg Post that Mrs. Freake has been cured of her nervous headaches by the skilful application of hysteria, and that Lady Tantrum has had her arm cut off while in a fit of hysterics, without knowing it. These should be easy feats for our fashionable physicians and surgeons, as they have the disease and antidote ready made to their hands, whereas it costs me and my assistants great trouble to make the coolies and prisoners of Bengal hysterical to the degree necessary to render them insensible to the loss of their members."

These and similar facts apparently justify the statements of Forel and Moll that it is not the healthy but the hysterical who are the most

difficult to hypno- tise. According to the former, " every mentally healthy man is naturally hypnotisable ; " while the latter says, "If we take a pathological condition of the organism as necessary for hypnosis, we shall be obliged to conclude that nearly everybody is not quite right in the head. The mentally unsound, par- ticularly idiots, are much more difficult to hypnotise than the healthy. Intelli- gent people, and those with strong wills, are more easily hypnotisable than the dull, the stupid, or the weak-willed."

Are Women fuore Susceptible than Men?

All observers, with the exception of those of the Salpetriire School, agree in stating that sex has little or no influence upon the susceptibility to hypnosis.

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According to Lidbeault, the difference between the sexes is rather less than i per cent. The majority of Esdaile's subjects were men, and, as we have seen, Mr. Wingfield was able to hypnotise about 80 per cent, of the Cambridge undergraduates at the first attempt.

Are Children and Old People Insusceptible f

Wetterstrand found that all children from three or four to fifteen years of age could be influenced without exception. Dr. Bdrillon, out of 250 cases in children, hypnotised 80 per cent, at the first attempt. Liebeault also found children peculiarly susceptible, and one of his statistical tables records 100 per cent, of successes up to the age of fourteen. In adult life age apparently makes little difference. In the same table we find that from the ages of fourteen to twenty-one the failures were about ro per cent., and from sixty-three years and upwards about 13 per cent.

Can Hypnosis be Induced by Mechanical Means alone ?

This question is answered by the Nancy School in the negative, and my own experience agrees with this. I know of no single instance where hypnosis has followed the employment of mechanical means, when mental influences have been carefully excluded, and the subjects have been absolutely ignorant of what was expected of them. No one was ever hypnotised by looking at a lark- mirror until Dr. Luys had borrowed this lure from the bird-catchers and invested it with hypnotic power. On the other hand, any physical method will succeed with a susceptible subject who knows what is expected of him.

Are Hypnotic Phenomena divided into three Distinct Stages?

The stages described by the Salpetriere School, as arising from definite physical stimuli, have never been noticed by other observers. Amongst the many hundred hypnotised subjects I have seen, none have responded to the manipulations which produced such striking phenomena at the Salpetriere. On the other hand, I and many others have found that we could easily evoke these stages by verbal suggestion, and train the patients to manifest them at any given signal. The condition, however, was always an artificial one.

Is Hypnotism of Little Therapeutic Value?

On the one hand, we have the negative evidence of a few cases observed at the Salpetriere, where experiment, not cure, seemed the main end. On the other, the positive evidence, drawn from many thousands of cases, where hypno- tism has been successfully employed for the relief or cure of disease.

Is Hypnotism Dangerous ?

The Salpetriere School answer this in the affirmative, asserting that hys- terical symptoms have sometimes appeared after the attempted induction of hypnosis. That such phenomena should occur with them is not surprising, when one considers the nature of the subjects and their surroundings, and the violent and startling methods sometimes

resorted to. The slight accidents which they record have not occurred in other and more experienced hands. Professor Forel says : — " Liebeault, Bernheim, Wetterstrand, van Eeden, de Jong, Moll, I myself, and the other followers of the Nancy School, declare categorically that, although we have seen many thousands of hypnotised per-

sons we have never observed a single case of mental or bodily harm caused by hypnosis, but, on the contrary, have seen many cases of illness relieved or cured by it." This statement I can fully endorse, as I have never seen an unpleasant symptom, even of the most trivial nature, follow the skilled induction of hypnosis.

See also an important paper by Dr. Bramwell, relating chiefly to the therapeutic value of hypnotism, and entitled " Hypnotism : A Reply to Recent Criticisms," in Brai?i, Part Ixxxv. (Spring, 1899), p. 141.

512 A. It has been maintained by Rifat (see Revue de PHypnotisme, 1888, p. 297) that during the process of narcotisation, whether by chloro- form, choral, morphia, or any other narcotic, there is a period in which the patient is as suggestible as if he were in the hypnotic state. This asser- tion is repeated by Herrero, of Valladolid {Revue de I ^Hypnotisme, January 1890, p. 195). The suggestible period in chloroformic sleep is, however, very short, unless the chloroformisation is but slight. In one case Herrero found that five or six inhalations of the narcotic sufficed to put the subject into a somnabulic state which lasted as long as he wished. This subject had been refractory until then to ordinary methods of hypno- tisation ; but the suggestion now given that in future simple fixation of the attention would suffice to produce sleep, was obeyed. A similar result was obtained in three other cases of refractory subjects. Yet another case, in which the resistance to suggested sleep was voluntary and

in- tentional, deserves more detailed notice, as it throws some light on the probable nature of this method of inducing somnambulism. It is the case of a lady who looked upon hypnotism as a work of the devil, and whose objection to this therapeutic means had the strength of a mono- mania. Herrero proposed chloroform as the only remedy possible — breathing not a word more of hypnotism. Fifteen grams of chloroform were sufficient to induce, in less than five minutes, the suggestible period of the anaesthetic sleep. The next day only three grams were needed ; and on the following day, the inhalator, empty of chloroform, and applied to the nostrils, produced the requisite effect. After the fourth day the patient acknowledged her mistake, and allowed Herrero to hypnotise her without the superfluous apparatus. The chloroform itself had here apparently acted less as a drug than as a suggestion.

612 B. Compare with this last case those reported by Dr. Auguste Voisin {Revue de PHypnotisine, October 1891, pp. 1 14-16). He has obtained hypnotic sleep in cases of acute mania and obsession by means of slight chloroformisation. " Patients (he says) who throw themselves violently about and struggle and scream, fall after a few seconds into a deep sleep, and answer my questions and my orders in a subdued tone. This sudden calm after the storm is a very impressive sight. A few drops of chloroform are sufficient to bring this about. // cannot be said that chloroformic sleep has been induced. Moreover, this sleep may last several days, and suggestion may put an end to it. Under the same conditions it

has been possible to obtain hypnotic sleep ; it is identical with the other, and lasts as long as I like." Voisin's conclusion is that the narcotic dimi- nishes the agitation of the maniac, or lowers the intensity of the obses- sion, thus permitting the patient to fix his attention upon the idea of sleep. See also Schrenck-Notzing : Die

Bedeutungnarcotischer Mittel fiir den Hypnotis7nus (1891). He recommends the use of narcotics in extreme cases ; and thinks that the hypnosis induced by means of a narcotic is deeper than that which ordinary hypnotic methods applied for the first time generally produce.

512 C. The following is a somewhat similar case of self-suggestion where the suggestibility was apparently heightened under the influence of opium, which at the same time developed a monitory hallucination. The narrator is Dr. D. J. Parsons, and the account is taken from the Proceed- ings S.P.R., vol. xi. p. 427.

Sixteen years ago I was a little sick ; took half a grain of opium, and lay down upon the bed. Soon as I began to feel the tranquillising effect of the opium, I saw three men approaching me ; the one in front said : " You smoke too much tobacco." I replied : " I know I do." He then said : " Why don't you quit it?" I answered by saying: " I have been thinking about it, but I am afraid I can't." He extended his right arm, and, placing his forefinger very near my face, gave it a few very significant shakes, said, in a very impressive and emphatic manner : " You will never want to use tobacco any more as long as you live." He continued, by saying : " You swear sometimes." I answered : "Yes." He said: "Will you promise to quit?" I intended to say yes, but just as I was about to utter the word yes, instantly a change came over me, and I felt like I had been held under some unknown influence, which was suddenly withdrawn or exhausted. I had been a constant smoker for more than twenty years.

Since the occurrence of the above incident, I have not touched tobacco; have felt ever since like it would poison me, and I now feel like one draw at the pipe would kill me instantly. My desire for tobacco was suddenly and effec- tually torn out by the roots, but perhaps I shall never know just how it was done. D. J. Parsons, M.D.

Sweet Springs, Mo.

513 A. Dr. Bramwell describes the differences between the so-called hypnosis in animals and true hypnosis in human beings in his article "What is Hypnotism?" in the Proceedings S.P.R., vol. xii. p. 213, as follows : —

Mr. [Ernest] Hart believes that animals, such as guinea-pigs, rabbits, frogs, birds, crayfish, and even young alligators can be hypnotised by methods similar to those employed with the human subject, and that they present like pheno- mena. The only argument in favor of this is drawn from the fact that these animals, after certain physical stimuli have been applied to them, present the phenomenon of catalepsy. Is this catalepsy invariably a genuine one? I am inclined to think that in many instances it is a conscious simulation of death, adopted by the animal from the instinctive knowledge of the fact that certain birds and beasts of prey, except under pressure of extreme hunger, will not

attack what is dead. If, for example, you turn a beetle over on its back it will remain motionless and apparently cataleptic, with its legs sticking rigidly in the air. The moment you turn away, however, it scrambles to its feet and resumes its journey. Here death or catalepsy was in all probability only shammed, and doubtless the insect was keenly watching your every movement and anxiously waiting for your departure. Again, catalepsy is only one, and a comparatively unimportant, phenomenon of hypnosis. One of the main characteristics of the hypnotic state is the rapidity with which one phenomenon can be changed into its opposite. Have we any evidence of this in the so-called hypnosis of animals? I think not. Again, is it logical to conclude similarity of cause from identity of effect? In order to induce hypnotic catalepsy in the human subject, a clear idea of the suggested act is necessary. What evidence have we for con- cluding that a crayfish becomes cataleptic from a clear idea that the operator has suggested this condition ? It is possible that in some instances

the pheno- menon is genuine, and then, according to Preyer, the condition is one of paralysis resulting from fright. Now fear is not necessary for the induction of hypnosis ; and, before concluding that the condition is a hypnotic one, it would be wise to exclude this factor from the equation. To do this experimentally would not be difficult ; it would only be necessary to get rid of the dispropor- tion between the size and strength of the operator and the animal, a dispropor- tion which, in the experiments referred to, has always existed in favour of the hypnotiser. Instead of a young alligator, let one of greater age and larger growth be chosen and the experiment repeated. I am inclined to think that in such a case the rSles would be reversed, the operator would become cataleptic, and the subject uncommonly and disagreeably mobile.

See also W. Preyer, Die Cataplexie unci der thierische Hyp7iotisinus.

Also a paper by Dr. J. N. Langley " On the Physiological Aspect of Mesmerism," read before the Royal Institution, March 14, 1884; and Vervvorn's Die sogenannte Hypnose der Tiere.

513 B. It used to be claimed by the mesmerists that the possibility of affecting animals mesmerically afforded a crucial test of the reality of the mesmeric effluence, since effects on animals could not be put down to the power of their imagination. The various phenomena obtained, however, do not seem really all to belong to the same category. Thus the comatose condition produced in sparrows, in savage dogs, in a young bear, in a furious bull (Zm/, vol. viii. pp. 156, 297-99), by the fixed gaze of the mesmerist or by his passes, was no doubt analogous to the "fascination" exercised by snakes on their prey, or by tigers on human beings (^Zoist, vol. ix. pp. 7-9), and is equivalent to the catalepsy described by Dr. Bramwell.

On the other hand, the so-called "mesmeric cures" of animals re- ported in the Zoist seem to have been generally effected by something like massage. Thus in the once celebrated case of Harriet Martineau's cow {Zoist, vol. viii. p. 301), which had been given up as

incurable by the cow doctor, relief was obtained by passes along the spine and across the chest. Two cures of lock-jaw in horses by similar means are reported — one by Mr. H. S. Thompson — in the Zoist, vol. ix. pp. 49-51, the passes being made daily for some hours, and the recovery being gradual.

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Two other cases of the cure of inflammation in horses, reported by Mr. Thompson {op. cit., vol. viii. p. 300), were much more striking, in that the passes were made without contact, and the effect was produced very rapidly. In the first case passes were made for half-an-hour over the injured organ — the eye — at a distance of a few inches, and " the inflammation was con- siderably abated." In the second case the injury was in the leg, and passes made for half-an-hour at the distance of about an inch from it reduced the inflammation considerably.

See also some curious recent accounts of the cure of warts in horses and cows by " charming," printed in the Journal S.P.R., vol. ix. p. 100.

513 C. Some experiments on young children, designed to test the reality of the alleged mesmeric efiluence, were carried out by Dr. Li^beault, as described in the chapter on " Zoomagnetism " in his The'rapeutique Sug- gestive, 1891 (pp. 246-68). Having heard in 1882 from a mesmerist — a M. Longpretz — that he had cured a number of maladies in children less than 2\ years old by merely laying his hands on them for a few minutes morning and evening, Lit^beault tried the plan on his own young patients with the most satisfactory results. The children were sometimes asleep at the time ; in any case they showed none of the usual symptoms of hypnosis, and gave no indication of understanding his remedial intentions. From these results he maintained in his Etude sur le Zoomagnetisme (1883) the probable

existence of a nervous energy, transmissible from one human being to another, the essential characteristic of which was its curative power.

In reply to this paper, Dr. Bernheim argued that the intelligence, comprehension, and will of infants are much more developed than is ordinarily supposed, and that they probably are accessible to mental influence. Li^beault himself had been inclined to attribute the effects he had found from the use of " mesmerised water " to some form of suggestion, since, — like hypnotism, and unlike therapeutic remedies, — the same remedial agent was used for many different maladies. He therefore carried out a fresh series of control experiments, using ordinary unmesmerised spring water, combined with suggestion, as a means of cure.

He placed a bottle of water in full view in the room where he received his patients. After examining the infants brought to him, he pointed out the bottle to their mothers, announcing that he had there a potent remedy which would certainly cure them. He took care to keep them in the room some time, so as to impress the idea strongly on the children and their parents, and create a general atmosphere of faith in the remedy. Details are given of twenty-six cases of children with various infantile maladies, varying in age from 19 days to 2-| years, except one of five years old ; in these cases there were nineteen cures, six ameliorations, and one failure. In several cases previous treatment of the ordinary medical kind had failed to give relief. In four of the nineteen successful cases he

had added the method of laying on of hands to the use of the water, and in three cases of catarrhal ophthalmia the water had been used to bathe the eyelids as well as taken internally, so that the general suggestive effect might be reinforced by the local suggestion.

These results led Dr. Liebeault to abandon his provisional belief in the mesmeric effluence, and to conclude that in all the cases he had studied suggestion alone was at work. The experiments not only proved the potency of mental influence, even in a non-hypnotised condition, but also — by exhibiting this influence in action at a stage apparently so rudi- mentary — showed how early the intelligence of infants is developed.

518 A. Dr. W. B. Fahnestock, in Statuvolism, or Artificial Somnambulism (Chicago, 1871), maintained (p. 77), "That this state was a peculiar one {somnus a voluntate') . . . and was entered by the subject at pleasure. That it was a state into which any person could throw themselves and awaken themselves, either in part or the whole body at once, slowly or otherwise, independent of any one else, or subject to any one's control." (P. 78), "I have had over three hundred different individuals to enter this state under my care, and have found by innumerable experiments that they are entirely independent of me. . . . They can throw the whole or any part of the body into this state at pleasure. ... I have had them to throw in a single finger, a hand, an arm, the whole brain, or even a single organ (or portion), and awake them at pleasure. ... I have had many to fall into this sleep — and some who were seemingly deter- mined not to do so — by simply stating that at a certain time I would magnetise all in the room, although I was thinking of other things, and did nothing but walk up and down."

See also a case recorded by Delboeuf {Revue de VHypnotisme, May 1889, p. 339), where a sufferer from toothache, angry at the dentist's refusal to hypnotise her for a trifling operation, " sends herself off" triumphantly in his chair, and eludes his twinges in spite of him.

518 B. Dr. Milne Bramwell has often taught subjects to hypnotise themselves without his intervention. The following statement is from his paper on "What is Hypnotism?" in the Proceedings S.P.R., vol. xii. pp. 240-41 : —

Some six years ago I commenced to instruct patients to hypnotise them- selves. This was done by suggesting in hypnosis that they should be able to reinduce the state at a given signal, as for example, by counting "One, two, three." These subjects could afterwards evoke the condition at will. I also found that the use of suggestion during hypnosis was not necessary for the in- duction of its phenomena. On the contrary, the suggestions could be made equally well beforehand in the waking state. The subject was able to suggest to himself when hypnosis should appear and terminate, and also the phenomena which he wished to obtain during and after it. This training was at first a limited one; the patients, for example, were instructed how to get sleep at night or relief from pain. They did not, however, always confine themselves

to my suggestions, but originated others, and widely varying ones, regarding their health, comfort, or work. Some, trained in this way six years ago, still retain the power of hypnotising themselves.

It is true that the same author declares {Joe. ciL, p. 202) that he has never met with an instance in which a subject had succeeded in hypno- tising himself, without having previously been hypnotised by others, and Fahnestock also lays stress upon the practical advisability of preliminary training : '* By observing carefully the instructions which I have given, it is possible for any person to throw themselves into this state at pleasure, in- dependent of any one ; but it might not always be prudent to do so for \\i^ first time." But he insists that the "operator" or "instructor" is merely useful, not essential, in the production of the " state." So of his cataleptic patient Estelle, Dr. Despine writes that during the third period of her cure at Aix-les- Bains, she was able to bring about the crise herself by means oi fornndes tnagnetiques . In like manner she could make it cease, and at will she could deepen or lighten her sleep.

{Observations de Medecine Pratique, pp. 61-2.) Dr. Wingfield's experiments quoted below confirm these results.

518 C. Professor Forel, in " Un cas d'Auto-hypnotisation " {Revue de VHypnotisme, March 1889), records that he has himself been several times in a cataleptoid state, which — in his own view — is clearly due to self- suggestion. He was able to open his eyes and to slightly move one arm or his head ; but more extended movements remained for some time im- possible in spite of all his efforts. He had the greatest difficulty in rous- ing himself from this state. There was no anaesthesia in it. Sometimes strange hallucinations occurred, and it was difficult to distinguish between reality and illusion, especially with regard to the sound of footsteps.

518 D. From a paper on " The Connection of Hypnotism with the Subjective Phenomena of Spiritualism," by Dr. Hugh Wingfield, in the Proceedings S.P.R., vol. v. pp. 2 79 et seq.

The facts of self-suggestion adduced in this paper were not, I would ex- pressly state, the subject of a series of experiments. The cases occurred quite unexpectedly during a series of experiments on other points ; but owing to the possible danger of such phenomena if carried too far, I did not feel justified in attempting to work out the subject. Hence the chain of experiments is neces- sarily very incomplete. The experiments adduced were all made on subjects in the waking state. Muscular rigidity, though the most general form of pheno- menon produced by self-suggestion, was not by any means the only one met with. Inhibition of voluntary movements, local aneesthesia, even delusions were produced by it in some cases. No subject however, in whom I could produce delusions was allowed to experiment on himself, as it was considered unsafe, so that the most interesting field of experiment in this direction had to be left un- touched. All the subjects referred to were men between the ages of eighteen and twenty-four, and all healthy. In no case, except when specially mentioned, had the hypnotic sleep ever been induced, but merely waking phenomena, e.g.

susceptibility to inhibitory and imperative suggestions, muscular rigidity, and, in some cases, local anaesthesia.

We will first take the case of muscular rigidity and anaesthesia,

N., by means of stroking his arm and looking at it, could render it rigid. He could not do so, however, if unable to see his arm.

Fi. could make his arm rigid by stroking only ; this he could do whether he could see his arm or not.

F. could also make his arm rigid by merely looking at it.

E. could make his arm rigid by an effort of mind without seeing it or stroking it.

In all cases they were able at once to remove the rigidity by reverse strokes. These instances serve to show how the degree in which subjects possess this power varies.

F. when he rendered his arm rigid also made it anaesthetic ; the anaesthesia was removed at the same time as the rigidity.

In N. (who had afterwards been sent to sleep), I succeeded eventually in producing anaesthesia. He could then do it himself.

The case of E. was very striking : his power of producing muscular rigidity was astonishing. He was able by an effort of mind to throw his whole body into a state of cataleptic rigidity, so that he could rest with his heels on one chair and head on another, and remain supported in that condition. When he made his hand rigid and attempted to relax it again by an effort of will, he was unable to do so as long as he attempted to bend his hand. If, however, he did not

attempt to bend it, he was able gradually to relax the muscles. Those who could produce rigidity of the arm and who tried to produce rigidity of the leg were, at any rate in most instances, successful. Unfortunately, the notes which were made at the time of the experiments on this point were mislaid, so I can- not give the percentage of successes.

Other phenomena of the waking state were also produced by self-sugges- tion. T. and L. could both close their own eyes so that they were unable to open them. T. used to shut his eyes and stroke the lids downwards. He was then unable to open them. Several other subjects showed the same phe- nomenon. T. could iix his hand to the table by a few passes ; this also was done by several others.

Other subjects could fix their hands together. The following experiment was tried : Five subjects were taken, two of whom had been previously hypnotised ; none had been sent to sleep. They were asked to put their hands together, and imagine that they could not part them. They closed their eyes, put their hands together, and tried. One could not part his hands, the others could. They were then told to shut their eyes and imagine the operator gazing at them, and saying, " You cannot part your hands." Not one was able to do so. They were able after this to produce the same phenomena in themselves, quite apart from the operator, in their own rooms. They found at first that they were obliged to imagine the operator giving the suggestion, but afterwards were able to do it without imagining him at all.

T., who was one of the five, presents one interesting feature. He gave up experimenting with himself very soon after this. I did not see him again for nearly three months, and then asked him to close his eyes as he used to. He tried, but could not. I then closed his eyes myself so that he could not open them. He then found that he could close them himself.

The case of G, who could fix his hands together, close his own eyes, &c.,

was also interesting, as showing that suggestions given to the subject by himself may act more powerfully than those given him by the operator. I could only fix his hands together with some difficulty, and then not for long. He could do so himself for a considerable time, and the muscular power exerted to keep them together, if an attempt was made by some one else to part them, was far greater if he fixed them together himself than if I did so for him, and certainly far greater than he could exert by his own will.

The case of P. will serve to show that it is not only the hypnotic subject who is susceptible to self-suggestion. P. had never been hypnotised, or even tried by any one. He was able to fix his hand on his knee by simply stroking it, and it took him about half a minute or so to get it off again if he simply tried to do so. If, however, he made upward strokes he was able at once to remove it. I afterwards tried to hypnotise him and failed. Doubtless had I gone on long enough I might have succeeded, but he was obviously not a good subject.

As regards delusions I can only give one instance. Doubtless many sub- jects could produce them in themselves if they tried, but I have never allowed them to do so. In the case of C, however, we have proof that they can be produced by self-suggestion. He could by a simple effort of mind make him- self beheve almost any delusion, e.g. that he was riding on horseback, that he was a dog, or anything else, or that he saw snakes, &c. If left to himself the delusion vanished slowly. Any one else could remove it at once by a counter-suggestion. He made these experiments without my consent, as I consider them unsafe.

[Further experiments recorded in the same paper demonstrate the influence of self-suggestion in automatic writing and trance-utterance.]

522 A. The artificial character of Charcot's " three stages " of hypnotism is well shown by the further development of one of his best known sub- jects in the hands of Dr. Jules Janet — brother of Professor Pierre Janet and nephew of Professor Paul Janet — as described in a paper contributed by him to the Revue Scientifique, May 19th, 1888, under the title " L'Hyst^rie et 1' Hypnotisme, d'apres la Th^orie de la double Personnalite," which I summarise as follows : —

Blanche Wittmann is one of the best known personalities — or groups of per- sonalities — in Paris. A hystero-epileptic of the most pronounced type, she has never been able for long together to meet the stresses of ordinary life. She has long been an inmate of the Salpetriere; and has often been exhibited there as the type — I may almost say the prototype — of the celebrated "three stages" of lethargy, catalepsy, and somnambulism, of which she realised every charac- teristic detail with marvellous precision. Arrived at somnambulism, her state could be no further changed by the various means employed, — closing or opening the eyes, rubbing the top of the head, startling with lights or sounds, &c. — and she was led back to waking life through the stages in inverse order.

In all her states she was without feeling of contact, feeling of position, or feeling of pain. When her eyes were closed (in the waking state) she could not stand upright, nor close her hands completely, nor hold a heavy object. She could not hear with the left ear, nor see colours with the left eye, whose visual field, moreover, was greatly restricted.

Such was her condition when she came under Dr. DumontpaUier's charge at another hospital, — the H6tel Dieu, — and was hypnotised by M. Jules Janet.

She passed as usual through the three "classical" stages. But M. Janet, instead of opening the subject's eyes in the lethargic stage — the regular method for inducing the cataleptic stage — continued to make passes, and presently found that she passed into an absolutely inert state, — "the deep state" of Gurney's experiments (see below, 522 B), in which no muscular con- traction could be obtained by pressure, nor did opening of the eyes induce catalepsy. After some further passes the subject re-awakened into what seemed at first sight simply a more alert somnambulism than ever before.

But on examining this new condition it was found that Blanche Wittmann was now perfectly possessed of the senses of touch, — capable of perceiving contact, position, heat, and pain. She could now close her hands perfectly, and compress the dynamometer with normal power. She heard perfectly with her left ear, previously deaf, and saw normally with both eyes. It was no longer possible to inspire in her any hallucination.

In this second state, " Blanche 2 " had a full remembrance of the Hfe of "Blanche i," while Blanche i knew nothing of Blanche 2. But when the subject was in her first or ordinary somnambulism, her memory extended over the fully-developed state of Blanche 2, so that we may consider the " three classical stages " as incomplete manifestations of Blanche 2, who had never till now been able to come fully to the front.

Furthermore, it was not difficult to show that Blanche 2 really existed throughout the whole life of Blanche i. If colours were shown to Blanche i (with her right eye blinded) and she failed to distinguish them, Blanche 2 nevertheless saw them perfectly, with the same eye and at the same moment, and, when summoned, could describe what she had seen. Or if Blanche i were pinched or pricked, to

demonstrate her insensibility, Blanche 2 felt everything, and, when summoned, began to complain. It is strange to reflect for how many years the dumbly-raging Blanche 2 has thus assisted at experiments to which Blanche i submitted with easy complaisance.

Blanche 2 could also remember what had happened during the chloroformed condition, and could recount ordinary dreams of which Blanche i had no knowledge.

On the whole, then, we may say that Blanche 2 represents, not, indeed, the cojtiplete personality, for that is never represented by any state of any of us, but at least a pretty complete group or co-ordination of the various elements which go to make up a normal human being. Blanche i, on the other hand, is scantily supplied with these elements ; she has only just enough to get on with, namely, motility, speech, vision of one eye, and hearing of one ear. Blanche 2 adds to these vision of the other eye, hearing of the other ear, and general and muscular sensibility.

M. Janet tells me that he has kept Blanche Wittmann for months together in her second state, with much comfort to her ; and that now, though he has ceased to attend her, he understands that her condition in the first state is much better than of old.

522 B. The following are extracts, slightly abridged, from a paper by Edmund Gurney on " The Stages of Hypnotism " in Proceedings S.P.R., vol. ii. pp. 6 1 et seq.

Before the hypnotised subject reaches the profound sleep in which his mental condition is a mere blank, there lie before him two, and only two,

markedly distinct states or stages, each of which, however, may present within itself a very large amount of variety. We may conveniently designate them as the alert state or stage and the deep state or stage.

The alert state is that in which a "subject" is when after hypnotisation and the usual involuntary closure of his eyes, the strain on his eyelids is re- leased by a few touches and words, and he is restored to what may look quite like his natural waking condition. Sometimes, it is true, the difference is very marked, and he will sit with a vacant air, irresponsive to every voice except that of the operator, and clearly not in possession of his ordinary faculties. He may be made to perform imitative actions, and to obey commands in a mechani- cal way ; but his consciousness may be at a very low ebb, or (as some have held) may have lapsed altogether. But in any case the "subject's" eyes will be open and capable of seeing; and he will (almost invariably) prove sensi- tive to pain if he be pinched or pricked. Often he will be found to converse with perfect comprehension, memory, and even humour.

But though perfectly capable of sustaining a conversation, he does not originate remarks. If not spoken to he will sit quiet, and if simply asked what he is thinking about, he will almost always answer " Nothing." The essential difference between this condition and the waking one lies in two possibilities attaching to it, either of which demands appropriate treatment to become a reality. In the first place, if the "subject" be left completely to himself, he will rapidly sink into the deeper state, and thence into hypnotic sleep, in either of which he will prove insensitive to any moderate amount of torture. The passage into these deeper conditions, it should be observed, is often so rapid that the fact of their being reached through the alert stage may be wholly unnoticed.

The alert state is characterised, in the second place, by the possibility of obtaining, while it lasts, certain special phenomena of an active sort. The " sub- ject " can be made to do, and to continue

doing, any action which the operator commands, although he may be perfectly conscious of making a fool of himself, and may strongly desire to resist the command. He can also be put under the influence of delusions.

Passing now to the deep stage, we find that this in turn is liable to be con- founded with a contiguous condition, namely, the genuine hypnotic sleep into which it tends to merge. It resembles that condition in the fact that the eyelids are closed ; that, if one of them be forcibly raised, the eyeball is found to be rolled upwards ; in the general insensibility to pain and to ordinary modes of stimulation. And there exists here precisely the same chance as we noted in the former case, that the particular stage will escape detection. If the "subject" be left to himself, he will have no opportunity to manifest its characteristics, but, passing rapidly through the period during which these might be evoked, will soon lose consciousness and individuality in profound slumber. With some " subjects," moreover, the invasion of mental torpor is so rapid that it might be hard to fix and retain them in the genuine deep stage, even if the proper means were adopted. But many others, if taken in time, after their eyes are closed and they have become insensible to pain, but before sleep has intervened, will prove quite capable of rational conversation ; they are mentally awake, even when their bodies are almost past movement, and when even a simple command is obeyed in the most languid and imperfect manner. The state is, however, harder to sustain at an even level than the VOL, I. 2 F

alert one, owing to a stronger and more continuous tendency to lapse into a deeper condition.

[The writer goes on to give many instances of variability of characteristics In the two stages.]

523 A. In the paper just quoted Gurney maintained that the phenomena needed to establish the distinction between his " alert " and " deep " stages were to be found in the domain of tneniory, much of the alert state being remembered after waking, but nothing of the deep state. Within the hypnotic condition itself, says Gurney : —

Facts of the " subject 's " general knowledge, his address, business, recent employments, and so on, are remembered even in the deep state.

With a favourable "subject," something that has happened during one of the hypnotic states will often recur to the memory on the next occasion when that state is produced, though in the interval of normality — amounting, it may be, to several days and nights — which has intervened between the two occasions, it has been com.pletely forgotten.

The chief interest of this induced phenomenon of alternating memory lies in its resemblance to what occurs in s^ojitaneous conditions, especially the spontaneous alternations in cases of dotible consciousness , where a single individual lives in turn two (or more) separate existences. The same alter- nation of memory occurs when a deep hypnotic state intervenes between two alert, or an alert between two deep states. I have then found that (with certain well-marked exceptions to be mentioned hereafter) the ideas impressed in the one sort of state are invariably forgotten in the other, and are as invariably again remembered when the former state recurs. Occasionally I have succeeded in hitting a transitional moment at which both things were re- membered; but it was a sort of knife-edge, and the slightest manipulation or pause tending to deepen the condition brought about the customary separation and oblivion of the thing told in the alert state.

The subject was continued, and some experiments illustrating it were given in detail in a later paper, under the title " Stages of Hypnotic

Memory," in Proceedings S.P.R., vol. iv. pp. 515 et seq., from which I quote, with abridgments, the following passages : —

I made the trials with a considerable number of "subjects," in different parts of England, employing three different hypnotisers, to each of whom the results were as new and surprising as they were at first to myself; there seems reason to think, therefore, that the results are tolerably normal, and not due to any special idiosyncrasies of operator or " subject" ; as they certainly were not due to any guidance, or any interference with the free play of the " subject's" mind, in the remarks addressed to him during the progress of the experiment. The mode of effecting the passage from one stage to another has usually con- sisted in gentle passes over the face, without contact. It is most impressive to find that a few noiseless movements of one person's fingers, at a short distance from another person's face, have completely obliterated that with which the latter's attention two or three seconds ago was entirely engrossed, and have brought back within his mental horizon that which no other means in the world — no other physical operation, not the clearest verbal reminder, not the

fear of death, nor the offer of ^1000 reward — could have induced or enabled him to recall.

With the assistance of Mr. G. A. Smith (whom I will in future call S.), I have lately made a fresh series of experiments in hypnotic memory, in which some further points have been observed ; and it may make the matter more intelligible to give the details of a few cases. The great point, of course, is to use the right means for ascertaining whether the thing told is or is not remem- bered, and to avoid reminding the subject of it.

As I have said, the rule is to obtain two states or stages. [Some instances of this are given in the paper.] If the attempt is made to carry the trance- condition beyond state B, the effect is either to bring the "subject" into an apparently deep sleep, in which he is incapable of answering, and probably of hearing ; or to create such a desire for sleep, and aversion to being questioned, that he becomes more or less intractable. With one " subject " I have found that even the second stage, on one or two occasions, could not be obtained. But there are other cases where the course of the trance allows a distinct? third stage of memory to manifest itself before unconsciousness sets in. The follow- ing instance will make this clear.

In state A, S 1 was hypnotised ; and the fact of his being in state A was

ascertained by his remembering an incident previously told him when in that state — that a balloon had been seen passing over the King's Road — and forget- ting two incidents previously told him when in state B, — that an engine-boiler had burst at Brighton station, and that two large dogs had been having a fight in the Western Road. He was now told that a foreign flag had been seen floating over the Pavihon, and was then carried on into state B, when S. said, " People may well complain."

S T. "Yes."

S. "Why?"

S T. "Why, the nuisance — those dogs fighting in the Western Road."

(The idea proper to state B is revived.)

S. " No, I meant about the flag."

S T. " What flag? There are plenty of flags about." (The idea proper

to state A is forgotten.)

S. " No, I meant that cart running away in Montpelier Road" — a new idea, which will belong henceforth to the B class.

S T. " What cart ? " Then, scornfully, " Cart running away ! It's the

horse that runs away."

He was then informed more particularly that a horse with a cart had bolted in Montpelier Road ; and the deepening passes were continued.

S. " So they found it bottom upwards."

There was no answer ; the " subject " had lapsed into sleep. He was called by name, and a few reverse passes were made, when he woke with an Eh?"

S. " They found it bottom upwards."

S T. "What? When?"

S. " A boat, I mean." He was then told that a very high tide had washed away a boat on the beach ; but that after a time it had drifted ashore. This idea was suggested in what proved to be a separate and third stage, C, when he was on the very verge of lapsing into unconsciousness ; and he did lapse immediately afterwards. He was roused, and S. said, " That's the effect of not tying it securely." S t's answers now showed that the rousing had carried

him over stage C, and that he was once more in stage B. He said, " Tied ? They never tie them."

S. " No wonder it was washed away then."

S T. " Washed away ! Did it go over the cliff ? "

S. " No ; what do you mean ? "

S T. " That horse and cart you were talking about."

Here, then, was the stage B idea, the boat of stage C being forgotten. It remained to ascertain that what I have called stage C was not identical with stage A — that there had been a real progression beyond stage B, and not a mere oscillation between the A and B states. Accordingly, some reverse passes were made, with the view of bringing the subject into the A state ; and S. said, " I dare say it will get knocked about on the beach."

S T. " What knocked about ? "

S. " What I was telling you about."

S T. " Why, have they taken it on the beach now, then ? "

S. " It was on the beach."

S T. " Why, you said it was on the Pavilion."

S. " What do you mean ? "

S T. " That large flag."

Here, then, was the stage A idea, and the memory of the boat of stage C

proved as unrevivable as it had been in stage B. S 1 was now carried

down without pause into the state of deep sleep — the most certain way of lighting on stage C being to go beyond it in this way, and then to revive the "subject" just enough to enable him to understand and answer. He was called by name several times, and a few reverse passes were made before he answered, " Eh? what?" S. replied in

words which would apply equally to carts or boats ; but, as I expected, they were understood as applying to boats — the stage C idea.

S. " Is it customary to tie them ? "

S T. "Yes."

S. "I thought you said it wasn't." (He had said before that it was not customary to tie carts.')

S T. " Oh yes ; sometimes they tie them to capstans, sometimes to

larger vessels."

He was now questioned about the cart, but had no remembrance of it; also about the dog fight (which, the reader will recall, was another stage B idea), with the same result. Some upward passes were now made, and S. said, " Did you say they tie them to a capstan ? "

S T. " No ; they throw the reins loose over the horse's back."

S. "A lot of people saw it coming down."

S T. " What, the horse and cart ? "

Here is evidently the reappearance of stage B ; and proceeding again on the upward or lightening course, we found the A idea, the flag on the Pavihon, duly remembered. This was on February 28th. On March 2nd the same process was briefly repeated, and it was found that the subject still remembered each of the topics already mentioned when its appropriate stage was reached, and at that stage alone.

523 B. Gurney's experiments, quoted above, on stages of memory in the hypnotic trance were several times repeated by Mrs. Sidgwick

and

523 B] TO CHAPTER V 453

Miss Johnson in the course of their experiments on thought-transference with hypnotised subjects at Brighton, the hypnotiser being again Mr. G. A. Smith. Miss Johnson informs me that it was generally found possible to ob- tain three stages ; but the memories did not always remain distinct. Thus one subject who kept the recollections of the three stages distinct one day, when re-hypnotised on the next day, succeeded with some effort in re- membering the topics belonging to all th7-ee stages of the day before, and these recollections persisted through the three stages induced on this day, although the fresh topics suggested for each of these stages remained distinct. This probably indicates that there is a stratum of consciousness in which all the recollections are retained.

The most interesting experiments, however, occurred with another subject, T., who on one occasion exhibited eight different stages with distinct memories.

It must be understood that the test of distinctness of these memories does not consist in each statement made to the subject being forgotten as each deeper stage of hypnosis (produced by downward passes) was reached, — which might be due merely to a general forgetfulness or inattention, — but in the spontaneous recrudescence of each memory in its corresponding stage when the operation was reversed and a lighter and lighter stage con- tinually produced by upward passes.

The following account of the occasion referred to is written by Miss Johnson, from her notes taken at the time, July 9th, 1891. The only other persons present were Mrs. Sidgwick, Mr. Smith, and T.

T. was hypnotised by Mr. Smith, and told that Mrs. Sidgwick was going to talk to him, — Mr. Smith meanwhile, at the intervals between her statements, making passes over him — downwards or upwards, according to whether it was desired to make the hypnotic state more or less deep— but saying nothing.

Stage A. Mrs. Sidgwick told T. that the Hotel M^tropole had been burnt down that afternoon ; all the people had escaped, but great damage had been done.

[After downward passes] Stage B. T. told that the coach was upset coming into Brighton — the Comet — one or two people were rather hurt ; the horses ran away, and turning round a corner too quickly upset the coach.

[After downward passes] Stage C. Told that the Emperor of Germany had to go back to Germany to-morrow, on account of the death of one of his rela- tions.

[After downward passes] Stage D. T., in answer to a question whether he 'remembered anything, said he only remembered that Mr. Smith had said Mrs. Sidgwick was going to talk to him; he could not remember that she had said anything.

He was then told that there had been a railway accident on the Brighton line near Hayward's Heath — a bad accident — the train had run off the line. He remarked that it was probably a false report.

[After downward passes] Stage E. T. was told that the lights went out at the theatre last night and everything was left in darkness, but it only lasted for a few moments.

[After downward passes] Stage F. He was told that the key of the theatre door had been lost and no one could get in for a long time ; the people were all kept waiting outside.

He seemed rather drowsy, expressed no interest in what he was told, and only spoke in answer to questions as briefly as possible. Mrs. Sidgwick asked him once or twice what she had been telling him ; at last he said sleepily, "Key lost."

[After upward passes] Return of Stage E. In answer to the question what he had been told, he replied that the lights went out at the theatre.

[After downward passes] Stage F. In answer to the same question, replied that the key had been lost.

[After downward passes] Stage G. He was told that two goat carriages racing along the front had run into one another, and were smashed. He seemed still more drowsy, and could hardly be got by questions to repeat this story.

[After downward passes] Stage H. He was told that Mr. Smith had been playing a guitar and all the strings broke at once. He repeated this story after being asked what Mrs. Sidgwick had said, and even volunteered the remark that Mr. Smith could get fresh strings.

[After downward passes] Stage K. Mrs. Sidgwick asked several times, " Can you hear me ? " T. at last said, " Yes." Mrs. Sidgwick asked, " Do you think Mr. Smith will ever get that put right ? " No answer, though the ques- tion was repeated many times. At length she said, " Mr. Smith dropped his watch into the sea." No answer or remark could be elicited from T.

[After upward passes] Stage H. In answer to the question what Mr. Smith had better do, T. replied, "Strings, — I don't know anything about strings."

[After upward passes] Stage G. In answer to a similar vague question, he showed that he remembered about the goat carriages.

[After upward passes] Stage F. In answer to the question whether it was not funny, he replied, "What? the people standing outside and getting wet ? No, that wasn't amusing."

[After upward passes] Stage E. He remarked, " Ask Mr. Smith who put the lights out — several fellows who were there never told me — funny thing." At this point he began to talk spontaneously in a lively way. (Mrs. Sidgwick notes : " I independently noted that it was at this stage he became compara- tively lively, and I did not notice any special increase of liveliness afterwards.")

[After upward passes] Stage D. He said, " They'll have to pay a lot of money. But it was better than a bridge breaking down, or being in a tunnel."

[After upward passes] Stage C. T. remarked, " I suppose the Queen will be put out, but the papers say it's inconvenient to her his coming to England. You don't know who died ?"

[After upward passes] Stage B. He said, " It's a sharp turn round that corner, if you come down that hill. The horses got frightened at the corner, I suppose. Coaching must be very nice." Further spontaneous remarks of the same kind followed, and when Mrs. Sidgwick asked him what else they were talking about besides that coach, he only repeated the coach story in detail and said he knew of nothing else.

[After upward passes] Stage A. He said, " You'd think I might have heard of it — a fire at a large place like that."

After more upward passes T. awoke or very nearly awoke, opening his eyes. Mrs. Sidgwick asked him what they were talking about; he said he had an

idea it was " Something about the Mdtropole ; I was dreaming ; I dreamt it was on fire or something."

He was rehypnotised almost at once ; Mr. Smith made a good many down- ward passes, then woke him suddenly and asked if he could remember dream- ing about anything. After making an effort to remember, he said he had a confused idea of Mr. Smith sitting in a fire, — " Mr. Smith sitting here — three of you sitting here, and something about a fire." All the experimenters thought that this referred to the last time he had been awake, not to what he had been told during the previous hypnosis.

Mrs. Sidgwick revised Miss Johnson's notes immediately after the sitting, and added the following note of her own : —

"The above notes give a brief account of T.'s answers, &c., the questions put by Mrs. Sidgwick being generally omitted; but on each occasion going up the scale, the subject was started by her after the passes with questions care- fully selected so as not to hint what subject he was expected to speak about. Going down the scale, she first asked a question which he might have answered in connection with the subject of the previous stage, and asked him whether he remembered nothing, then told him the new story.

" In going up, he always remembered the subject appropriate to that stage at once, and without the effort that Whybrew [the hypnotic subject referred to in the first paragraph of this Appendix] seemed to have to bring to bear."

526 A. The foUowiflg is a case of apparent pre-natal suggestion re- corded by Dr. Li^beault in the Revue de rHypnotis7?ie, August 1891, p. 53.

The child in question is a girl of eleven. On her left cheek and neck she has a "port-wine mark," twelve centimetres wide and twenty

centimetres long, extending from the collar-bone to above the ear. The mother, Mrs. L., in the course of gestation suddenly one day in a street at Nancy came face to face with a woman, one whole side of whose face was claret colour. Scared out of composure, Mrs. L., who was just then suffering from toothache, and wore a cotton-wool bandage on her left cheek, put her hand up to her bandage ; where-upon, to her astonishment, she saw that most of the people in the street had claret-coloured spots on their faces very similar to the one which had frightened her. This hallucination occurred in the first month of pregnancy, and persisted until her child was born. No effort of hers, no argument or admonition of her husband's, could avail against this strange illusion. However, it did not occur to her that the unborn child might be marked with the very same stigmata which she constantly saw on the faces of passers-by. But upon her delivery, as the child was not shown to her immediately, she became anxious, wondered whether it might not have a claret-coloured mark on the face, and expressed her fears spontaneously.

Liebeault supposes that Mrs. L. caused this mark to appear upon her unborn infant by unconscious suggestion. He found that Mrs. L. was very suggestible, and fell in less than one minute into a state of light somnambulism,

526 B. The following case was recorded by Mr. Francis Galton, in Nature (vol. liv., p. 76, May 28th, 1896), under the title, "A Curious Idiosyncrasy."

A strongly-marked idiosyncrasy has lately come to my notice, which should be recorded. A lady of my acquaintance was walking with a relative, Colonel M., when the wife of a tenant addressed her, and described how the hand of her own child had been pinched in a door. Overhearing her story, Colonel M. became quite unwell, so much so

as to lead to particular inquiry, which resulted m showing that allusions to any accidents of that kind affected him at once in a very perceptible way. Finally, at the request of the lady, he wrote an account of his peculiarity, which she forwarded to me. Thereupon I corre- sponded with Colonel M., who slightly revised what he had written, and sanc- tioned its publication. It is as follows : —

" From my earliest remembrance, and still up to now, any sight of an injured nail in any person, even if a total stranger, or any injury, however slight, to one of my own nails, causes me to break into a deadly cold perspira- tion, with feeling of sick faintness. But still further; if I chance to hear any one else narrating in casual conversation any injury of this particular sort to themselves or others, it brings on me exactly the same feeling I have described above. So much is this the case, that many years ago, when I was in the prime of life, at a large dinner-party, when one of the guests near me persistently chanced to go on talking minutely of some such little accidental injury that had befallen him, I turned very faint, tried all I knew to shake it off, but could not, and presently slid right under the table, quite unconscious for the moment. This is the more singular because on no other poinf am I in the least squeam- ish. In old days I have seen soldiers flogged before breakfast without its affecting me, though some of the rank and file would be very much upset, and in cases of death, illness, or wounds I have never experienced, as an onlooker, the sensations I have alluded to above."

I may mention that the mother of Colonel M. had pinched her own finger- nail badly shortly before his birth, and, as is not uncommon in coincidences of that kind, she believed her accident to have been the cause of her son's pecu- liarity. He writes to me: —

" As a boy I was conscious of this repugnance of mine, but was ashamed of it, and never used to mention it to any one. When I became a young man I one day mentioned it privately to my mother, who it appeared had already noticed it in me as a child. She then told me the incident about her own finger, and she and I being both utterly

unscientific persons, assumed then and there that my squeamish feelings about injuries to finger-tips must be connected with her little accident."

In reply to further questions, I learn that the injury to the mother, however painful at the time, was not so severe as to leave a permanent mark. Also, that no analogous peculiarity is known to exist among the near relations of Colonel M., of whom he specifies his father, brother, three sisters, nephews and nieces. He has no children. ...

526 C. The next case is taken from an article entitled " Mater- nal Impressions and their Influence upon the Foetus in Utero," by Claudius Henry Maston, M.D., of Mobile, Ala., in The Medical Nexus, vol. Ixxii., January — June 1898 (New York).

[I here] present a brief history of a case of very great interest, and since it has occurred under my own immediate observation, I can vouch for its truth. William Y., aged twenty-two years, was shot on the morning of September

24th, 1894. The ball, a 38-calibre, was fired from a Winchester rifle, and entered the rear of the chest on the left side, just below and to the outer side of the angle of the scapula ; at this point it penetrated the chest between the seventh and eighth ribs, and passing through the entire chest, emerged from the inter- costal space between the fourth and fifth ribs, two and a quarter inches from the left nipple on the inner side. The exact measurement of the man's chest shows that the distance from the midsternal line in a transverse direction to the centre of the left nipple is four and a quarter inches ; a line drawn from the wound of entrance to that of exit passes directly through the location of the right ventricle ; and it is upon this anatomic fact that I diagnosed the case to be one of direct heart penetration.

I shall not consume time with a detail of the case, which has been the subject of a paper upon " Gunshot Wounds of the Heart," which was read before the American Surgical Association at its New York Meeting in 1895, and published in vol. xiii. of its Transactions. At the time when this man was shot his wife was near by, and reached him very soon afterwards. In attempt- ing to render what assistance was in her power, her hands were stained with blood, and she also had her face covered with blood. When I saw the patient late that afternoon, I found her very much agitated, and seemingly as much exercised on account of her condition as she was for her husband's safety. She then informed me that she was pregnant, and felt certain that her child would be born with a " bloody face." I asked her — " Why a bloody face ? " and she said—" Because I put my bloody hands to my face and covered it with blood, and I know my child will be born with a bloody face." She was an ignorant country woman, and filled with superstitious notions. I calmed her fears as much as I possibly could, and dismissed the subject from my mind. After a long and tedious convalescence her husband was able to be taken home in the country, and I thought no more of the case beyond the remarkable recovery from a severe wound.

During the succeeding spring, 1895, the man and his wife came to the city and called at my office, bringing with them a new-born infant. She said to me — " Doctor, my baby has not got a bloody face, but it has got the holes where the ball went through Bill's breast." Upon examination of the child I did not find " the holes " which she said were there, but in place of them I discovered bright red marks, clearly shown upon the chest of the child ; they were not simply discoloured spots, but elevated nasvi, and bright carmine-coloured spots easily to be seen at a distance of a hundred feet. There they were on the left side of the chest, and although not in the exact anatomic location of the wound on the father's chest, still so near the spot that they are easily recognised as resulting therefrom. The mother had seen the wounds in her husband's chest, and had told me during his illness that they made her sick every time she looked at them.

Interested now in the condition of the case, I made accurate inquiries as to her pregnancy and the date of her delivery. She informed me that her pregnancy had passed as usual in former ones, with the exception that she had been very nervous, and that the motions of the child had been more violent, and were brought on by any noise or excitement. Her labour took place on May loth, 1895 ; was about as previous deliveries. Assuming the term of gestation to be 280 days, and this child being born on May loth, 1895, it is fair to calculate that her conception took place about August 3rd, 1894, and from that date to September 24th, the date on which the father was shot, gives

us 52 days. The question is, — Was the maternal excitement at the sight of the wound in her husband's chest the cause of the marks upon the child with which she was then pregnant? I present the facts and leave the reader to answer.

527 A. According to Dr. Edgar B^rillon, who was the first systematically to apply the hypnotic method to the education of children (see his paper, " De la Suggestion envisag^e au point de vue pedagogique " in the Revue de rHyp7iotisme, vol. i. 1887, p. 84), the percentage of those who can be hypnotised is more than 80, and he asserts that suggesti- bility varies directly as the intellectual development of the subject. He classes under four heads the affections which can be successfully treated by hypnotic suggestion. (See the Revue de P Hypnotisme, July 1895.)

(1) Psychical derangements caused by acute diseases : in particular, insomnia, restlessness, nocturnal delirium, incontroUable vomiting, in- continence of urine and of faeces.

(2) Functional affections connected with nervous disease : chorea, tics, convulsions, ansesthesiae, contractures and hysterical paresis, hysterical hiccough, blepharospasm.

(3) Psychical derangements, such as habit of biting nails, precocious impulsive tendencies, nocturnal terrors, speaking in sleep, kleptomania, nervousness, shyness.

(4) Chorea, hysteria, epilepsy, or mental derangements considered as resulting from the combination of several nervous diseases.

One of Dr. B^rillon's most characteristic instances may be described. (It is given in full in the Revue de V Hypnotisme, July 1893, p. 11.)

Emile P., eleven years old, had acquired, when he was about one year of age, the habit of constantly keeping in his mouth two fingers of his left hand, the first and second fingers up to the middle of the second phalanx. Ever since then, at night, as soon as he was in bed, he began to suck his fingers, and could not get to sleep unless they were in his mouth. Very frequently he would suck them in the daytime too. This finger-sucking could only be put a stop to by some occupation which kept both hands busy. All sorts of methods were adopted to cure him of this bad habit, without any sort of result. A good many gastric and digestive troubles ensued, which the parents rightly attributed to this bad trick.

In the first hypnotic stance Bcfrillon suggested to the boy to go to sleep without putting his fingers in his mouth on that and the following nights. Although the hypnosis had been very light, the suggestion was carried out. Emile P. had felt inclined to suck his fingers, but had been able to resist the temptation. On the third day after this first stance the temptation recurred with greater intensity, and the boy remarked to his grandmother : *' It's peculiar, but I feel every now and then like sucking my fingers ; but I feel that I am unable to."

After three sittings, in the course of which the hypnosis obtained became progressively deeper, he was able to go to sleep without thinking of sucking his fingers. Since then he has never fallen into his bad habit again. And yet the

patient was very degenerate : his father was a drunkard ; also his grandfather ; his mother suffered from hysterical convulsions.

In the case of these automatic impulses, the first care of the physician should be, as B^rillon observes, to raise into the field of consciousness motor presentations which have sunk partially or wholly below the threshold. The process of hypnotic cure consists generally in calling the attention of the patient to movements which have become automatic and unconscious. In the most severe cases it is possible to counteract the automatic impulse by creating another impulse which is aroused by and inhibits the first. (B^rillon, Revue de P Hypnotisme, April 1895, p. 306.) Thus B^rillon took firm hold of the wrists of one of his patients while in the waking state and told him to try to bite his nails. This was, of course, impossible. The suggestion was then made that whenever the automatic movement was about to be carried out, the patient would feel a heaviness in his arms, which could not be lifted without considerable effort. He would then become intensely conscious of the incipient movement, and would be able to reinforce the automatic inhibition of it by an effort of conscious will.

For reports of hypnotic cure of onychophagy, see B^rillon, the articles already quoted ; Bourdon, Revue de VHypnotistne, November 1895, p. 134 ; Bouif^, Revue de PHypnotisftie, September 1898, p. 76.

For reports of hypnotic cure of even graver habits, see Van Renterghem and Van Eeden, Psycho-Therapie, p. 250 ; Bernheim, Revue de P Hypnotisme, December 1891, a case in which the habit had become quite automatic and irresistible, and where every other method of treatment had failed ; also De la S^iggestiofi ; Schrenck-Notzing, Die Suggestions- Therapie bei krankhaften Erschei7iungen des Geschlechtssinnes ; Berillon, Revue de P Hypnotisme, July 1893, pp. 12, 14, 15 ; Bourdon, Revue de P Hypno- tisme, November 1895, pp. 136, 139, 140; Auguste Voisin, Revue de P Hypnotisme, November 1S87, p. 151.

For cures oi enuresis nocturna, see Li^beault, Revue de P Hypnotisme, September 1886, p. 71 ; Berillon, Revue de P Hypnotisme, June 1894, P- 359 J ^^^ Renterghem and Van Eeden, Psycho-Therapie; Paul Farez, Revue de P Hypnotisme, August 1899, p. 53. This author recom- mends the method of suggestion in normal sleep.

Liebeault, in the Revue de P Hyptiotis?ne for January 1889, gives twenty-two cases in which hypnotic suggestion was used in the moral education of children from the age of fourteen months upwards, with the aim of curing the habit of lying, excessive developments of emotions, such as fear and anger, and precocious or depraved appetites, etc. ; and of improving the normal faculties of attention and memory. He reports ten cures, eight improvements, and four failures.

For other cases of moral education, see Berillon, De la suggestion et de ses applications a la pe'dagogie (1887) ; D Hypnotisme et P Orthopedic morale (1898) ; Revue de P Hypnotisme, DeccmhQX iSd>'],^'^. 169-180, and

December 1897, p. 162; Beinhe'im, J^evue de V Hypnotisme, November 1886, p. 129 ; Ladame, the same, June and July 1887 ; Voisin, the same, November 1888; De Jong, the same, September 1891 ; Bourdon, the same, August 1896; Van Renterghem and Van Eeden, Psycho-Therapiey p. 215.

627 B. Nervous troubles in adults have often been cured by the same means. Thus, in the Revue de rHypnotisme, September 1899, p. 73, Dr. Vlavianos records a case of tic convulsif cured by hypnotic suggestion.

Jeanne A., twenty-five years old, strong — nothing special to note in her parents' or in her own personal antecedents. Her tic is the first

disease which she has had. It began three and a half years before Dr. V. saw the patient. Her parents noticed that she often shook her head as if in the usual gesture of denial. She was quite unconscious of it. Her attention having been drawn to this movement, it became conscious, but involuntary . She endeavoured without success to inhibit it. If for a time she succeeded, the tic would reappear in quick succession as if to make up for loss of time. Under the influence of emotion the tic was twice suspended for some months. On die first occasion this occurred apparently as a result of the joy and excitement of attending her first ball. On the second, after a great fright produced by a severe scalding. No hysteria, no sign of degeneration, physical or psychical. Hypnotic sugges- tion and appropriate gymnastic exercises removed the tic at the end of three sittings.

Wetterstrand has used the same method with success {loc. cit.,^. 76). See also Janet, Nevroses et Idees Fixes, vol. ii. part ii. oh. iii., " Les Tics."

528 A. The impulse to steal admits of many degrees which lead on one to another. The removal of the impulse by hypnotic suggestion can- not therefore be fully illustrated by quoting one case only. In degenerate children the impulse may result in action with all the automatism of an unconscious mechanism. When such children are questioned as to the motives which led them to commit the theft, they answer : " I don't know ; I couldn't help it." Hypnotic suggestion, by strengthening the power of inhibition, and by bringing into full consciousness the impulse and the movements which have partially sunk below the threshold, may eradi- cate the bad habit. For illustrations see Berillon, Revue de /' Hypnotisme, September 1890, p. 75, and February 1896, p. 237; Re'gis, the same, May 18965 also the case of Krafft-Ebing's patient, lima S., described in his Experimental Study in Hypnotism, translated by Dr. C. G. Chattock (New York), 1889.

Cognate with the kleptomaniacal impulse of the degenerate, but widely different from each other, are two further forms of the impulse to steal which have been successfully combated by hypnotic suggestion. The one is the impulse to steal which is found in " moral idiots." (See cases re- ported by De Jong, Revue de V Hypnotisme, September 1891, p. 82, and Auguste Voisin, Revtte de P Hypnotisme, November 18S8, p. 130.) The

disturbance of character is even more profound than in the cases first mentioned, for the automatic nature of the impulse has become so far exaggerated that round it crystalUses a partially or wholly independent chain of memory. The development of the disease is complete when the patient's original personality has become split up into two, which alternate ; the one which steals, the other which knows nothing of the thefts. To this type belongs a case observed by Pierre Janet, and described in Neuroses et Ide'es Fixes, vol. ii. p. 197 foil.: — " Le vol a lieu dans une esp^ce d'e'tat second avec amn^sie. II semble que l'id^e du vol, (^veill^e par la vue d'un objet quelconque, produise une Amotion, un choc qui annihile le reste de la conscience, et que cette id6e se de'veloppe seule dans une conscience retr^cie."

528 B. Another distressing but somewhat grotesque case in Professor Janet's Neuroses et Id'ees Fixes was that of a kleptomaniac who stole from everybody, but especially from himself. Worse than the somnambulic hero of an old Ingoldsby Legend, who buried a fresh pair of his own trousers every night in the garden, this boy could keep nothing by night or day from his own marauding hands. He stole from himself when he was asleep, but he stole from other people when they, at any rate, were wide awake, and saw perfectly what he was doing. In fact, the psychological interest of this case lies in the poor fellow's own condition at the moment of his thefts, — which was a kind of semi-hypnotisation by involuntary self-

suggestion, closely resembhng the half- hypnotised state into which an awakened subject falls when the time comes for him to execute some post-hypnotic suggestion. This unwilling kleptomaniac seemed to be subject to a permanent self-suggestion to carry off any object which he particularly noticed ; and his own gaze at a silver spoon would throw him into a dreamy condition in which he inevitably put that spoon in his pocket.

Another melancholy aberration, which is not without its comic element, is described by Janet under the heading of " Dipsomania of cafe au lait, complicated with kleptomania oi petits pains.'"

M™* Pt., a nervous personage, suffered from a dyspepsia which her doctor mistakenly attributed to dilatation of the stomach. He limited her to a wineglass of liquid at each meal, and made her live mainly on dry toast. Her husband supported the doctor, but meantime she saw him drinking cafe' au lait and eating rolls with gusto and freedom ; — " c'etait pour elle le stipplice de Tantale.'" One day her patience gave way. When her husband's back was turned, she threw herself upon a roll which he had left on his plate, then rushed to the cremerie, and made herself an ex- cellent cafk au lait. She was none the worse for it ; her husband it was who died. After his death the passion for cafe au lait grew on her, so that when her stock of milk was exhausted at night she would tread her room in anguished longing till the crenieries opened in the morning. Not venturing to drink more than two cups at the same cremerie, she would

wander about Paris and drink at various shops twenty or thirty cups per day.

All these cups she duly and promptly paid for. But a morbid aggravation came. She wanted rolls with her coffee ; but now that there was no one to forbid her the rolls, they lost their savour, — the

savour of petit pain defendu. A way of supplying this savour occurred to her ; — she stole the rolls. She would go to a shop and pay for one roll, — and adroitly make several others fall into a Gampish umbrella. Having collected a dozen or so, she would go home to eat them, and start again.

Now, this poor woman — this coffee-megalomaniac, as an erudite friend of Professor Janet's has termed her — becomes not infrequently very un- comfortable inside. She detests her own obsession, her idee fixe, but she cannot cure herself ; nor had Professor Janet, at the time of writing, succeeded in curing her.

529 A. Alcoholism, as the vice which least easily escapes notice, is that which medical practitioners have most frequently endeavoured to combat. The list of specifics alleged to cure drunkenness is inexhaustible. It is probable that the temporary success of those which have met with any success at all is due to the suggestive action of a convinced physician upon a patient anxious to be rid of his curse. At any rate, it is the vice which suggestion, intentionally and consciously used as a therapeutic method, has been (with varying success) most universally employed to eradicate. Lists of cures of alcoholism by suggestion have been published by practitioners in every country ever since the first impulse given to psycho-therapeutics by the Nancy School.

See Otto Wetterstrand, Der Hypnotisvius und seine Anwendung in dcr praktischen Medicin ; Georg Ringier, Erfolge des therapeutischen Hypno- tisvius in der Landpraxis ; Van Renterghem and Van Eeden, Fsycho- Therapie ; Auguste Forel, Einige therapetitische Versuche mit dent Hypno- tismus bei Geisteskranken ; Lloyd "IwQk.t'^ , Revue de P Hypnotis7ne,']B\\ViaTY 1897, p. 207; Ladame, Revue de PHypnotisvie, November 1887, p. 131, and December 1887, p. 165 ; A. 'V o\%\xi. Revue de PHypnotisine, vol. ii. (1888), p. 69, and vol. iii. (i889), p. 353 ; N\div\anos, Revtie de P Hypnotisme, June 1899, p. 361 ; Neilson, Revue de PHypnotisnie, vol. vi. (1892), p. 1 7, See also the works of Li^beault, Bernheim, and Milne Bramwell.

The impulse to drink, like the impulse to steal, can be traced through a variety of stages ; from the most elementary, when the impulse is allowed to follow its course because the satisfaction of it is pleasurable, through the diminishing degrees of the power of inhibition, and the progressive mechanisation of the process, until the impulse becomes irresistible, and is felt as a curse, which the will is powerless to oppose. The complete evolution of the process is to be found in those cases where the impulse and its associated states of consciousness have become entirely separated from the normal stream of thought, and the dipsomaniac presents alter- nating personalities.

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The case of one of Pierre Janet's patients, Maria (see Nevroses et Iddes Fixes, vol. i. p. 222), illustrates the final stage. She had a hysterical brother and an insane sister. Her father and grandfather were drunkards. She, however, abhorred this vice so thoroughly that she always drank water in her normal state. Moreover, she had no taste for alcohol nor desire to drink it. From time to time, however, she had a feehng of distress which drove her out of the house into the streets. This was the be- ginning of a dipsomaniacal attack. She drank ether, alcohol, anything she could get. After a few days of such conduct she used to be found by the police lying intoxicated in the street, and would after some time awaken to find herself in a police station or hospital. In her then normal condition she could remember nothing of the attack after the initial feel- ing of distress that had led to it.

529 B. A case recorded by Dr. Milne Bramwell in a paper entitled " Dipsomania and its Treatment by Suggestion " in the Proceedings of the Society for the Study of Inebriety, June 1900.

Mrs. C, aged forty-four, November 23rd, 1894. Family history of alcoholism. At the age of twenty the patient began to have frequent hysterical attacks, and for these stimulants were prescribed in rather large quantities. Two years later she began to take stimulants in excess, but did not do so fre- quently, and rarely became intoxicated. From thirty-two to thirty-six she was an abstainer ; then commenced taking stimulants again, and attacks of genuine dipsomania soon appeared. The patient suffered from an almost constant craving for alcohol. She was, however, a woman of culture, refinement, and high principle, devoted to her husband and children, and the idea of giving way to drink was in every way abhorrent to her. She therefore struggled with all her might against the temptation ; resisted it successfully for a week or two, then the craving became irresistible, and a drinking bout followed. I hypno- tised Mrs. C. thirty times, from November 23rd, 1894, to February 14th, 1895. From the very beginning of the treatment she abstained from stimulants, but the craving, although much diminished, did not entirely disappear for some months. Up to the present date there has been absolutely no relapse.

Other successful cases, and a general discussion of dipsomania and the conditions favourable to its successful treatment, are given in this paper.

629 C. Nicotinism has also been successfully treated by suggestion. The following is a typical instance, recorded by Auguste Voisin, Revue de r Hypnotisme, vol. ix. (1895), p. 245.

Mr. X., forty-five years old, hypochondriacal, memory and moral power considerably diminished. For the last fifteen years has smoked between forty and sixty cigarettes a day. Pains at the level of the first dorsal vertebra ; con- stant sensation of fatigue ; emaciated. Heart-beats very feeble ; patient coughs frequently. Nothing abnormal in the senses of sight, hearing, and smell. Taste alone somewhat impaired. Speech clear. Hardly any appetite. Hyp- nosis was only attained after two attempts by the method of fixation of the eyes or of the fingers.

The degree obtained was one of semi-lethargy. Patient cannot open his eyes ; although he asserts afterwards that he was not entirely

asleep. The suggestion given was, first, that he should dislike tobacco, and not smoke more than three cigarettes a day ; later, that he should detest tobacco. Suggestions perfectly carried out. Cure complete and final.

See also Dr. Hugenschmidt, Revue de P Hypnotisme, vol. ix. (1895), p. 217 ; and Wetterstrand, Ringier, Van Renterghem and Van Eeden, loc. cit.

530 A. There are many instances of the cure of morphinomania. I select the following (recorded by Dr. Marot in the Revue de VHypnotisme, February 1893) on account of the psychological interest of the patient's own remarks.

The patient was a woman of thirty-seven, mother of five children, and subject to morphinomania since the age of thirty-one.

Always of somewhat hysterical temperament, she had been since the age of twenty-six a hysteric of the most advanced type ; — violent attacks, anaesthesia of left side and of pharynx, diminution of visual field, etc.; then insistence on keeping her bed, and constant druggings with ether, chloroform, chloral, finally with injections of morphia every few hours. Exhaustion ; lividity ; cold sweat and hallucinations if the injection was deferred.

In 1889 Dr. Marot was asked by the patient to hypnotise her for sleepless- ness. He succeeded ; and next day it occurred to him to suggest to her in the trance to abstain altogether from morphia. The suggestion at once succeeded, and she refused an injection on the following day. There was great discomfort, as is usually the case,

from the sudden cessation ; but the patient, to her own extreme surprise, resisted all renewal of the practice.

Extracts from her private correspondence give an insight into her state of mind.

^^ Septeinher z\st, 1889.

"One idea dominates all others in my mind: the desire to know why I have no desire for morphia. I should be obliged indeed to any one who would tell me why ! I have always Hked to understand things, and it is a real source of suffering to me not to be able to get at this. It is a fixed idea, a real mono- mania. If any one speaks to me of morphia, I answer as if it were a thing which does not attract me ; if I suffer from the want of it, I never say to my- self, ' If only I had some ! ' No ; the idea never comes to me that I could easily get some. Why is this ? I believe that if any one wished to give me any I should resist. One night I dreamt that some one had made an injection, and the sensation was so strong that I woke up with a jump and sprang out of bed, feeling my arms and legs to see if there was a mark ; I thought that possibly I had had a fit of hysterics, and that a doctor had been called in and had injected me. You can't imagine how this fear distressed me till day came, when I could reassure myself. And all day I have been troubled and restless ; the very notion that such a thing could happen makes me tremble."

Now it is to be remarked here that there is practically no moral effort called for. The suggestion, whose efficacy puzzled the patient herself, operated, as she naively said, like an idee fixe. It was, in fact, an idiefixej but one implanted in her for a good purpose, not spontaneous and hurtful.

Wetterstrand, out of fourteen cases, records eleven cures of morphino- mania. In a paper in the Revue de VHyptwtisme, November 1890, he discusses the benefit of prolonged hypnosis — causing the patient to sleep

for a week or more at a time — which he tried in one case. See also Voisin, Revue de V Hypnotisme, December 1886, p. 163.

532 A. Phobies are complex emotional states in which a feeling of abject, torturing, unreflective fear predominates. The object of this unconquerable fear is some particular action, or some particular event ; thus, an officer will be able to cross the barrack-yard on horseback without discomfort, but not to cross it on foot without horrid pangs and reeling gait; a medical man, every time he sends away a patient with a prescrip- tion, will fall into an intense fright lest he should by mistake have pre- scribed poison.^ Each profession, every walk of life, has its special phobies ; and although several have received special names, as agora- phobia, claustrophobia, &c., there is an indefinitely large variety of them. Phobies sometimes appear in people who are afflicted with no other morbid symptoms. They constitute then a special disease in themselves. On the other hand, they constitute frequently but one out of many symptoms of a deeper nervous derangement, — neurasthenia. The latter class are called phobies neurastheniques by the French authors. The former have been called by Gelineau "^ phobies essentielles ; and Freud has given to the state which is specially favourable to their evolution, — a state entirely distinct, according to him, from neurasthenia, — the name of Angstneurose. Accord- ing to Hartenberg ® these phobies cannot be cured by suggestion, as their origin is to be found in organic derangements. However this may be, it is at least certain that the great majority of the phobies which have been cured by hypnotic suggestion are clearly phobies neurastheniques, and it is most probable that the removal of the phobia will arrest the development of the neurasthenia, and contribute largely to the restoration of neural stability.

For the use of the psycho-therapeutic method in the treatment of neurasthenia see Bernheim, Hypnotisme ; Suggestion ; Psycho-therapie (he expresses the opinion that inherited neurasthenia is very difficult to cure by suggestion, if not incurable) ; Bernheim, Revue de P Hypnotisme, 1892, pp. 23, 225 ; von Schrenck-Notzing, Die psychische Behandlung der Neuras- thenie ; Van Renterghem and Van Eeden, Psycho-therapie, p. 162 et seq. (according to these authors even inherited neurasthenia can be cured with time, tact, and patience) ; Wetterstrand, Der Hypnotismus und seine Anwendung in der praktischen Medicin ; Ringier, Erfolge des the?-apeu- tischen Hypnotismus in der Landpraxis.

In all the cases just referred to, the removal of phobies was incidental

^ Cf. Berillon, "Les Phobies Professionnelles," Revue de f Hypnotisme, August 1894, p. 33 ; " Phobies et Service Militaire," Revue de V Hypnotisme, February 1894, p. 241.

^ See observations on" Phobies Essentielles," in Gelineau's " Peurs Maladives ou Phobies;" also Revue de V Hypnotisme, August 1896, p. 51, and September 1898, p. 79.

3 See communications on " Nevroses d'Angoisse " to the International Congresses of Psychology and Neurology at Paris, 1900.

to the cure of the neurasthenia. In the following Appendices I quote some cases of the direct removal of phobies by hypnotic suggestion.

532 B. In the Revue de VHypnotisme, July 1899, p. 11, Dr. Vlavianos reports a case of agoraphobia cured by hypnotic suggestion.

Victor L., fifty-two years old. Bad hereditary conditions. His father was very irritable ; his mother also ; she besides had a tic and frequent headaches. Grandfather died at Bicetre asylum. L. is one of nine children, seven of whom died of convulsions. He has had two children, one of whom died of con- vulsions ; the other has kleptomania. From the age of twenty-one L. drank immoderately, after various accidents, paraplegia set in; this passed off at the end of six months. The first time he attempted to go out after his recovery he found he could not remain on his terrace nor look at the horizon without giddiness and terror. He could not cross an open space or a bridge. He was equally afraid of going in a tramcar or a carriage. His terror was much more intense in lonely than in busy streets. He was also afraid of remaining alone. At church the sound of the organ terrified him. In this case we see agoraphobia, musicophobia, &c. Strange to say, he had no fear of empty space in the country, but only in the town. Besides this, there were delusions of persecution and all sorts of eccentricities. Six stances of hyp- notic suggestion removed the agoraphobia, so that the patient could walk about the boulevards in comfort, even unaccompanied. The other phobies were successively removed. The cure was complete.

See also Vlavianos, Revue de VHypnotisme, April 1899, p. 299 ; Godorichze, Revue de T Hypnotisme, 1893, p. 53 ; Gelineau, " De I'H^mato- phobie," Revue de rHypnotisme, 1893, p. 39.

532 C. In the Revue de PHypiiotisme, June 1893, Dr. Mavroukakis reports a case of agoraphobia cured by hypnotic suggestion.

Jules J., sixty-four years old. No hereditary antecedents. Venereal excesses from the age of fourteen. Has always smoked immoderately- Contracted yellow fever in Brazil. No physical stigmata of degeneration ; fairly good intellect and memory ; frequent giddiness, probably due to the use of tobacco. At the age of ten he had morbid aversions for knives, scissors, &c. Later these fears waxed more intense ; he could not venture into the street unaccompanied. At the same time appeared impulsive obsessions.

Thus, while on a steamer, he suddenly felt an impulse to jump overboard and drown himself, which he was only just able to inhibit. In his own words : "he is afraid of extended space." He cannot cross a square, nor walk alone in the streets; he is afraid of fear, even in his dreams. He does not dare to go out alone, lest some accident should happen. He fears the unknown. And yet he is in other ways a very courageous man. He will rush through flames to save people from burning alive. He has in Brazil nursed many cases of yellow fever without giving a thought to his own danger. He is of an inquiring turn of mind, tries to dis- cover reasons for everything, but cannot find any for his morbid fears.

Suggestion in the waking and the hypnotic state brought about a marked improvement, which gave hopes of a complete cure. After thirteen hypnotic stances he was able to go out alone, cross the streets and the squares, travel on the top of an omnibus without any impulse to throw himself over the side.

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532 D. In a paper " On Imperative Ideas," published in Brain (Summer and Autumn, 1895), Dr. Bramwell gives a brief historical account and discussion of different varieties of phobies, &c., and a list of refer- ences to the most important papers on the subject. He describes the effect of hypnotic suggestion on many cases, including ten treated by him- self. In one of these the patient, an athletic and strong man, whose mother had died from cancer of the breast, contracted a dread of this disease w^hich developed into a firm conviction that his left breast was infected by it. He spent his days confined almost continually in one room, and would not pass into another without muffling himself up and putting on an overcoat. His health naturally suffered ; his muscles were gradually wasting from disuse. All his morbid ideas were removed by hypnotic suggestion. He was entirely cured in a month, and suffered no relapse.

Another man suffered acutely from the fixed idea that every one noticed and criticised him, and he would blush whenever looked at. This morbid self-consciousness, which tortured him, and made him cherish ideas of suicide, was finally removed by hypnotic suggestion.

One lady, who had been a sleep-walker in girlhood, had so persistent a dread of having attacks of somnambulism, that she could not go to sleep unless she were securely tied to the bedposts. No argument, how- ever much she might recognise its logical cogency, could avail to remove her baseless fears. She was first hypnotised for insomnia, and two months later a single suggestive treatment completely cured her morbid fears of sleep-walking.

The most remarkable case in this group, both from its clinical interest and its therapeutic importance, is undoubtedly that of Mr. G., aged twenty-eight.

His father was very nervous and passionate, and had suffered from " brain fever " and chorea. The patient is slight and undersized, and suffers from various neurasthenic symptoms. At the age of fourteen he had many religious doubts and fears, and believed he had committed the unpardonable sin. At the age of sixteen, while working in a cocoa manufactory, he began to fear that the red lead which was used in fastening certain hot pipes might get into the tins containing cocoa, and so poison people. This was the commencement of a folic du dotite and delire du toucher which have never since left him. Instead of going on with his work, he was irresistibly impelled to clean and re- clean the tins. The following is taken from the letter of a friend to whom he confided his troubles : " On October ist, 189T, he told me that he had attempted to commit suicide, as his life was so miserable [he had taken poison]. He had read of a case of poisoning through eating chocolate, and connected himself with it, though it was five years since he had helped to manufacture any. He now believed he might have been careless with the moulds, and thus have pro- duced a poisoned chocolate, which years afterwards had caused the child's death ! The grotesque absurdity of the story, as he related it to me,

would have made me laugh, had I not felt how terribly real it was to him. His vivid

imagination had pictured every incident of the tragedy ; the child buying the chocolate, running home full of happiness, then becoming ill, and gradually sickening in awful agony till released by death. The keenness of mind with which he sought to prove the reasonableness of his belief that he had poisoned the child was extraordinary. He wrote : ' Yesterday I was unscrewing some gas burners in a provision shop and got some white lead on my hands, and I have been thinking that it may have got amongst the food.' I found that brooding over this fancy had brought him to the verge of despair, and for weeks his life was a perpetual agony. He worried himself about his work of fixing advertise- ment plates to walls, and can never persuade himself that they are securely fastened. He fancies the nails are bad, or the mortar loose, and makes himself ill over it. I have pointed out to him that if a plate fell, it would almost inevit- ably slide down the wall. This has not prevented him from painting a most elaborate mental picture of the decapitation of an unfortunate youngster who happened to be playing marbles with his head against the wall. To enumerate all his troubles would take a small volume. I have a great pile of his letters before me now, and I suppose they constitute one of the most extraordinary analytical autobiographies it would be possible to find. In reading them I cannot help marvelling at the strange unshapely wonder of such an imagination. He makes every incident in his life the foundation stone of a castle of fancies, and of late years each castle has become a prison — a torture-chamber in which he has dissected his motives and his actions until he has ceased to believe in himself at all."

When I first saw this patient the folie du doute and delire du toucher were constant and most varied in their manifestations. If he

accidentally touched persons in the street, he began to fear that he might have in- jured them, and exaggerated the touch into a more or less violent push. If the person touched were a woman, he feared that she might have been pregnant, and that he might have injured the child. If he saw a piece of orange peel on the pavement, he kicked it into the road, but soon afterwards began to think this was a more dangerous place, as any one slipping on it might strike his head against the curb-stone, and so he was irresistibly impelled to return and put it in its former position. At one time he used to bind himself to perform certain acts, by vowing he would give God his money if he did not do them. Then sometimes he was uncertain if he had vowed or not. Owing to this he gave sums to religious objects which were quite disproportionate to his income. Apart from his peculiar fancies I found the patient perfectly rational and intelli- gent, and though his delire dti toucher hindered him greatly in his work, he generally managed to execute it, though on some occasions he was compelled to abandon the attempt. At this time I tried to hypnotise him on twenty-four occasions, but apparently without success, and he was then compelled to leave town. He returned on April 2nd, 1895, for a week's further treatment, and told me that since his former visit his morbid ideas had not been so frequent and marked, and were accompanied with less mental agony. His condition, how- ever, leaves much to be desired.

Dr. Branfiwell informs me that this patient has since recovered. 533 A. From Dr. J. Milne Bramwell's " What is Hypnotism?" Pro- ceedings S.P.R., vol. xii. p. 241.

Although Braid and Bernheim dififer on many points [with regard to the theory of hypnotism], they are in complete agreement as to the main factor in

the problem. According to both, the essential condition is one of mono-ideism. The mind of the subject is concentrated on a single idea. Only one function is active at any one time ; and intensely so, because all the attention is given to it. Other functions are inactive, other sensations unperceived, because the subject has no attention left to give to them. . . .

In reference to this, Gurney says, " the energy of attention is not a fixed quantity, bound to be always in operation in one direction or another ; nor does the human mind, any more truly than Nature, abhor a vacuum. . . . What do we gain, then, by employing a general term to describe such special effects ? When once the chandelier metaphor is abandoned — when once it is recognised that in a multitude of cases the quantity of attention turned on in one direction is in no way connected with the withdrawal from any other — the idea of a common psychic factor seems out of place and misleading." (See Proceedings S.P.R., vol. ii. pp. 276, 277.)

This theoretical objection is in accordance with observed facts. Doubtless certain hypnotic states exist in which all the attention, so far as it is called into action, is concentrated upon one idea. In order to prove, however, that direct- ing the attention upon a fresh point necessarily withdraws it entirely from another, it must be shown that the phenomenon which resulted from the first concentration inevitably ceased when the second one arose. A cutaneous analgesia of the arm might, with some show of reason, be said to result from attention directed to the muscles during suggested catalepsy, on the ground that no attention was left wherewith to attend to painful sensations. But, while the catalepsy still exists, how — on this theory — can one explain, for example, a cutaneous tactile hyperesthesia of the same limb, by means of which the subject can distinguish the points of the compass at half the normal distance? If the subject is unconscious of painful sensations because his attention is entirely concentrated on his muscular condition, this same lack of attention to the skin ought not only to have prevented abnormal distinctness of tactile impressions, but also to have inhibited the usual ones. The

experiment can be still further complicated, for, while still permitting the catalepsy to persist, the cutaneous tactile hyperaesthesia can be associated by suggestion with a cutane- ous analgesia over the same area. Now the subject's whole attention cannot be directed to maintaining a condition of muscular rigidity, if he has still enough of it left to suffice, not only for the increased perception of certain tactile sensa- tions, but also for the selection and inhibition of other painful ones. Further, the opposite of these phenomena can be simultaneously evoked on the other side of the body : the patient's muscles be paralysed by suggestion, his tactile sensibility abohshed, and his sensibility to pain increased. The attention is now directed to six different points, and could with equal ease be simultaneously directed to many others. A psychic blindness, for example, could be suggested on one side; a psychic deafness on the other; hyperaesthesia of the sense of smell and taste on one side, and diminished or abolished sensibility on the other, &c., &c. But this is not all, for while the attention is presumably turned in all these different directions, the subject may be engaged in the attempted solution of some intellectual problem. A still further complication is possible. Let us suppose that a fortnight before, in a previous hypnosis, a suggestion to record the time at the expiration of 20,213 minutes had been made ; this will be carried out, despite the existence of the various muscular and sensorial con- ditions already referred to, and the fact that at the moment of its fulfilment the patient is engaged in some other mental effort.

This picture of the hypnotic state is neither fanciful nor dependent solely on my own personal observation. The fact that numerous and varied hypnotic phenomena can be simultaneously evoked in the same subject has been re- peatedly observed and recorded by others, and, strange to say, even by those who attempt to explain hypnosis by the concentration of the attention upon a single point. It is

solely the importance of these facts with regard to this parti- cular theory which has hitherto been so largely overlooked.

Granting that hypnotic phenomena are the result of changes in the atten- tion, one is forced to conclude that these are the exact reverse of those stated by Bernheim"as explanatory of the hypnotic state. . . . The hypnotic condition differs from the normal, not because only one phenomenon can be manifested in it at once, but because it may present simultaneously many and more varied phenomena than can be evoked in the normal state at any one time. In one word, hypnosis is a state oi poly-ideism, not of mouo-ideism.

534 A. In some articles in the Revue Philosophique, published in i886 and 1887, Delboeuf described some experiments with two maid-servants of his own, whom he calls M. and J. Both were strong healthy peasant girl's who had frequently been hypnotised and were good somnambules (see also 551 B). The following experiment was made with J. After explaming what he proposed to do and obtaining her consent in the waking state, Delboeuf hypnotised her, extended her arms on a table, and suggested that the right arm should be insensible to pain. Each arm was then burnt with a red-hot bar of iron, 8 mm. in diameter, the extent and duration of its application being the same in both, but pain being felt in the left arm alone. The burns were bandaged and J. was sent to bed. During the night the pain in the left arm continued, and next morning there was a wound on it, 3 cm. in diameter, with an outer circle of inflamed blisters. On the right there was only a defined eschar, the exact size of the iron and without inflammation or redness. The day following the left arm was still more painful and inflamed ; analgesia was then successfully suggested, when the wound soon dried and the inflam- mation disappeared. Thus in the originally painless wound there was at first much less inflammation and a more rapid healing than in the painful one.

534 B. Delboeuf's experiment suggests that in many of the remark-able hypnotic cures recorded in the Zoist (as well as in modern cases) the removal of pain was probably an important element in the

cure ; see e.g. cures of inflammation {Zoist, vol. x. p. 347) ; of neuralgia and chronic rheumatism (vol. ix. pp. 74-79) ; of abdominal pains (vol. ix, p. 155) ; of tic douloureux (vol. viii. p. 185) j of severe headaches (vol. x. p. 369) ; of eczema impetiginodes (vol. x. p. 96).

The general subject of hypnotic analgesia is strikingly illustrated by Esdaile's well-known work in the Indian hospitals ; see his books, Mes- merism in hidia (London, 1846) ; The Introduction of Mesmerism with Sanction of Government into the Public Hospitals of India (2nd edit. London, 1856) ; Natural and Mesmeric Clainwyance (London, 1852);

and constant references to him in the Zoist. Braid also made extensive use of it.

After their period, the subject sank into oblivion, until the hypnotic revival of the last twenty years, but it is now too well recognised to need discussion. As an instance I may refer to Dr. Bramwell's demonstration in 1890 to the leading doctors and dentists of Leeds of the use of hypno- tism as an anaesthetic in extracting the stumps of sixteen teeth at one operation, and in the surgical dressing of a large, deep-seated abscess in the cheek. To some patients who had been often hypnotised, it was sufficient to send a command by letter that they should go to sleep at once and obey the dentist's order during an operation, which was conse- quently painless. (See British Medical Journal, April 5, 1890, p. 801.) Later, Dr. Bramwell showed a case in which Mr, H. Bendelack Hewetson had performed the surgical operation for correcting a squint under the anaesthesia of hypnotism only ; and Mr. Hewetson stated that he had found such anaesthesia complete in many other surgical operations on the eye. (See British Medical Journal, February 28, 189 1, pp. 460-468.)

Many instances of the use of hypnotism in the relief of pains arising from a variety of causes are given in van Renterghem and van Eeden's Psycho-therapie, pp. 262-280.

534 C. The following case reported by Delboeuf in the Revue de rHyp7iotisme, November 1891, p. 132, shows that suggestion in the normal waking state may be sufficient to suppress pain.

Mr. J., an old man of eighty, had been suffering from facial neuralgia for twenty years. He had had most of his teeth extracted, and besides half an inch of the superorbicular nerve removed. He applied in the last resort to Delboeuf. The Liege professor did not at first wish to hypnotise so old a man, who might have died suddenly in his chair in the absence of any doctor. Some days later, however, Delboeuf, accompanied by a medical friend, visits J. They find him all huddled up in his arm-chair, suffering intensely. J. had a plentiful beard and thick eyebrows. Merely to touch the hairs of his beard and eyebrows caused him intense suffering. J. tells of his martyrdom in detail. Suddenly Delboeuf, turning towards the doctor, says : " You see this man. Well ! all his sufferings are about to cease." Then looking steadily into J.'s eyes, Delboeuf lays violently hold of his beard and pulls it, crying : " You don't feel any more pain ; nor will you in future ! " J. felt no pain. Delboeuf pulls J.'s moustache and eyebrows, presses his fingers upon J.'s paralysed cheek. No sign of suffer- ing. Delboeuf requests the doctor to do the same, with the same result. The neuralgic pains never returned.

See also a paper by Mr. C. M. Barrows, entitled " Suggestion without Hypnotism : an account of experiments in preventing or suppressing pain" in the Proceedings S.P.R., vol. xii. p. 21. Fahnestock at an earlier date showed that pain may sometimes be entirely suppressed by self-suggestion.

534 D. Dr. Hamilton Osgood reports four cases of eczema cured by hypnotic suggestion {^Revue de PHypnotisme, 1895, p. 300), and it seems

probable that in the following extraordinary case of the cure of sycosis nienti, the cure was effected by essentially similar means. The sufferer was z. privat docent at the university of Moscow. During the nine months which his disease lasted he consulted the most eminent dermatologists of Germany, Austria, and Russia. They unanimously diagnosed sycosis. No treatment brought him any help. He at last consulted a " wise woman," who declared that his disease could be cured by prayer. He accompanied her to a church, where she prayed for three or four minutes ; the same process was repeated in the evening and on the two following days. Amelioration had set in almost instantly ; on the third day he was so well that he was able to be shaved.

For a discussion of the case from various points of view see Berillon, Revue de V Hypnotisnie, January 1896, p. 195 ; Delboeuf, Revue de VHypjio- tisme, February 1896, p. 225 ; Durand (de Gros), Revue de V Hypnotis7)ie, 1896, p. 37. It was also quoted in the British Medical Journal for November i6th, 1895.

634 E. The use of hypnotic analgesia in accouchenients was well known to the early mesmerists. A typical instance will be found in the Zoist, vol. X. p. 91. Fahnestock also practised it (see Statuvolism, p. 315). Among recent cases I may mention that of a girl of about fifteen, recorded by Dr. G. C. Kingsbury in the British Medical Journal, 1891, p. 460. Others have been recorded from time to time in the Revue de V Hypno- tisme, e.g. by Mesnet (August 1887) ; by Fanton (November 1890) ; by Delboeuf (April 1891), the patient being "J.," the subject referred to in 534 A, and this being her first confinement; by Dumontpallier (Decem- ber 1891) ; in this case the patient was awake and fully conscious during the last period of the confinement, but the pain was entirely averted by suggestion; by Voisin (June 1896). In the same Revue (June 1S92), Bourdon

reported a case in which by hypnotic suggestion he had arrested contractions which had begun and postponed the confinement for a week.

Joire and Bourdon have applied with success a method of waking suggestion which, they contend, can be used at a moment's notice, without specially training the subject. See Revue de r ffypnotisme, account by Joire (August 1898, pp. 39-59) ; by Bourdon (December 1899, pp. 176-181).

535 A. The following cases (quoted from the Journal S.P.R., vol. vi. p. 209, March 1S94) indicate that the pain suppressed by anaesthetics may under some circumstances be remembered afterwards.

(i) On November 3rd, 1893, a middle-aged woman was operated on for a bony tumour of the upper jaw. She was, of course, under an anassthetic. When she awoke, after completion of the operation, she said she had no recollection whatever of what had occurred. When I called on her, on November 7th, she said she had had severe neuralgia during the night in the situation of the opera- tion. During the continuance of this pain, and while half awake and half asleep, she thought she could follow each step of the operation of November 3rd.

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She described the cutting and slipping of the steel chisel, the blows of the mallet, and scraping back of the gum — in fact, it seemed to her that she under- went the whole operation again.

(2) A lady to whom I told the above said she once took " gas " for a tooth extraction. This was quite successful, for she "felt nothing." But on an occa- sion subsequent to this she had a return of toothache — some time in the night. She declared that she could then feel all the symptoms of becoming unconscious while inhaling the gas ; then came the digging of the forceps to get a grip on the tooth, the

wrench, and awful pain — every detail was " felt " now, although her waking consciousness had been quite unaware of any pain during the actual extraction.

(3) I have many times noted that people while anaesthetised, who do not feel pain in the ordinary sense, and who on coming to themselves declare that they did feel no pain during the operation, have struggled, groaned, spoken, or given some other evidence that some stratum of their consciousness was awake during the anaesthesia, and was being impressed by the pain of the operation.

The above appears to show that the subliminal consciousness does take note of what is going on, while the work-a-day self is oblivious to all external stimuli when under the influence of an anaesthetic; and that the memory of this sub^ liminal self may be brought to the surface by some appropriate stimulus, such as the neuralgia, which, we may note, occurred between sleeping and waking — that is, at a time when the subliminal is more active than the supraliminal stratum of our conscious personality. . . .

Note to Case I. — The patient did not see the operator's instruments at all, nor was she told after the operation how it was done, but merely that the tumour had been cut away entirely and successfully. No one was present at the operation except the patient, operator, and myself. The operation was de- scribed by the patient as accurately as a non-medical person was likely to do. It may be thought that she was enabled to describe the operation by her vivid imagination ; but under the circumstances I should regard this " vivid imagi- nation " as only another name for her subliminal memory.

With regard to Case II., as I was not present during the extraction of the teeth, I know none of the details.

In each of these two cases I was, of course, careful not to suggest to the patient the details of the operation — such as " Did you feel this or that."" I merely asked them twice over to tell me what they felt.

Both the patients were thoroughly under the influence of the anaesthetic — chloroform in the first case, and nitrous oxide gas in the second. C. Theodore Green,

M.R.C.S., L.R.C.P., London.

See also Laurent's Des Etats Seconds (p. 37), where the details of an operation under chloroform were recovered in a dream.

535 B. On the other hand, compare the following case recorded by Dr. J. Milne Bramwell in his " Personally observed Hypnotic Phenomena" {Proceedings S.P.R., vol. xii. p, 193).

Miss A. I had frequently hypnotised this patient and could influence by suggestion, not only the voluntary muscles, but also the special senses. On awakening she could always recall what had passed, despite suggestions to the contrary. At a later date I found I could make her analgesic by suggestion.

Touching the cornea, passing needles deeply into the flesh, and probing the nose and vocal chords were unaccompanied by pain or disagreeable sensation. On awaking, despite suggested amnesia, the patient could recall all the tactile sensations associated with these operations, but was unable, even in response to suggestion, to revive any memory of pain. . . .

This case may be taken as a typical one, for amongst the numerous opera- tions performed during hypnosis with which I have had to do, I have in no instance been able to revive any memory of pain.

538 A. Two observations of Dr. Li^beault's show how hypnosis, by improving the faculty of attention, may increase the acuteness of the

sense of hearing. (Summarised from Therapeutlque Suggestive, pp. 64 et seq.)

(i) A. Aubry, aged twenty-three, nearly deaf with both ears from birth, goes to school where j-z^;z-language is taught, becomes less able to hear, no longer needing to fix his attention so much on sounds. Hypnotised by Lie- beault, recovers at once his previous degree of hearing ; this lasted for four years, when the suggestion of attention became exhausted.

The most noteworthy point is that when Aubry was specially anxious to hear he threw himself into iifie espece d''etat passif, — a kind of self-hypnotisation in which his respiration became slower and his power of hearing was increased.

(2) C. Loue was a deaf-mute, aged fifty, deaf since a year old; very slight hearing of right ear. Hypnotised by Li^beault, he heard better, not only during the light sleep, but after awaking. Heard even with left ear, which had never heard before ; and was able for the first time to pronounce a few words taught to him. Loue found that he had the power of throwing himself almost instantaneously into a light sleep-waking state. This power once gained, it was observed that in his ordinary condition he was as deaf as ever. The fact was that whenever he really wished to hear he threw himself into this self-hypnotised state ; he stood motionless, with eyes fixed and pupils dilated, and loud panting breath. Finding this condition so helpful, he ceased to make the effort to hear in his normal state.

It should be added that his sight was weak; and that when he wanted to execute some delicate piece of work he hypnotised himself in the same way, with the result that he saw objects both more clearly and " larger than life," — macropsy. The same subject, as Lidbeault mentions in an earlier work, was able in this self-induced sleep-waking state to suggest to himself the bodily presence and contact of other persons with hallucinatory vividness. He cured himself almost instantly of staggering intoxication by a similar process.

Lou6 was perhaps born exceptionally capable of self-suggestion. But it looks as though his great stake in the matter had helped him ; — his seclusion from ordinary stimuli rendering it easier for him to evoke his subliminal powers.

On the. question of the bearing of attention on deafness, see Dussaud's " Mdthode d'education de l'ouie chez les sourds et du toucher chez les aveugles " (^Bulletin de r hisiitut Psychologique International, May 1901), consisting of an apparatus ingeniously contrived to produce various sounds, graduated in loudness, &c., to which the patients practise listening, and thus gradually learn to hear fainter and fainter sounds.

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538 B. I quote the following observations as to the improvement of muscular powers and of the senses during hypnosis from Dr. Bramwell's " Personally observed Hypnotic Phenomena " (^Proceedings S.P.R., vol. xii.

P- 177)-

Closure of the eyes is usually the first phenomenon observed in hypnosis, and as soon as this occurs other alterations in the voluntary muscles can usually be induced by suggestion. In reference to these I have nothing special to report. I, like others, have seen that voluntary muscular power can be in- creased or diminished to a remarkable extent.

Involuntary Muscles and Special Senses. — The action of the involuntary muscles and the special senses can be influenced in hypnosis. Of this I have seen many striking instances, but will confine myself almost entirely to one case, that of a woman aged forty, in which all the experiments were checked by independent observers.

Pulse. — In this subject the rapidity of the pulse could be quickly increased or diminished by simply suggesting that it should beat faster or slower. These changes, as recorded by the sphygmograph, showed corresponding alterations in tension.

Muscular Seftse. — Differences in weight as small as eight grains could be distinguished in the hypnotic state ; this the patient was quite unable to do in the normal condition.

Thermal Sensibility. — She was able to discriminate between very slight changes in temperature, such as she was unable to appreciate when awake.

Common Cutaneous Sensibility. — The common cutaneous sensibility was nearly double, i.e. the patient could distinguish the points of a compass, applied to different parts of the body, at about half the normal distance. She possessed no increased power when awake.

Heariftg. — The range of hearing could be doubled by suggestion.

Sight. — The variations in this patient's range of vision were recorded for me by Mr. Bendelack Hewetson, Ophthalmic Surgeon to the Leeds Infir- mary; and, as they appear to be of considerable interest, I will give them in detail. He first saw her in 1889, long before she had been hypnotised, and reported that she was hypermetropic; that this condition was over-corrected by ciliary spasms ; that she could only read the third line of Snellen's test types, and required a minus glass to enable her to read the bottom line. In hypermetropia, as many of my readers are doubtless aware, the axis of the eye is shorter than normal, and the rays of light, or a certain proportion of them, in passing through the lens, are focussed at a point behind the retina. In

this case, as the result of spasm of the muscles of accommodation, the position, and possibly the curvature of the lens was altered, i.e. it was pro- jected further forward and rendered more convex. In consequence of this, the hypermetropia, which was only slight, was not only neutralised, but over- corrected. Thus the patient was rendered virtually myopic ; the axis of the eye had become longer than normal, and the rays of light were focussed at a point in front of, instead of behind, the retina. At this time treatment by glasses failed to relieve the defect, as the patient, who suffered from other nervous affec- tions, was unable to wear them. She was first hypnotised in March 1892, when I observed that I could apparently alter the range of vision by suggestion. In the following July she was again examined by Mr. Hewetson, who found the

physical condition and range of vision identical with what it had been in 1889. Suggestions were then made in his presence, with the view of increasing the range of vision, whereupon the spasm disappeared, and the patient easily read the bottom line of Snellen's test types without a glass. After having shown that the spasm, with its accompanying defective vision, could be restored, I suggested its total disappearance. In June 1893 Mr. Hewetson again examined the patient, and reported that the range of vision was normal, and that there was no return of the spasm.

Cf. the improvement of vision during spontaneous somnambulism in the case of Dr. Dufay's patient, M"*" R. L., referred to in section 416.

Beaunis (Z<? Somnambulisme Provoqtie, pp. 102 et seq.') found in one of his subjects that the sense of hearing was more acute in hypnosis and could then be still further heightened by suggestion. Similarly the reaction-times for touch and hearing were shortened in hypnosis and rendered shorter still by suggestion.

538 C. In the Revue de VHypnotisme, January 1893, Dr. Cullerre records a case of suggestion by motor images. This singular case involves recovery of the use of sight and hearing by suggestion.

M""^ X., twenty-eight years old, a hystero-epileptic, suffered from a variety of fits or attacks, convulsive, delirious, and spontaneously somnambulic. Hypnotic somnambulism was easily induced, but quickly degenerated into a hysterical attack.

From the somnambulic accesses a kind of secondary state developed itself, lasting once, with a few minutes' interruption, for a month at a time. On returning to ordinary consciousness she had lost that month from memory.

Both in her primary and in her secondary condition she was from time to time troubled by a hallucinatory figure, which she called Timoleon, and which urged her to suicide. On recovering from these attacks M""= X. was in a pitiable state — blind, deaf, speechless, and unable to swallow.

The religieuae who attended her tried in many ways, to recall the patient's power of sensation, but in vain, until at last she bethought herself of the follow- ing plan. She held the patient's hand, and with that hand traced the words: "You will now go to sleep, and will awake in ten seconds, able to hear, see, and speak." After many repetitions of this process, the patient succeeded in grasping the meaning of the written words from the movement of her own hand. She then instantly went to sleep, and awoke in a few seconds able to speak, but not to see or to hear. Further efforts of the same kind gradually brought all the senses back.

538 D. The mystery of the organic effects of hypnotism lies bound up with the mystery of the Restitution of Function. Functions of the brain — motor, sensory, intellectual — which have been destroyed for a time by operations on animals or by disease in man, tend often to re-establish themselves, in part, at least, through the vicarious action of

other nervous centres which learn to perform tasks unknown to them before. (See James, Principles of Psychology, vol. i. p. 67.) Here we have the vis re- paratrix Natura carried to the highest point to which it will go in man.

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In my view, such substitutions of faculty are subliminally guided, and since hypnotic suggestion is an appeal to and a furtherance of subliminal faculty, it seems to me natural that it should bring about, not only such restitutions of function after mutilation, but also other educations and de- velopments of nervous centres, vifhose result may often involve recovery from some apparently hopeless organic malady.

539 A. In the Revue Philosophique for November 1886 M. Bergson, of Clermont-Ferrand, gives an account of a case of supposed thought- transference or clairvoyance vi^hich turned out to be much more probably explicable by hypnotic hyperacuity of vision. The following is a summary and discussion of the case which I contributed to Mind for January 1887.

MM. Bergson and Robinet found that a boy, who was supposed to be a clairvoyant, or a telepathic percipient, could read figures and words under the following conditions. One of the observers hypnotised the boy, stood with his back nearly against the light, opened a book at random, held it nearly vertically facing himself, at about four inches from his own eyes, but below him, and looked sometimes at the page and sometimes into the boy's eyes. The book had often to be slightly shifted, but ultimately the boy could generally read the number of the page. Asked where he saw it, he pointed to the back of the book, just opposite the number's true position. Asked where the binding of the book was, he put his hand underneath the book, and indicated the place where the binding would have been had the book faced him.

It occurred to M. Bergson — and he deserves full credit for being the first to insist on this precaution — that, small though the figures were, the boy might really be reading them as reflected on the cornea of the hypnotiser. Experi- ments with shghtly altered position showed that, in fact, the boy could not read the letters unless adjustment and illumination were carefully made as favourable as possible. The letters were 3 mm. in height — nothing is said of their thick- ness — and their corneal image would be about o. i mm. in height, as M. Bergson computes, under the conditions employed. This seems a very small image to see distinctly; but Mr. J. N. Langley and Mr. H. E. Wingfield, who have kindly tried some careful experiments to test this point, inform me that they can read on each other's corneae the corneal image of printed letters of about 10 mm. in height. We know from Binet and Fere's experiments, &c., how greatly the hypnotic state does sometimes increase acuity of vision; and we may, I think, conclude that the boy probably did read the letters on his hypnotiser's cornea.

What, then, are we to make of the boy's statement that he saw the words as though in a book facing him ? M. Bergson feels sure that this was the boy's real behef. There was no suspicion of charlatanism, and, in fact, the boy dis- liked the experiments, and now, as M. Bergson writes to me, refuses to renew them. M. Bergson supposes, and I think justly, that this was a case of simula- tion inconsciente J the hypnotised subject genuinely referring his sensations to the source to which \\\?, first hypnotiser (a believer in thought-transference) had suggested to him that they were due.

And, in fact, this unconscious simulation which leads the subject to refer his unusual sensations to the special cause which his hypnotiser, or some caprice of his own mind, suggests, is a not uncommon and a very interesting pheno- menon. It was observed, for instance, by EUiotson, who pointed out a good

many hypnotic peculiarities which his successors are now gradually rediscover- ing. It is a hypnotic exaggeration of a familiar phenomenon, namely, of the large infusion of erroneous inference which we most of us import into the account which we render to ourselves of our ordinary sensations.

A particularly curious case is briefly described in the. Journal of the Society for Psychical Research, June 1884. A man was brought to us who, when hypnotised, could often name cards held in front of him, although his eyes had been plastered up and bandaged in a most elaborate way. The man's friends took this for clairvoyance, and the man assented, being sure that he could not see the cards in the usual way. They " flashed upon him," as he said. Now, after a good deal of puzzling over the case, Mr. R. Hodgson found that he also could sometimes manage to see over similar bandages, through small chinks between the skin and the paper gummed over the eyes. But he, too, found that he saw fitfully, the power of vision seeming to come and go, — and he actually could not tell with which eye he was seeing, except by covering each eye in turn with his hand. The distorted position of the eyeball, and the minute and oddly-placed channels of vision, produced so much confusion that there seemed no reason to suppose that the hypnotised subject's belief that he was seeing " clairvoyantly " was other than genuine.

The case of M. Bergson's boy seems to have been a similar one. And his idea that he was reading from the book seems to have been a sort of com- promise between the feeling that he was reading somewhere and the hypno- tiser's suggestion that the words were being transferred supernormally from mind to mind.

Thus far, then, M. Bergson's narration and explanation seem credible enough, and his argument as against thought-transference in this boy's case seems well made out. But he proceeded to further

experiments which, as re- counted, seem incredible, and which may lead some readers to distrust the accuracy of the whole series.

To explain the difficulty I must first point out that the word hyperaesthesia is loosely used for three different classes of phenomena. It is used (i) for an exaggeration of the familiar action of specialised organs, as when the eye is sensible to very small amounts of light. It is used (2) for alleged perceptions, which would imply a specialisation of what I may term our tindifferentiated fund of nervous sensibility in novel directions. Sensibility to the action of magnets, of metals in contact, of medicaments at a distance, may or may not exist, but should scarcely be called by the same name as (say) the eye's extra sensitiveness to light. And again, the word is used (3) for cases where our non-specialised organs are credited with performing functions which, so far as we can see, demand a definite sense-specialisation, or our specialised organs are credited with functions which, on measurable anatomical grounds, appear to overpass the limits of their specialisation. This last class of cases must be received with extreme caution.

Well, M. Bergson says that he showed the boy a microscopic photograph of twelve men, its longest diameter 2 mm., and that the boy saw and imitated the attitude of each man. Also that he showed the boy a microscopic preparation, involving cells not greater than .06 mm. in diameter, and that the boy saw and drew these cells.

Now I might, in the first place, object that thought-transference was not formally excluded, since M. Bergson himself knew the pliotograph and the look of the cells. I do not press this, for the other experiments seem to me to nega-

tive thought-transference in this case. I merely point out that if we wish to prove that a subject does not receive an image from our

minds, we should pre- sent to him an object with which we are ourselves unacquainted.

But the real difficulty is as regards the minimum visibile. It is usually (though not universally) supposed that in order to produce a definite image more than one retinal rod or cone must be stimulated ; and that consequently no object can be separately discernible which does not subtend (say) an angle of 60 seconds, or whose retinal image is less than (say) .004 mm. in diameter. Floating particles, none of them exceeding .0029 mm. in diameter, have, I be- lieve, been seen as a cloud in a ray of electric light sent through a tube of filtered air, but have never been seen separately by the naked eye.

Now, the 7-etinal image of an object itself only .06 mm. in diameter, and placed within the range of distinct vision, will be much less than .004 mm. in diameter. To bring it up to this minimum the retinal image must be -^-^ of the size of the object itself ; and this implies a nearness to the eye involving mere darkness and blur. The microscopic slide was presumably transparent ; but nothing was said as to the transparency of the photograph, and yet the points distinctly visible on the photograph must have been even S7naller than the cells on the slide.

A letter with which M. Bergson has favoured me has done much to remove these difficulties. It seems that the photograph was transparent, and that the boy held it close to his eye. Moreover, after seeing the photograph the boy could not read ordinary print. " C'est trop grand," he said ; and it was some time before the eye (which M. Bergson believes to have been always myopic) resumed its normal state. It seems, then, conceivable that hypnotic suggestion had induced (by spasm of the ciliary muscle ?) some change in the shape of the crystalline lens, which made the eye a microscope for the time being. Mr. George Wherry has kindly communicated to me two somewhat analogous cases, where ciliary spasm (itself induced by microscopic or telescopic work) led to uniocular diplopia, in one case even triplopia. In these cases irregular ciliary spasm apparently

turned the lens into a kind of multiplying glass: — is it possible that M. Bergson induced a regular ciliary spasm, which turned the lens into a magnifier f

640 A. The probable course of evolution of early sense-organs is thus described by Prince Kropotkin in an article on " Recent Science " in the Nineteenth Century for August 1896 : —

In order to trace the progressive specialisation of senses in the animal series, ... we only need to admit that the appearance of the more specialised senses of touch, hearing, taste, smell, and vision is preceded by the existence of the less specialised mechanical, chemical, temperature, and light senses; but this is what may have been presumed in advance under the theory of evolution. Another admission, advocated by Nagel,^ namely, the existence of mixed or rather undefined sense-organs — which appears as a mere development of the same idea — would further simplify the comprehension of the facts. At the lowest end of the scale we have what Nagel describes (perhaps not quite exactly) as "the universal organ of senses," which means that the whole proto- plasm of the animal's body (or, perhaps, some components of it) acts as an

1 W. Nagel, Bibliotheca Zoologica, xviii. Also his earlier more general work, Die niederen Sinne der Insekien, Tubingen, 1892.

organ for receiving excitations from various stimuli. And at the other end of the scale there are specialised organs, so specialised that each of them is capable of transmitting one sort of sensations only. Between the two Nagel proposes to place intermediate mixed organs {Wechselsitinesorgane), which, in their normal state, aid the animal in perceiving two or three different sensa- tions, such as taste and smell, or touch, hearing, and taste. Having no such mixed organs, we evidently have a difficulty in understanding the corre- sponding

sensations, and we may ask ourselves whether the animal possessed of one organ for touch and taste, or for taste and smell, receives from it two different sensations, or has one sensation only, which is neither of the two, but lies between them. We may not be able to answer this question, but we fully understand that the world of sensations should grow in complexity, precision, and variety, as the sense-organs become more and more definite.

541 A. The principal inorganic objects alleged to have elicited novel sensations are running water, metals, crystals, and magnets ; — including under this last heading the magnetism of the earth, as claimed to be felt differently by sleepers according as they lie in the north-south or in the east-west positions.

The faculty of finding running water has the interest of being the first subliminal faculty which has been so habitually utilised for public ends as to form for its possessors a recognised and lucrative occupation. From Professor Barrett's monograph " On the So-called Divining Rod " (see next Appendix), and the " dowsers " who have so often discovered water where geologists and engineers have failed, it seems clear that this power of dis- covery is genuine, and is not dependent on the dowser's conscious know- ledge or observation. It forms a subliminal uprush ; but whether it is akin to gejtius, as being a subconscious manipulation of facts accessible through normal sensory channels, or to hetercesthesia (as resting on a specific sensibility to the proximity of running water), is a question which will be variously decided in each special case. The dowser, I should add, is not hypnotised before he finds the water. But (as Professor Barrett has shown) he is often thrown, presumably by self-suggestion, into a state much resembling light hypnotic trance. The perceptivity (we may say) of central organs, in an unfamiliar direction, is stimulated by con-centrated attention, involving a certain disturbance or abeyance of perceptivity in other directions.

541 B. An exhaustive and impartial survey of the existing evidence for the faculty of " dowsing " is given in Professor W. F. Barrett's two

articles " On the So-called Divining Rod " in the Proceedings S.P.R., vol. xiii. pp. 2-282, and vol. xv. pp. 130-383. From the latter I quote the general conclusions at which Professor Barrett has arrived (p. 313).

(i) For some centuries past certain individuals locally known as dowsers have declared that they can discover the presence of underground water, mineral lodes, coal, building stone, or other buried objects which may be sought for by the apparently spontaneous motion of the so-called divining rod; when their pretensions have been tested, the result, though by no means

uniformly in their favour, has been so remarkable that chance coincidence appears a wholly inadequate explanation.

(2) Any explanation based upon trickery or unconscious hints from by-standers, or the detection of faint surface indications of the concealed object, or other known cause, is insufficient to cover all the facts.

(3) The 7nove7?tent of the rod or forked twig is only a special case of motor automatism exhibited by a large number of individuals, and arises from a sub- conscious and involuntary " suggestion " impressed on the mind of the dowser.

(4) Accompanying the involuntary and usually unconscious muscular con- traction which causes the motion of the forked twig or rod, many dowsers experience a peculiar malaise and some a violent convulsive spasm. This is a psycho-physiological effect, akin to emotion. Moreover, the state of mono- ideism of the dowser creates a condition of partial catalepsy when some suggestion causes the idea to culminate.

(5) This subconscious suggestion may arise from a variety of causes ; some- times it is merely an auto-suggestion, at others it is unconsciously derived through the senses from the environment, but in a certain number of those who exhibit motor automatism the suggestion appears to be due to some kind of transcendental perceptive power.

(6) Such persons appear only able to exercise this transcendental faculty when their normal self-consciousness is more or less in abeyance, or when it is completely submerged, as in profound hypnosis.

(7) This subconscious perceptive power, commonly called " clairvoyance," may provisionally be taken as the explanation of those successes of the dowser which are inexplicable on any grounds at present known to science.

The malaise mentioned above as a frequent accompaniment of the exercise of their art by dowsers is thus described in an earlier part of the same paper (p. 299).

Nearly all dowsers assert that when the rod moves in their hands, or when they believe that underground water is beneath them, they experience a peculiar sensation, which some describe as felt in the limbs like the tingling of an electric shock, others as a shivering or trembling, and others as an unplea- sant sensation in the epigastric region. With all there is more or less of a convulsive spasm, sometimes of a violent character. This fnalaise is very marked in some cases, but not experienced in others. That these physiological disturbances have a purely psychological origin is obvious — (i) from the fact that they are not experienced when the dowser is off duty, that is, when he has no suspicion that he is in the neighbourhood of underground water, and (2) that like effects are not produced by the much greater masses of visible water in rivers, lakes, or the sea. The interesting point is that these psycho-physio- logical phenomena have a real existence; they exist among dowsers in all countries, and can

be traced back, as historical investigation shows, for upwards of two centuries. In the preceding Report I devoted an Appendix to this subject. . . . IProceediftgs S. P. K., vol. xiii. -pp. 2^2 el seg. 2

The writer proceeds to give further cases — ancient and modern — of the malaise associated with dowsing, and shows its analogy with the physiological disturbances, arising from psychological causes, that some- times accompany other phases of automatism.

541 C. I next take the case of metallsesthesia, — that alleged reaction to special inetals which has often been asserted both in hypnotic and in hysterical cases. As a definite instance I will take the statement made by certain physicians attending Louis Vive (see 233 A) that while they supported him during a hysterical attack a gold ring on the finger of one of them touched him for some time and left a red mark, as of a burn, of whose origin the patient knew nothing. It is further alleged — and this is a quite separate point, although often confused with the first — that gold is distinguished by some subjects under conditions where no degree of sensitiveness to weight or temperature could have shown them that gold was near.

Now as to the first point, e.g. the Louis Viv6 incident, I can readily believe that the touch of gold, unknown to the subject's supraliminal con- sciousness, may produce a redness, subsequent pain, &c. All that is needed for this is a capricious self-suggestion, like any other hysterical idea. This self-suggestion might remain completely unknown to the waking self, which might be puzzled as to the cause of the redness and pain. And observe that such a result might even deser\'e the name of heteraesthesia. There might be a whole complex range of specific reactions to substances chemically inert paralleling our reactions to drugs which chemically affect our tissues.

The second claim, however, involves much more than this. If gold is recognised through a covering, for instance, or heated to the same point as other metals, so that no sensation of weight or temperature can help observation, this might possibly be by virtue of some sensibility more resembling the attraction of low organisms to specific substances whose chemical action on them we cannot determine, or to particular rays in the spectrum. I am not convinced that this has yet been proved ; but I should not regard it as a priori impossible. I think it probable that our central sensorium may have the capacity of discriminating many sensations which it does not habitually discriminate, and that dermal end- organs may transmit messages which are not habitually interpreted in all their fulness. It is with central rather than with peripheral capacities that such a problem is ultimately concerned.

541 D. Considering in the next place the alleged sensibility of cer- tain persons to crystals and magnets, — known to be absolutely inert in relation to ordinary men, — we should note the alleged connection between the perception of magnets and that of running water. And here we may note in passing a point which in these inquiries should be often re- membered. I mean the great irregularity with which sensibilities are dis- tributed in the organic world ; — even sensibility to a stimulus so potent and universal as light itself. The mere fact that sensibility to magnets has not yet been observed is no strong presumption against its being observed before long. The central organs of perception, as yet un- exhausted in their manifestation by the external organs, may, for aught we can say, possess this potential sensibility, to be developed in process of time.

541 E] T O C H A P T E R V 483

Some experiments intended to test the reality of the " magnetic sense," and especially of the so-called "magnetic light" — luminous appearances described by Baron Reichenbach as being seen by his

sensi- tives in the neighbourhood of magnets — were carried out by a Committee of the S.P.R. in 1883. After careful and repeated trials with forty-five "subjects" of both sexes and of ages between sixteen and sixty, only three of these professed to see luminous appearances. They were entirely ignorant of Reichenbach's works, and no information was given to them beforehand of the nature of the experiment. The sensations they described were remarkably concordant. The light, they said, took the form of two rounded or blunted cones, apices downwards, one of each being directly over and upon a pole of the magnet. The chief instrument used was an electro-magnet, and the light appeared and disappeared with the making and breaking of the current, unknown to the subject. Two of the subjects and a member of the Committee also experienced peculiar sensations in the face and head when the head was placed in the strongest part of the magnetic field, by which they were able to distinguish accurately whether the magnet was excited or not.

The value of these experiments as evidence of a magnetic sense of course depends primarily on whether the subjects had any means, direct or indirect, of knowing when the current was made or broken. The pre- cautions taken to avoid this and the other conditions of the experiments are described in detail in the report of them in the Proceedings S.P.R. , vol. i. pp. 230-237. See also a further note by the Chairman of the Committee, Professor W. F. Barrett, vol. ii. pp. 56-60.

541 E. And next as to the hetersesthesise alleged to be evoked by dead organic substances, or by Hving organisms. We may begin by ob- serving that some of our senses, at any rate, form the subjective expression of certain chemical reactions. But many kinds of chemical reactions go on in us besides those which, for example, form the basis of our sense of taste. And some persons are much more affected than others by certain special reactions, which from a purely chemical point of view may or may not be precisely the same for all. Some persons have a specific sensi- bility to certain foods, or to certain drugs ; — the presence of which their stomach detects, and

to which it responds with extraordinary delicacy. Now, if it were an important object to discover the presence of a certain drug, such a sensibility would be regarded as a precious gift, and the dis- covery might be quite as valuable when made by the stomach as it would have been if made by the nose. These are nascent hetersesthesise, which, however, are not fostered either by natural selection or by human care.

Of similar type are the specific sensibilities to the presence of certain plants or animals, — familiar in certain cases of " rose-asthma," " horse- asthma," and discomfort felt if a cat is in the room. These feelings have many causes. At one end there is ordinary mechanical irritation by solid

particles. At the other end of the scale there is, of course, mere self-suggestion. But between the two there seems to be a kind of sensibility which is not purely self-suggestive, and not exactly olfactory, but resembles rather the instincts by which insects or other animals discern each other's neighbourhood.

There seems indeed no reason why the sense still vaguely known as smell should not be divisible into as many specific sensibilities as the sense which till lately was vaguely known as touch. On the one hand, sensibility to effluvia — even assuming all smell to depend on effluvia — is not confined to the nose, and may surely take varied forms as various tracts of mucous membrane are affected. And, on the other hand, the animal kingdom shows us in abundant instances a sense of smell already developed to a point which surpasses the sense of hearing and rivals the sense of sight.

Now, the very fact that the bloodhound can distinguish as he can a given person's traces from all the world beside is enough, I think, to point to the probability that the hypnotised subject, — already

hypersesthetic and perhaps hetersesthetic, — may distinguish between one human being and another in a manner, and with an acuteness, to us unknown. A natural direction for heterassthesiae to take would seem to be a revival of primitive powers, till now developed more fully in other animal races than in man.

Returning, then, from this new point of view to the problem of the influence of mesmeric passes, we see that there are now two different lines of observation which point to the probability of their possessing some specific potency. From the supernormal or spiritual side I urge that since telepathy from a distance is a ve7-a causa of hypnosis (see 568), mesmeric passes near at hand may possess some similar hypnogenous value. And from the normal or material side I urge that among the delicate dis- criminative powers with which hypnotism is found to endow the sensitive subject, it is not unlikely that we shall find some specific sensibility to human proximity per se, and perhaps to the proximity of certain human beings, as distinguished from the rest.

It is perhaps through some such power of discrimination that effects are produced on sensitive subjects by " mesmerised objects," — assuming, of course, that sufficient care has been taken to avoid their discovering by ordinary means that the objects have been specially manipulated in any way. See some experiments recorded in the Proceedings S.P.R., vol. i. pp. 260-262, and a description of Esdaile's experiments with mesmerised water in vol. iii. p. 409 ; also cases in the Zoisl, e.g. vol. v. p. 129, and vol. X. p. 99.

541 F. And now I pass on to a ihird concurrent line of inference, derived from a set of experiments which seem in a sense to stand midway between the two classes just mentioned, — the telepathic, namely, and the heteraesthetic. I speak of medical clairvoyance, or the power of diag- nosing the present or past state of a living organism either from actual

contact or even in the absence of the invalid, and from contact with some object which he has himself touched. If impressions of this type are actually conveyed from one organism to another, it can hardly be the case that mesmeric passes are altogether inert. If there is a diffused influence which reveals the state of a distant person by means of an object which he has touched, this specific influence is likely to be felt when he is in close proximity and is fixing his attention on its communication. And the apparent effects of mesmeric passes suggest the possible existence of a so-called " aura," or influence environing each human being, whose limits it is not easy to define.^

The early mesmerists, e.g. Puysegur, Petetin, Despine, and Teste, all had the utmost faith in the faculty of their subjects to see their own disease and prescribe the right remedy. The same attitude of mind can be traced all through the Zoist. Fahnestock was perhaps the first to point out the ambiguity of this alleged introvision. "It is well known to me," he says, " that when a resolution is taken, a belief cherished, or a deter- mination formed by persons while in the somnambulic state, that, when they awake, although they may know nothing about it or relative to it, they always do what has been so resolved or determined upon at the time appointed or specified " {^Statuiwlism, p. 203), and he quotes experiments to prove his point. With the knowledge we now possess of the extraordi- nary power of self-suggestion in producing all kinds of bodily symptoms, it is obvious that these cases cannot be adduced as evidence of anything more. A typical instance of one of these early observations is to be found in the Zoist, vol. x. p. 347. See also Puysegur, Recherches sur r Homme dans le Somnambulisme (Paris, 181 1), pp. 140 et seq. and pp. 214 et seq. ; Petetin, Electricite Animate (Paris, 1808) ; Despine, Observations de Medecine Pratique (1838) — " Estelle nous a indiqu^ tons les soirs, dans sa crise, ce qu'il y avait a faire pour le lendemain, tant pour le regime alimentaire que pour les moyens medicamentaires " (p. 38).

In addition to the belief that a mesmerised patient was his own best doctor, the mesmerists also held that somnambules were able clairvoyantly to obtain knowledge of the state of diseased organs in other persons. This clairvoyant diagnosis might be performed under a variety of condi- tions, none of which were really essential. There were somnambules who required contact with the patient ; there were others who required mere proximity ; others must handle some object which belonged to the sufferer. Finally, others could " travel," and diagnose the disease of an absent person who was merely named or merely described.

Puysegur's subject, Agnes Burguet, is alleged by him to have been uni- formly successful in prognosis as well as in diagnosis. He emphasises the necessity of the patient's faith in the clairvoyante, and it appears that the prophecies were announced by her to the patient, so that there is no difficulty in attributing their fulfilment, or the success of the remedies she 1 See, however, my discussion of this subject above, in sections 669 and 570.

prescribed, to suggestion. A number of instances are given in the works of Puysegur and Petetin mentioned above ; also in Bertrand's Du Magne- tisme en France (Paris, 1826). See the Revue de rHypnoHsme,'i>t^X.&mbQX 1888, p. 81, for references to other sources.

A good case of what may have been clairvoyant diagnosis, in which many of the details mentioned were verified by a post-mortem examina- tion, is given in the Zoist, vol. x. p. 307.

541 G. In an article by Professor Charles Richet, entitled " Rela- tion de diverses Experiences sur la Transmission Mentale, la Lucidit(^, «S:c.," in proceedings S.P.R., vol. v. pp. 18-168, one section is devoted to the subject of clairvoyance of maladies. Professor Richet

remarks that there are many mediums who habitually give medical consultations. Their usual custom is to go rapidly over the various organs which may be affected, and when they come to the one which actually is affected, the sitter is delighted, and believes in their success. The medium then arrives quickly at the general diagnosis of the case, and describes the illness according to a sort of scheme which is easily made with the help of medical books and the experience gained by practice. The clairvoyants with whom Professor Richet experimented were three subjects of his own, whom he calls Alice, Helena, and Eugenie. Alice had never prac- tised medical consultations, and had never been hypnotised by any one but Professor Richet. Helena had had a little previous experience of the kind, while Eugenie kept a cabinet de consultations, and was much accustomed to patients.

Fifty-three experiments were made, which are recorded in full, and a fair degree of success was attained. This can only be judged of from a study of the complete record, which I have not space here to quote ; Professor Richet's general discussion {loc. cit, pp. 1 31-13 2) is also impor- tant as bearing on the proper interpretation of the phenomena.

541 H. The following case was sent to me by Professor Richet, and was first printed in the Journal ?).V.^., vol. iv. p- 91. The sensitive em- ployed was one of the three mentioned in 541 G.

Paris, le 8 Mars, 1889.

J'ai un trfes beau cas de luciditd, que je vais vous raconter avec detail.

Vous ne savez peut-etre pas que men beau-p^re, Mr. F. A., a 6t6 malade assez gravement k partir du mois d'aofit, 1887. (C'est lui dont j'ai eu l'occasion de parler dans les Proceedings S.P.R., vol. v. p. 126, Exp. XL.) II a t^t^ de plus en plus malade jusqu'au mois de Janvier, 1888. A ce moment (Janvier et f^vrier, 1888) j'interroge h. plusieurs reprises Alice [a person whom Mr. Richet hypno- tised] sur

la sante de Mr. F. A. J'avoue que je croyais Mr. F. A. absolument perdu, et un jour entre autres en fdvrier, 18SS, j'ai interrog^ Alice; elle m'a dit, " Ne vous inqui^tez pas." Pour ma part je croyais que Mr. A. ne vivrait plus que huit jours.

De fait, contrairement ^ ce que je pensais et ce que pensaient tous les m^decins, il a k peu pr^s gudri. [Certain symptoms, however, described by Mr. Richet, remained, which necessitated the constant attention of a surgical nurse.]

541J] TO CHAPTER V 487

Quoiqu'il soit agd (76 ans), qu'il s'amaigrisse beaucoup, et que ses forces ne s'amdliorent pas, k partir du mois de f^vrier, 1888 (vers le 9 f^vrier environ) il a 6t6 sans empirer. ...

A diverses reprises (peut-etre trois ou quatre fois) j'ai demand^ k Alice de me parler de lui. EUe m'a dit, " Ne vous inqui^tez pas ; je vous en parlerai."

II y a deux jours, le jeudi, 7 mars, k une heure de l'apr&s-midi, dfes que j'ai endormi Alice, elle me dit (ce sont ses paroles textuelles que je copie d'apr&s la stdnographie que j'ai prise): "J'avais hate de vous voir; je voulais vous voir hier pour vous parler de M. A. Ou il est plus souffrant ou il va avoir une crise ; de la fi^vre, de l'altdration, de la fatigue. Quel mauvais moment ! Le mal s'aggrave ; il est tr^s abattu. II ne faut rien attendre pour cette crise-lk." (Cela signifie que la crise ne se terminera pas par la mort.) " II ne pourra pas bouger ni faire un mouvement. La douleur est surtout dans les reins, k gauche, et tr^s forte. Ce ne sera pas la derniere crise. II la supportera encore. Elle aura lieu avant peu, dans deux ou trois jours. Elle sera plus forte que toutes celles qu'il a eu depuis un an. Le moment approche. II souffrira moins k la fin. II mourra au moment ou vous ne vous y attendrez pas ; ce n'est pas dans une crise qu'il mourra. II ne pourra pas prendre

d'aliments, on lui mouille les levres. ... II avait peur de mourir; maintenant c'est bien change, et il est plus indifferent."^

Voilk ce que m'a dit Alice k une heure le jeudi. Ce meme jeudi soir, en rentrant chez moi, je trouve ma femme fort inquiete, et elle me raconte que dans la nuit du mercredi au jeudi, vers une heure du matin — [here Mr. Richet relates in detail how for the first time for thirteen months the attendant had been unable to assist Mr. A., who had been in great agony for three hours, until at length a surgeon was sent for, with whose aid the sufferings of the patient were instantly relieved.] II est Evident, et meme absolument sur, qu'Alice n'a pu savoir cela; moi-meme je l'ignorais absolument k une heure. . . .

II faut noter comme essentiel que depuis un an et un mois jamais Mr. A. n'a eu une crise aussi forte et avec autant d'an goisseque dans la nuit de mercredi k jeudi. [Signed] Ch. Richet.

541 J. It will be found as we proceed that in each direction in turn suggestive dynamogeny leads up to some definite form of supernormal faculty. Thus, to begin with, these hetersesthesise, or new sensibilities to living beings, with which we are for the moment concerned, glide in- sensibly into "community of sensation" and "medical clairvoyance." The perception, that is to say, of some organic influence from a person in proximity passes on into perception of the sensations which that person is experiencing, and then of the state of his body which gives rise to those sensations. In saying, however, that the narrower and nearer faculties "pass on " into the wider and more remote, I am by no means asserting that there is a real continuity of operation, — as though the same agencies were acting with less or greater power. On the other hand, I believe that each of these apparently gradual series involves a fundamental transition from organic to spiritual faculties ; — from powers developed by natural

^ Ces details sur les aliments, la secheresse des levres, et l'indiff erence progressive a la mort, sont absolument vrais.

selection on earth, and exercised through the material organism, to powers derived from the metetherial world, and exercised in spite of, rather than by aid of, the material organism. There must, indeed, on such a hypo- thesis exist somewhere a unity more fundamental even than that division ; since the terrene faculties must needs be derived and narrowed from the cosmical faculties, and the laws of matter must form an incidental case of the more universal laws of spirit. The time, however, has certainly not yet come at which we can attempt any real fusion of that narrower or material scheme of laws — of which we know something already — with that wider or spiritual scheme, whose existence we merely infer from certain residual phenomena which the laws of matter as known to us will not explain.

And therefore in this serial enumeration of the effects of hypnotic suggestion I will not for the moment press these heteraesthesise further, so as to try to lead them on into clairvoyance, but will rather leave the various supernormal powers into which hypnotism introduces us to be dealt with together at a more advanced point in the discussion.

541 K. Medicamentous substances have also been claimed by many different hypnotists as exerting from a little distance, or when in sealed tubes, specific influences on patients. The phenomenon is of the same nature as the alleged specific influences of metals, — all being very possibly explicable as the mere freak of self-suggestion. This explanation was offered long ago by Braid, and I quote the following account of the experiments with which he supported it from an article by Dr. Bramwell, entitled "James Braid; his Work and Writings," Proceedings S.P.R., vol. xii. p. 127 et seq.

In Braid's time the mesmerists held that magnets, certain metals, crystals, &c., possessed a peculiar power and, with sensitive

subjects, were capable of producing attraction and other remarkable phenomena. Some experienced an unpleasant sensation like an aura, others got headache, or attacks of fainting or catalepsy, with spasms so violent that they apparently endangered life. Fre- quently there was hypersesthesia of the special senses. Many also fancied they saw fiery bundles of light stream from the poles of the magnet. All this was said to happen even when the subjects did not see the magnets and did not know what was being done. Braid performed many experiments in order to test these statements, with the following results : the phenomena appeared when the patients had preconceived ideas on the subject, or when these were excited by leading quesdons, but were invariably absent when they were ignorant of what was being done. Pretended magnets also produced the phenomena when the patients knew what was expected to occur. Reichen- bach recorded an instance where, by the mere exposure of a sensitive plate in a box with a magnet, an impression had been made, as if it had been exposed to the full influence of the light. Braid repeated the experiment, and also had similar ones performed for him by an expert photographer, and, when all sources of fallacy were guarded against, the results were invariably negative. According to Braid, the mind of the patient alone was sufficient to produce the effects attributed to magnetic or odyllic force, and suggested ideas were capable of exciting a great variety of physical sensations and mental conditions.

541 K] TO CHAPTER V 489

[Here follows an account of an experiment of Braid's to show that suggestion was the true explanation of the supposed mesmeric powers of magnets and certain metals. A physician having demonstrated to him the effects produced by a magnet on a mesmerised patient, Braid in turn showed that he could produce effects of just the same kind on her by means of a key and ring, — all that was necessary being to mention in her presence that certain

specified effects would follow from her holding or touching it in specified ways.]

In 1843 Braid referred to Elliotson's belief in the powers of certain metals, and to Wakley's experiments. The latter, operating with a non-mesmerising metal, made the patient believe he was using a mesmerising one, whereupon she fell asleep; and he concluded that all the subjects were impostors. Braid denied this, asserting that the active agent was simply the imagination, and that the metals were neither mesmeric nor non-mesmeric. In the same way he explained the action of the wooden tractors which Dr. Hayarth, in 1799, successfully substituted for the metal ones of Mr. Perkins. The latter consisted of two pieces of metal, one apparently of iron and the other of brass, about three inches long, blunt at one end and pointed at the other. They were invented by Dr. Elisha Perkins, of Norwich, Connecticut, who in 1796 took out a patent for them, and were applied by drawing them lightly over the part affected for about twenty minutes. This method of treatment, which was very fashionable at one time, was termed Perkinism, in honour of its inventor. . . .

The power of imagination and excited attention in producing a specific in- fluence in a healthy person, was beautifully illustrated, he said, in the following case : [Having read an account of certain medicines which could manifest their influence through glass, the patient simply holding the closed phial in his hand, he took a phial and filled it with coloured water. He then stated in the pres- ence of a lady, who was not hypnotised, that it would act as an emetic through the glass, and asked her to hold it in her hand, and try the effect. Almost at once she felt the appropriate sensations, and vomiting was apparently imminent when Braid stopped it by giving her a second phial, which he said would neutralise the effect of the first.]

These views of the specific action of different metals, &c., were revived by the Salpetri^re School and a few other hypnotists ; but tests by more careful observers have again practically proved the

results obtained to be due to suggestion. It is not enough merely to abstain from mention- ing to the hypnotised subject what substance is being used in the experi- ment ; it is necessary also to remember his extraordinary acuteness in picking up hints from the voice, gestures, or facial expression of all the persons present with him, — even when he appears to be in a totally uncon- scious condition. For this reason no experiment of this kind can be considered evidential if the experimenters themselves know what substance is being employed.

The Committee appointed by the Paris Academic de M^decine to test the experiments of Luys — one of the most notorious expo- nents of the doctrine of specific influences in the present day — found that when the substances were wrapped up so as to be indistinguish- able, and the experimenters did not know which they were using — con-

trary to Luys' own practice — no specific results followed. The Report of this Committee was presented by Dujardin-Beaumetz in 1888.

The following passage is from Dr. Bramwell's article just quoted {op. cit, p. 156).

Before Braid appreciated the mental influence in hypnosis, he was inclined to believe in phrenology, and the same cause seems to have led the Salpetriere School into error as to the action of magnets, metals, and medicines in sealed tubes. That all these owed their virtue to suggestion was clearly demonstrated by Braid ; yet, despite this fact, the metallo-therapeutics of Burq were revived by Charcot and his disciples, and Dr. Luys still plays with his india-rubber dolls, and Professor Benedikt with his magnets. An account, by Dr. F. Peterson and others, of Professor Benedikt's theory of the action of magnets, and of the experimental exposure of its fallacious nature,

read before the New York Academy of Medicine, closely resembles what was said and done by Braid on the same subject. According to Professor Benedikt, "certain forms of hysteria are better treated by the magnet than by electricity, hydropathy, or drugs. When a magnet is applied to the sensitive vertebrae without removal of the dress, the irritable patient soon becomes quiet and even quasi-paralysed, the muscles gradually relax, the respiration becomes sighing, consciousness slowly disappears ; the resistance to conduction in motor nerves could easily become absolute. The two poles have different effects, the magnet must be employed with caution, patients may be injured by it." These statements were tested in America ; magnets of enormous power were used, and experiments made on human subjects and lower animals. A young dog was subjected to magnetic influence for five hours ; but, instead of being paralj-sed from " increased resistance to conduction in motor nerves," on being liberated, it was more lively than before. The experimenters conclude " that the human organism is in no wise appreciably affected by the most powerful magnets known to modern science; that neither direct nor reversed magnetism exerts any perceptible influence upon the iron contained in the blood, upon the circulation, upon ciliary or protoplasmic movements, upon sensory or motor nerves, or upon the brain. The ordinary magnets used in medicine," they say, " have a purely suggestive or psychic effect, and would in all probability be quite as useful if made of wood."

542 A. We now come to the effects of hypnotic suggestion in produc- ing certain definite changes in the vaso-motor system, in glands and secre- tions, &c. I give a few examples in this and the two next Appendices. In the Reime de P Hypnotisme, September 189 1, p. 85, De Jong reports a complete cure achieved by suggestion, of a most desperate case of hsemorrhagy in a boy of nine. The symptoms first appeared when he was eighteen months old. One of his sisters had died of the same disease. The loss of blood, through the nose or through the mouth, occurred irregularly, at intervals sometimes of two months, sometimes of two weeks.

Grasset (in Revue de PHypnotisme, November 1S87, p. 141) reports some cases in which, by hypnotic suggestion, he arrested loss of blood through the mouth in hysterical patients.

543 A] TO CHAPTER V 491

542 B. Dr. Burot in the Revue de V Hypnotisme, January 1890, p. 197, reports the case of a patient whose arms were contracted by hysterical attacks, the contracture being accompanied by local asphyxia of the hands, which lasted for several weeks. Both hands were swollen and violet in color, and of a temperature far below the normal. The tempera- ture was raised day by day by hypnotic suggestion, which at length cured the asphyxia. At a later stage it recurred, but was found more amenable to treatment. It also appeared that the temperature could be lowered as well as raised by suggestion. The contracture always recurred when the asphyxia was brought back by suggestion.

Professor Beaunis and Dr. Krafft-Ebing have slowed the pulse by hypnotic suggestion,^ and these savants, as well as Professor Bernheim, M. Focachon and others, have produced redness and blisters by the same means. Drs. Mabille, Ramadier, Bourru, Burot, have produced localised hypersemia, epistaxis, ecchymosis.'^ Dr. Forel and others have restored arrested secretions at a precisely fixed hour.^ Dr. Krafft-Ebing has pro- duced a rise of temperature at moments fixed by himself — a rise, for instance, from 37° to 38.5° C* Burot has lowered the temperature of a hand as much as 10 C. by suggestion.^ He supposes that the mechanism employed is the constriction of the brachial artery, beneath the biceps. " How can it be," he asks, " that when one merely says to the subject, 'your hand will become cold,' the vaso-motor nervous system answers by constricting the artery to the degree necessary to achieve the result desired ? Oest ce qui depasse notre imagination.^"

542 C. The following is a summary of a case of the cure of hyper-hydrosis reported by Dr. Bramwell in the British Medical Journal, September loth, 1898 : —

Miss B., aged fifteen, January 1890. On the back of the left arm, just above the wrist, a patch of skin 2^ inches long by i| broad was the seat of constant perspiration. This had existed from early childhood, was always excessive, and invariably rendered more so by exertion or emotion. The forearm was always enveloped in bandages, but these rapidly became saturated, and the perspiration dripped upon the floor. On January loth the patient was hypnotised for the first time, and somnambulism induced. By the following day the perspiration had markedly diminished; the patient was again hypnotised, when the per- spiration ceased. Two years later there had been no relapse.

543 A. The best known and in some respects best observed modem

^ Beaunis, Le Somnambulisme Provoque.

2 See for a brief account, Revue de VHypnotisme, December 1887, p. 183.

* Revue de VHypnotistne, April 1889, p. 298.

* Revue de V Hypitotisme, March 1890, p. 278. Compare the inexplicable rises of temperature in Dr. Teale's case, Lancet, 1875, vol. i. pp. 340, 343, 457 ; vol. ii. p. 107 ; and i88i, vol. i. pp. 797, 842. This apparent isolability of temperature changes, gener- ally so delicately indicative of conditions of the entire organism, is a phenomenon quite as noteworthy as the dissociability of pain from organic injury.

^ Revue de I'llypnotisme, January 1890, p. 197.

case of stigmatisation is that of Louise Lateau. In spite of Virchow's famous alternative with regard to this case, ou supercherie, ou jtitj-acle, the facts are now thoroughly established and generally accepted by physiologists, and, from the point of view of this book, they fall naturally enough among subliminal responses to self-suggestion. They have an interesting bearing, too, on mediaeval traditions of stigmatisation in St. Francis of Assisi and others.

Louise Lateau was born in January 1850, in the village of Bois d'Haine, Hainault, Belgium. Both her parents were robust and hardy persons, who had never suffered from any form of heemorrhage or of nervous disturbance, and it is further noteworthy that Louise herself had good health up to the age of seventeen, was accustomed to hard work, and had shown a large amount of physical endurance, was noted for her common sense and power of self-control, and bore a good character with all her neighbours and acquaintances, showing no traces, either physical or moral, of any hysterical tendencies.

An illness of an indefinite character, involving intense neuralgic pains, began in 1867, and increased up to March 1868. At that time her appetite was com- pletely gone, and for an entire month she took nothing but water and the medicines prescribed for her. On April i6th she was thought to be dying, and received the Sacrament. From that day she so rapidly improved that on the 2ist she was able to walk to the parish church, a distance of three-quarters of a mile, and her remarkable cure was the first incident that attracted public attention.

Three days later the stigmata first appeared, and thirteen weeks later, on July 17th, she began to exhibit the phenomena of ecstasy, during which there was a complete suspension of the exercise of the senses. This occurred every Friday from July 17th onwards, the attack lasting from about 8.30 a.m. to 6 p.m. She was then entirely

unconscious of her surroundings, but on waking had a clear recollection of all that had passed through her mind during the attack.

The first appearance of blood issuing from the skin occurred on Friday, April 24th, 1868, when she saw it flowing from a spot on the left side of her chest. In accordance with her ordinary reserved habits, she kept silence on the subject. The following Friday she again remarked it on the same spot, and also on the upper surface of each foot, and she now mentioned it in con- fession to the priest, who reassured her, and bade her not to speak of the circumstance. On the third Friday, May 8th, blood began to ooze during the night from the left side and both feet, and by 9 o'clock it also flowed from the palms and backs of both the hands. Finally, on September 28th, the forehead also became moist with blood, and these bleedings recurred regularly every Friday up to April 15th, 1S70, when Dr. Lefebvre published his report, and later, in 1872, when Dr. Warlomont published his.

It was the religious authorities who requested Dr. Lefebvre, an eminent Louvain physician and university professor, and a specialist in nervous diseases, to undertake the examination of the case. She was under his super- intendence from August 30th, 1S68, for twenty weeks, during which time he took more than a hund'-ed medical friends to examine the phenomena.

On any day during the week, from Saturday till Thursday morning, there was on the back and palm of each hand an oval spot or patch, redder than the rest of the skin, and about half an inch in its longest diameter ; these patches

were dry and somewhat glistening on the surface, and the centres of the two exactly corresponded. On the dorsum and sole of each foot there were similar marks, nearly three-quarters of an inch in length.

The marks on the forehead were not permanent, and, except on Fridays, the points from which the blood escaped could not be distinguished. The signs announcing the approaching bleeding began to show themselves on Thursday about noon. Bleeding almost always began between midnight and i a.m. on Friday. The stigmata did not all bleed at once, but successively, in no fixed order. On the chest the stigma lay in the space between the fifth and sixth ribs, external to and a little below the left breast, and the blood oozed from a circular spot nearly a quarter of an inch in diameter. On the forehead the blood was seen to issue from twelve or fifteen minute points, arranged in circular form. A band, two fingers in breadth, passing round the head equidistant from the eyebrows and the roots of the hair, would include this bleeding zone, which was puffy and painful on pressure. Dr. Lefebvre estimated the quantity of blood lost on each occasion at about seven-eighths of a quart. The bleeding lasted twenty-four hours. On the Saturday the stigmata were quite dry, with occasional little scales of dried blood on their surface, and quite painless.

The chief authority for this case is Dr. Lefebvre's report, Louise Lateau de Bois cTHaine : sa Vie, ses Extases, ses Stigmates (Louvain, 1870). Dr. Warlomont examined her six years later, and found that the places of the stigmata had become continuously painful, and that there was an addi- tional stigma on the right shoulder.

An excellent and circumstantial English account, based on Lefebvre's report, was published in Macmillan^s Magazine, April 1871 (vol. xxiii. pp. 488 et seq.), and the above summary is chiefly founded on this.

Gorres' Christliche Mystik, translated into French under the title of La Mystique Divine, naturelle et diabolique (1862), and A Letter from the Earl of Shrewsbury, descriptive of the Estatica of Caldarno, &c. (1842) give some earlier cases, the most important of which is that of Maria Mori, the Estatica of Caldarno (18 12-1868).

543 B. Three cases of the production of cruciform marks reported by Dr. Biggs, of Lima, appeared in \k\Q Journal S.P.R., vol. iii. p. 100, and I quote one of them.

October lith, 1885.

. . . Another case . . . was the first of this kind of experiment that I tried; it was in Santa Barbara, California. I was staying there in 1879 with a friend, Mr. G., a long-resident chemist in that town. His wife had a kind of half servant and half companion, a girl of about eighteen, who complained to me one day of a pain through her chest. Without her knowing what I intended to do, I tried magnetism; she fell into a deep magnetic sleep in a few minutes. With this subject I tried many interesting experiments, which I will pass over. One day I magnetised her as usual, and told her in a whisper (I had found her to be more susceptible this way than when I spoke aloud in my usual voice), " You will have a red cross appear on the upper part of your chest, only on every Friday. In the course of some time the words Sancta above the cross, and Crucis underneath it will appear also; at same time a little blood will come from the cross." In my vest pocket I had a cross of rock crystal. I

opened the top button of her dress and placed this cross on the upper part of the manubrium, a point she could not see unless by aid of a looking-glass, saying to her, " This is the spot where the cross will appear." This was on a Tuesday. I asked Mrs. G. to watch the girl and tell me if anything seemed to ail her. Next day Mrs. G. told me she had seen the girl now and again put her left wrist over the top part of her cheet, over the dress ; this was frequently repeated, as if she felt some tickling or slight irritation about the part, but not otherwise noticed ; she seemed to carry her hand up now and then uncon- sciously. When Friday came I said, after breakfast, " Come,

let me magnetise you a Httle ; you have not had a dose for several days." She was always willing to be magnetised, as she always expressed herself as feeling very much rested and comfortable afterwards. In a few minutes she was in a deep sleep. I un- buttoned the top part of her dress, and there, to my complete and utter astonishment, was a pink cross, exactly over the place where I had put the one of crystal. It appeared every Friday, and was invisible on all other days. This was seen by Mr. and Mrs. G., and my old friend and colleague, Dr. B., who had become much interested in my experiments in magnetism, and often suggested the class of experiments he wished to see tried. About six weeks after the cross first appeared I had occasion to take a trip to the Sandwich Islands. Before going I magnetised the girl, told her that the cross would keep on showing itself every Friday for about four months. I intended my trip to the Islands to last about three months. I did this to save the girl from the infliction of this mark so strangely appearing perhaps for a lifetime, in case any- thing might happen to me and prevent me from seeing her again. I also asked Dr. B. and Mr. G. to write me by every mail to Honolulu, and tell me if the cross kept on appearing every Friday, and to be very careful to note any change, should any take place, such as the surging of blood or any appearance of the words Sancta Cruets. I was rather curious to know if distance between us, the girl and myself, over 2000 miles, made any difference in the apparition of the cross. While I was at the Sandwich Islands I received two letters from Mr. G. and one from Dr. B. by three different mails, each telling that the cross kept on making its appearance as usual ; blood had been noticed once, and also part of the letter S above the cross, nothing more. I returned in a little less than three months. The cross still made its appearance every Friday, and did so for about a month more, but getting paler and paler until it became invisible, as nearly as possible four months from the time I left for the Sandwich Islands. The above-mentioned young woman was a native Cali- fornian, of Spanish parentage, about eighteen years of age, of tolerably good health, parents and grandparents alive. She was of fair natural intelligence, but utterly ignorant and uneducated. ... M. H. BiGGS, M.D.

To this account Edmund Gurney adds in a note : —

As to the first two of these cases [the one quoted above and another], it is possible to suppose that the hypnotic suggestion took effect indirectly, by causing the girls to rub a patch of the right shape. The suggestion may have been received as a command, and there would be nothing very surprising in a subject's automatically adopting the right means to fulfil a previous hypnotic command. And even the third case might be so accounted for, if the rubbing took place in sleep. At the same time it would be rash, I think, absolutely to reject the hypothesis of the more direct effect. [The

writer goes on to quote other cases of the far-reaching effects of hypnotic suggestion in producing organic changes, with which these may be compared ; and points out the difficulties in the way of any precise physiological explana- tion of the affection of areas of the body that have no definite physiological limit]

543 C. Another remarkable American case of stigmatisation was reported in the Courier-Journal, Louisville, Ky., December 7th, 1891, on the authority of Dr. M. F. Coomes and of several other physicians. According to Dr. Coomes' account, a certain Mrs. Stuckenborg seems to have bled from spontaneously formed stigmata on every Friday since the beginning of June. There are wounds on the hands and feet, a wound on the side (from whence issues a watery exudation tinged with blood), a cross on the forehead, a large cross and a heart on the chest, and the letters I.H.S. on the right shoulder. From three to six every Friday there is profound trance, with superficial anaesthesia, but much convulsive move- ment and manifestation of inward pain. If we may rely on Dr. Coomes' account, which seems a careful one, simulation is quite out of the question. The patient seems to desire neither money nor notoriety. She is a

devout Catholic, but does not talk about religion ; and complains much of the pain and exhaustion due to the wounds and the convulsive trance.

Dr. Hodgson paid two visits to Louisville in the hope of seeing Mrs. Stuckenborg, but was unable to do so owing to the restrictions imposed on her by the Roman Catholic authorities. He made the acquaintance, however, of Dr. Coomes (himself a Catholic), and one or two other medical men who had seen the case, and he reported, after his talks with them, that there seemed no doubt of its genuineness. Dr. Coomes also sent us several photographs of the stigmata, but no further information as to the later developments of the case has been obtainable.

543 D. In the following case the intellectual character, as I have termed it, of the organic process which responds to suggestion is illus- trated in a striking and complex way. Mdlle. lima S., a subject observed by Drs. Jendrassik and von Krafft-Ebing ^ (mainly at Gratz), was ultimately cured by hypnotic suggestion (or so Dr. Krafft-Ebing claims in 1888) of a lifelong tendency to hysteria and melancholy, such as had driven her grandfather, father, brother, and sister to suicide. She was therefore on the whole a great gainer ; but her extreme susceptibiUty to blistering by suggestion amounted to a real risk in the absence of careful guardianship. Once at least she was much injured and offended by the culpable act of a medical student who laid a pair of scissors upon her chest, telling her that they were red-hot, and thus created a serious wound,, which took two months to heal. Krafft-Ebing made a humane variation on this risky experiment. Like Dr. Biggs in the case quoted above, he ordered the pro- duction of red patches of definite shapes, which were to be formed without

1 " An Experimental Study in Hypnotism," by Dr. R. von Krafft-Ebing, translated by C. G. Chaddock, M.D., New York, 1889.

itching, pain, or inflammation. The history of the process thus set up is a curious one. The organism had to perform, so to say, a novel feat, which took a great deal longer than the rough and ready process of vesi- cation. From February 24th to May 3rd, 1888, a livid red hyperaemic surface corresponding to the letter K was slowly and painlessly developing itself on a selected and protected area between the shoulder-blades. It se£ms doubtful whether this performance was not altogether a new one, — whether any precisely similar trophic changes have ever occurred spon- taneously. The support thus given to Dr. Biggs' narrative is most striking ; and one lesson of the experiments of both physicians un- doubtedly is that science need not be the loser by a careful adherence to the rules of ordinary humanity.

But it is the incident next to be cited which speaks the most strongly for the educated character — so to say — of the intelligence presiding over these organic suggestions.

Mdlle. lima S. was permanently anaesthetic on the right side, and that side was therefore, in my view, likely to be more immediately subject to subliminal control. At any rate, it appeared that when any object was pressed on her left side, and suggested as hot, no mark followed at the place of contact ; but a corresponding brand appeared, symmetrically and reversed, upon the right side. For example, an initial letter, K, was pressed by Dr. Jendrassik on her left shoulder. In a few hours a K-like blister, "with quite sharp outlines," came on the corresponding spot on the right side. But note that the new K (the letters are figured in Krafft- Ebing's work) was by no means an exact reproduction of the original one. It was of about the same size, but of a different type, in fact a capital K in another person's handwriting. Just as in Dr. Biggs' cases it was the idea of cruciformity which was induced by suggestion, so here it was the idea of K-shape ; and insomuch as this suggested mark corresponded to an intellectual idea, that idea underwent some idiosyncratic modification in the subject's subliminal intelligence, and the resultant

mark, though identical in significance, was different in contour. And here again we have confirmation of one of the most curious of Dr. Biggs' phenomena — the tardy appearance of part of an S — an attempt at SANCTA — as the result of suggestion, unaided by the physical contact of any S-shaped object, but in its due position above the suggested cross.

543 E. Dr. Pierre Janet describes similar experiments — in particular the production of red marks by means of imaginary mustard poultices — in the case of his subjects Leonie and Rose (^D Autoniatisme Psychologique, p. 166). The place and form of the marks corresponded closely to the mental conception of the patient. For instance : —

Je dis un jour k Rose, qui souffrait de contractures hyst^riques k l'estomac, que je lui pla^ais un sinapisme sur la region malade pour la gudrir. Je con- statais quelques heures plus tard une marque gonflde d'un rouge sombre ayant la forme d'un rectangle allong^, mais, ddtail singulier, dont aucun angle n'^tait

marqu^, car ils semblaient coupes nettement. Je fis la remarque que son sinapisme avait une forme Strange. " Vous ne savez done pas," me dit-elle, "que Ton coupe toujours les angles des papiers Rigollot pour que les coins ne fassent pas mal." L'idee prdconcue de la forme du sinapisme avait ddtermin^ la dimension et la forme de la rougeur.

J'essayai alors un autre jour (les sinapismes de ce genre enlevaient tres facilement ses contractures et ses points douloureux) de lui suggdrer que je ddcoupais un sinapisme en forme d'dtoile k six branches ; la marque rouge eut exactement la forme que j'avais dite. Je commandai h. Leonie un sinapisme sur la poitrine du c6t6 gauche en forme d'un S pour lui en lever de l'asthme nerveux. Ma suggestion

gu^rit parfaitement la maladie et marqua sur la poitrine un grand S tout h. fait net.

Dr. Backman relates the following of one of his clairvoyant subjects, Alma Radberg^ : —

"In the middle of an experiment I put a drop of water on her arm, suggesting to her that it was a drop of burning sealing-wax, and that it would produce a blister, which would, however, be healed after the third day. During the progress of the experiment I accidentally touched the water, making it spread on her skin, whereupon I hastened to wipe it away. The blister, which appeared the next day, extended as far as the water had run, just as if it had been a corroding acid, and the wound healed on the night of the third day."

Somewhat similar is a case recorded by Dr. J. Rybalkin in the Revue de rHypnofisme, June 1890 (p. 361), in which a post-hypnotic suggestion to the subject to burn his arm at a stove — really unlighted — produced blisters as of a burn.

Haemorrhage and bleeding stigmata were several times produced in the famous subject, Louis Vive (whose life-history is given in 233 A), by verbal suggestion alone. ^

Professor Beaunis (^Recherches Expe'rwientales, &c., Paris, 1886, p. 29) produced redness and cutaneous congestion in his subject, M"^- A. E., by suggestion, and the experiment was repeated on the same subject by the present writer and Edmund Gurney in September 1885 (see Proceedings S.P.R., vol. iv. p. 167).

It appears that there is at present at the Salpetriere a stigmatisee, the development of whose stigmata has been watched by Dr. Janet under copper shields with glass windows inserted in them (^Revue de PHypno- tisnie, December 1900, p. 190).

543 F. The following is an abstract of Dr. Levillain's account of an experiment performed by Professor Charcot before a large class at

the Salpetriere 3 ; —

1 From "Experiments in Clairvoyance," by Dr. Alfred Backman, Proceedings S.P.R., vol. vii. p. 204.

2 See Drs. Bourru and Burot, Comptes Rendus de la Societe de Biologie, July 12th, 1885; and Dr. Mabille, Progres Medical, August 29th, 1885.

^ Revue de r Hypnotistne, June 1890 (p. 353), Progres Medical, October i ith and i8th, VOL. I. 2 I

Some few hysterical patients, it appears, suffer from a swelling with local cyanosis and low surface temperature, styled by Professor Charcot "blue oedema." Professor Charcot, indeed, claims to have been the first to describe, in June 1889, this exceedingly rare hysterical abnormality. It then occurred to him to try whether he could produce the condition by hypnotic suggestion. "On April 26th, 1890, a hysterical woman was deeply hypnotised, and it was suggested to her that her right hand and wrist would swell and become cyanosed. After she was woke this suggestion gradually realised itself, and in four days the right hand was in the condition of that of the patients who had had spontaneous attacks. There was a smooth surface, hardly any pitting on pressure, but much dull-blue mottled swelling (which had obliged her to dis- continue wearing her rings) and anesthesia. A bright red patch was produced by touch. . . . M. Charcot re-hypnotised the patient, and assured her that her hand was quite natural again, helping his suggestion with a little massage. After a quarter of an hour the anaesthesia, venous colour, and swelling were gone."

543 G. A case vi^as described by Professor Artigalas in the Revue de rHyp7iotis7ne, February 1892 (p. 251), of a hysterical hospital

patient with a tendency to apparently causeless hemorrhage, which appeared first in the ear and afterwards as tears of blood in the eye, which was quite healthy. Hypnotic suggestion failed at first to cure this symptom, but caused it to occur only at stated times. Next it was suggested that instead of the ocular haemorrhage the patient should bleed at the palm of the left hand ; this occurred, the skin, however, remaining intact, and the blood appear- ing to ooze through it like perspiration. After further hypnotic suggestion these symptoms entirely ceased.

543 H. Dr. von Schrenck-Notzing (in the Zeitschrift fiir Hypnotismus , Band iv., Heft. 4, p. 209), criticises the recorded experiments in blistering by suggestion on the ground that in some cases the patients may have had specially sensitive skins, and that in other cases the supervision exercised over them was inadequate. He describes three test experiments carried out by several doctors on the maid-servant of one of them (in October 1895 and January 1896), he himself taking part on the last two occasions. On the first occasion, blistering was produced on the left arm, as sug- gested, within twenty-four hours. The arm had been carefully bandaged, and the bandage appeared not to have been moved. Next time the arm was enclosed in a shield made of three thin boards, and completely bandaged, and the patient was watched continuously. A rudimentary blister appeared, but not in the place suggested, and where she might have caused it by rubbing, and there was some evidence that she had tried to scratch her arm with a hairpin. Once more the arm was enclosed in plaster of Paris and the patient was watched continuously, and no blisters were formed.

1890, and see Practitioner, January 1S91 (p. 50). It would be well to lie able to state explicitly in experiments of this class that theconsent of the subject had been previously obtained.

These results seem to confirm what had previously been pointed out by other writers, — that the subject may deliberately try to produce stig- mata on herself in response to the hypnotic suggestion. But it must be noticed that in this case the experimenters deliberately suggested that she should feel the irritation and pain that would accompany an actual burn, as well as that blisters should be formed. She complained much of the pain, and may have tried to rub her arm merely to relieve it,

546 A. The following experiments on the re\a.tion of poimfs de repere to negative hallucinations were tried by Mrs. H. Sidgwick in the course of her experiments on thought-transference quoted below (573 A). P. was the subject, and was hypnotised, as usual, by Mr. G. A. Smith. The account is written by Miss Johnson, who was present, and is based on her notes made at the time, March 25th, 1890 : —

P. being hypnotised, eight plain cards marked with the numbers 2-9 were placed on a chair by his side, and he was told that those marked with odd numbers would be invisible. On being then asked how many cards he saw, he said " six." When the cards were held so as to hide the numbers, and he was made- to count them by feeling their corners, his counting varied, but once came to eight. It appeared, therefore, that the failure of the suggestion of invisibility depended, partially at least, on the hiding of the numbers, i.e. of the points de repere with whicli the invisibility was associated.

Mr. Smith then took the card with the number 5 marked on it ; when this was turned with the mark towards P. he could not see it, but when the other side was turned towards him he could. He was much puzzled at seeing the card disappear and reappear several times in Mr. Smith's hand by a slight twist of his fingers, but concluded that it was done by sleight-of-hand, that Mr. Smith somehow got it up his sleeve, or otherwise concealed it. He was then made to take the card into his own hand and turn it backwards and for- wards himself, and was very much astonished at its continuing — as he did so — to disappear and reappear when no one but himself was touching it. He

asked to be allowed to keep it as an entertaining puzzle to show off to his friends, and, on leave being given, pocketed it. Soon after he took it out again, and the invisible side being uppermost, saw nothing and dropped it. It dropped with the visible side upwards, so he found it again, and again made it appear and disappear.

A similar experiment was tried with the Knave of Hearts, and this was at first invisible on both sides, but soon he was able to see the back side, though not the front.

He then took the card marked 5 out of his pocket again, and found it still invisible on the marked side, though he had been twice awakened and re- hypnotised since looking at it. This, however, only held as long as the mark was uncovered, and soon the effect wore off altogether, and both sides became equally visible to him.

A good deal of variety was observed in the behaviour of different subjects with regard to negative hallucinations ; Miss B., for instance, did not appear to make use oi points de repere in the way that P. did ; a card made invisible to her was equally invisible on both sides, and she exhibited no sort of interest or alarm in the mysterious disappearances which so strongly excited P.'s curiosity and sometimes caused him alarm.

549 A. In the so-called " transposition of the senses" it is claimed that stimuli which normally affect only one particular sense-organ affect some other part of the body ; e.g. when letters are said to be read by the skin the part of the skin concerned is supposed to be stimulated by the light rays.

Pet^tin, a famous doctor of Lyons, first gave currency to this notion in his Electricit'e Atiimale, Paris, 1808. Thus' the sense of hearing was alleged to be transposed sometimes to the pit of the stomach (p. 7),

and sometimes to the tips of the fingers or the toes (p. 10) ; the sense of taste to the same regions (p. 25) ; and the sense of sight to the stomach (p. 45). These phenomena were observed in several different subjects.

The most obvious explanation of them is that the sensations received through one organ were referred to some other part of the body arbitrarily associated with them through some chance suggestion of the subject's own or of the operator's. Thus Fahnestock (^Statuvolism, p. 174), in criticising Durand's account of a patient whose five senses were transposed to the pit of the stomach, attributes it " to the manner in which the doctor pro- ceeded. . . . He succeeded in drawing the patient's attention to her stomach. . . . She could have answered his questions quite as well had he applied his lips to any other part of her body ; ... for I have seen trans- position effected at the will of the subject in many cases of artificial somnambulism by simply requesting them to throw their minds to the stomach or any other part of the body." Similarly in the case of a hysterical patient reported by Dr. Niccolo Cervello,^ it was significant that immediately after the doctor had spoken in her hearing of a case he had recently witnessed of " transposition of the senses " to the hands and feet, the patient proceeded to exhibit the same phenomenon.

In the case of hearing, it is clearly impossible to prove transposition, since no sound made near any part of the body can be out of ear-shot. In the cases of sight and taste, since the early mesmerists were unaware of the extreme acuteness of hypnotised subjects in picking up hints, it must remain doubtful whether sufficient precautions were taken to guard against their discovering the nature of the objects presented to them by the ordinary use of the senses. Even if this was guarded against, they might have acquired their knowledge of the objects by thought-transference from the operators, who knew what they were.

See the works of P^t^tin, Durand, Foissac, and Despine, especially Observations de Me'decine Pratique, pp. 45, 62, and Etude Scientifique sur Somnanibulisme, p. 167. One of Despine's patients apparently read through the sole of her foot, and another by the tips of her fingers.

The phenomenon called by De Rochas " exteriorisation of sensi- bility," is an extravagant version of the theory of transposition of the senses, the sense being supposed to be transferred to some object outside

1 Storia di un Caso cTIsterismo cott Sos^nazione Spontanea, Palermo, 1853. A sum- mary of this case was given in th& /otcrnal S.P.R., for December 1900 (vol. ix. p. 333).

549 B]

the organism, such as a glass of water or the shadow of the hypnotised person ; any stimulus applied to these objects is then felt by the person, who becomes anaesthetic meanwhile. These experiments were repeated and extended by Dr. Joire of Lille. Since the accounts show that sug- gestion was freely exercised, it is unnecessary to criticise them in detail.

549 B. Perhaps the best evidence for transposition of the senses is to be found in some experiments made by Professor Fontan of Toulon, and described in his paper on Hystero-epilepsie Masculine : Suggestion, Inhibition, Ti'ansposition des Se?is, in the Revue Philosophique, August 1887. A full account of this is given in

Proceedings S.P.R., vol. v. pp. 263-268 ; but I have space here for a short extract only.

The subject, B., is a sailor, aged twenty-two, apparently robust, but suffering from hysteria, with attacks of catalepsy — the result, apparently, of a sojourn in Madagascar. When he came under Dr. Fontan's care his left side was wholly devoid of feeling, and the sense of smell was absent on that side ; sight and hearing diminished ; taste normal. A hysterogenous zone on the right side remained unaffected by any treatment. Hypnotic suggestion suspended the anaesthesia for a few hours at a time, but the magnet, and the magnet only, removed it permanently, and practically cured the patient.

[Transpositions of hearing, taste and smell are next described.]

Transposition of sight is, of course, the most bewildering of these super- normalities. We seem here to be overriding the lack not only of physiological but of physical adaptation, dispensing not only with the specially percipient retina, but with the letts, indispensable for the mere purpose of refracting the incident rays, so that they may meet in a focus and give a distinct image. Dr. Fontan, indeed, says that he would not have thought of trying these visual ex- periments at all had it not been for the fumbling of B.'s fingers on the printed letters, as already described. It was suggested to the subject that he could only see with his fingers, and the psychical blindness was reinforced by placing a screen close to the subject's face, so that he could not see his own hands, nor the objects offered, nor the faces or gestures of the bystanders.

Printed letters were first tried ; and the subject, who could scarcely read in his normal state, deciphered a few of these with difficulty. A number of skeins of coloured wool, which he had never seen, were then placed before him, and he was told to choose the red ones. He felt the wools, rejected unhesitatingly the colours not asked for, and arranged the red in a series. He did this also with the green and with the blue wools. The wools were again mixed, and he was told to put

the red ones on the right, the green on the left. But he was now exhausted, and recognised nothing.

The same experiments were repeated next day with fresh specimens of wool. And next the room was completely darkened, B.'s hand was placed in a box containing various patterns of wool, which he had never either seen or touched, and he was told to choose the blue ones. " He seized them," says Dr. Fontan, in a letter rather more detailed than the printed account, "with such rapidity, such force, tossing aside all those which he did not want, that we sup- posed that the experiment had failed. Shut up in a dark room, where we could not see each other, we did not know what was going on, and fearing some access of frenzy, I precipitated myself on the subject and hypnotised him strongly, by pressing the globes of his eyes. He had had time enough during

this scene, which did not last five seconds, to choose the wools, and to hide them in his bosom. At no other time did he show such eagerness for the sug- gested colour." He had, in fact, selected four blue skeins, which he clutched so closely that he had to be altogether inhibited before they could be taken from him.

The next experiment was perhaps the best of all. The wools were placed on a table under a strotig sheet of glass. B. (psychically blinded and with the screen interposed) placed his hand on the glass, and was ordered to indicate the red wool. He resisted for a time, but " ended by consenting to search for the red wools, whose position he indicated by a tap on the glass, which left no room for doubt." He repeated this process several times with the green, the blue, and the yellow wools, and always with complete success.

Once more. Five photographs, of which one only was of a child, were placed on the table, and he was told to find the child's photograph. "

He felt the faces, turned them with head upwards, felt over the child's figure care- fully, and gave the photograph to me correctly."

551 A. The following examples of post-hypnotic suggestions involving calculations are quoted from Gurney's paper, " Peculiarities of certain Post- Hypnotic States," in the Proceedings S.P.R., vol. iv. pp. 268-323 (1887). The paper treats generally of the mental state of the subject, as exhibited especially by means of automatic writing, while carrying out suggestions. Speaking of commands to be executed at a certain future time, Gurney says (p. 287) : —

A distinction must first be made between cases where a date is named — especially if the date be a marked one, such as January ist, or the anniversary of the day of the command ^ — and cases where simply a le^igth of time is named, not immediately suggestive of a particular date, as in the direction to do such and such a thing "on the sixty-ninth day from this." In the former case the impression of the date might be immediately registered in the brain, in associa- tion with that of the order, and the mere arrival of the date might thus sufiice to revive the order. But how is a length of time to be so registered.-^ Its further end, till reckoned out by the aid of the calendar, is perfectly indefinite ; and there is nothing in the mere arrival of the day calculated to revive the terms of the order — it carries no more sixty-ninthness about it than any other day. . . . Though " a day " may be a sufficiently familiar and definite unit to present a concrete character, it does not follow that this is the case with " sixty- nine days." And the organic conditions [suggested by Professor Beaunis^ as the means used for making the calculation], which are just what the measure- ment of established physiological periods ipso facto has, are just what the measurement of periods suddenly and arbitrarily fixed by human volition has not. The vital processes will no more work out such a measurement as this than a schoolboy's digestion will work out a proposition of Euclid. However carried through, it is at least not a function of animal life. It issues in a per- fectly needless act, not in an inevitable bodily state ; and it depends, not on

^ It is unfortunate that in some of the best known cases of commands <J lotigtte icheance, such dates have been selected ; but the proof of the phenomenon does not depend on these cases.

2 Le Sonmambulisme ProvoquS, pp. 139-41.

progressive changes in the stomach or the blood, but on a quite original course of cerebration, proceeding, we cannot doubt, in the higher tracts of the brain, having been initiated by an impression — that of the command — which had a distinct psychical side. Now looking at the brain-side alone, we should con- clude, I think, that the passage of time must be registered, not by any general gradual change, but by a series of specific changes, corresponding probably to the days or units of measuremetit. We should conclude, that is, that cerebral events of the sort normally correlated with the ideas "sixty," "sixty-one," " sixty-two," &c., really take place ; for how otherwise could the gulf be spanned with precision ? how would any other sort of change know when to stop, or associate some point that it had reached with the order given weeks before? Such a cerebral process alone would wholly differentiate the case from that of ordinary physiological time-reckoning. But if the specific brain-changes take place, does it not seem at least a reasonable surmise that their mental correlate may exist, though hidden from our view — that there may further be an actual watching of the course of time? [Then] the "unknown faculty" would simply be a known faculty, working in a normal way, but below the surface of normal consciousness. . . .

[In some cases] the watching is of a wholly interior kind, and is not only forgotten afterwards, but is accompanied by no consciousness of which the normal waking subject can render any account ; but which still, I believe, involves mental action of a sort.

Here are a couple of instances of this extremer kind. My "subject,"

W s, was one day told that on the thirty-ninth day from then, at 9.30 P.M.,

he was to come and call on a gentleman resident in the house where I was lodging, with whom he had no acquaintance. He of course had no memory of this direction when awake. No reference was made to the command till March 19th, when he was suddenly asked, in the trance, how many days had elapsed since it was given. He ifistantly ?,?aA sixteen, and added that there were twenty- three more to run, and that the day when he was due was Easter Monday. ^ All these statements were correct. But the odd thing was that, on further questioning, he misdated both the day of the order and the day of fulfilment, calling the former March ist and the latter April 12th, whereas they were respectively March 3rd and April nth. This makes it tolerably clear that he did not originally arrive at the date of fulfilment by immediate reckoning from the date of command, and then fix it in his mind simply as a date. (Easter Monday, when so near as twenty-three days, might be arrived at in a moment by remarking the day of the week.) Moreover, if he made March ist his terminus a quo, he ought to have said eighteen instead of sixteen, and would probably have had to pause to reckon. The reasonable interpretation of the result is surely that he was in some way actually counting the days as they passed.

In the next case, which occurred after the above remarks were written, I got

an actual account of the process, which singularly confirms them. P 11 was

told, on March 26th, that on the one hundred and twenty-third day from then he was to put a blank sheet of paper in an envelope, and send it to a friend of mine whose name and residence he knew, but

whom he had never seen. The subject was not referred to again till April i8th, when he was hypnotised and asked if

1 Unfortunately the accident of the echeance on Easter Monday prevented the exe- cution of the order, as W s went off on a holiday excursion for the whole day.

he remembered anything in connection with this gentleman. He at once repeated the order, and said, " This is the twenty-third day ; a hundred more."

S. " How do you know? Have you noted each day ? "

P LL. "No ; it seemed natural."

S. " Have you thought of it often ? "

P LL. " It generally strikes me in the morning, early. Something seems

to say to me, ' You've got to count.' "

S. " Does that happen every day ? "

P LL. " No, not every day — perhaps more like every other day. It goes

from my mind ; I never think of it during the day. I only know it's got to be done."

Questioned further, he made it clear that the interval between these im- pressions was never long enough to be doubtful. He " may not think of it for two or three days; then something seems to tell him." He was questioned again on April 20th, and at once said, " That's going on all right — twenty-five daj's ; " and on April 22nd, when in

the trance, he spontaneously recalled the subject, and added, "Twenty-seven days." After he was woke on April i8th, I asked him if he knew the gentleman in question, or had been thinking about him. He was clearly surprised at the question, said he fancied he had once seen him in my room (which, however, was not the case), and that the idea of him had never since crossed his mind.

But there is another way in which the moment for the performance of the action can be fixed. The " subject " can be told to perform it when some signal is given — as when some one gives a cough or pokes the fire. . . [And] we can arrange the conditions in such a way as again to involve reckoning of a certain kind, and of a kind which it is hard to conceive as having no mentation of any sort associated with it. For instance, the direction may be to perform the act when some one coughs for the third time, or pokes the fire for the fourth time. ... If the " subject " be re-hypnotised before the final cough — say the fourth — has been given, and questioned as to what has passed, he shows clearly that he remem- bers being in the attitude of expectancy for the coming signal. Sometimes the hidden mental condition during the time of waiting has been a very curious

one. Thus W s, who had been told that at my fifth cough the candles

would go out, then woke, and then hypnotised again before the final cough had been given, disowned all memory of the four coughs which had been actually given, but knew that the next would be the fifth, " because then the candles would go out." At other times the signals have been clearly and correctly counted. , . .

[In other experiments the mental condition of the subject in the interval between the suggestion and its fulfilment was tested by automatic writing instead of by re-hypnotising and asking him questions. Thus: —]

On March 21st [W s] was told that on the morrow, a quarter of an hour

after his arrival, he was to pull up the blind and look out of the window. He arrived next evening at 7.10, and was soon set to the planchette ; but as the instrument did not move, he was hypnotised, told that I wanted to know how the time was going, and immediately awakened. The writing

7 iniiintcs and 8 i)io7'e

was now produced. The process began at just 7-17, so that at that moment the reckoning was exactly right; but, owing to a wheel coming off the instrument and having to be replaced, the writing itself was spread over four minutes. . . .

On April 20th [P 11] was told that hal£-an-hour after his next arrival he

was to wind up a ball of string, and to let me know how the time was going. He arrived next evening at 8.30, and was set to the planchette at 8.43. He wrote,

13 inijiett has passed and 17 7no7'e ininetts to pass.

Some more experiments followed, and it so happened that at 9, the exact time when the fulfilment was due, he was in the trance. He suddenly said " Oh ! " as if recollecting something, but did not move ; he was then woke, and at 9.2 he walked across the room to where some string was lying, and wound it up. On April iSth an exactly similar order was given, except that the thing to be done was to take off his coat. He arrived at 9. 10 on April 20th, and was set to the planchette at 9.15, and while reading a newspaper aloud with intelligence and complete comprehension, he wrote,

5 niinett has passed 25 niinuett hass goi passed and then I shas take off my coat. The order, however, was fulfilled at 9.21, almost immediately after the con- clusion of the writing. . . .

Another day the same " subject" was told that when I coughed for the sixth time he was to look out of the window. He was woke, and I gave at intervals five coughs — one of which, however, was a failure, owing to its obvious arti- ficiality. He was set to the planchette, and the words produced were,

When Mr. Gurtiey cough 6 times I atn to look out.

At this point I read the writing, and stopped it. I asked if he had noticed my coughing, and he said, " No, sir ; " but this, of course, showed no more than [that] he had heard without attending. He was now hypnotised, told that I wanted to know how often I had coughed, and at once woke. The writing re- commenced,

4 times he has cough and 2 times mor'e he has to cough.

I coughed twice more, and he went to the window, drew aside the blind, and looked out. Two minutes afterwards I asked him what sort of a night it was. He said, " Fine when I came in." I said I thought I had seen him look- ing out just now, but he absolutely denied it. . . .

Later, P 11 was told that when I spoke the thirtieth word he was to walk

to the door and come back again, and was then woke. I made natural remarks at intervals, taking care to count the words I used. The thirtieth produced no result. I added one, and then told him to come and write. The writing was,

Mr. Gurney spoke 30 words Mr. Smith I think I am right don't you think so ? He then returned to his former seat, and sat down for a second ; then got up, walked to the door, looked at it, and came back

again. Re-hypnotised, and ques- tioned as to the words I had used, he remembered most of them, but not all.

In Gurney's paper, " Recent Experiments in Hypnotism," in the Proceedings S.P.R., vol. V. pp. 3-17 (1888), are recorded a number of other ingenious experiments showing the intelligence of subliminal mentation in carrying out post-hypnotic suggestions. These were executed automati- cally while the supraliminal intelligence of the subject was closely engaged in some other task ; e.g. he would, while reading aloud, automatically work sums or write a second line to a couplet rhyming with the first,

which had been given him. On one occasion a subject " correctly multi- pUed I2S. 3|d. by 8, repeating 'God save the Queen' meanwhile, with every other word left out."

551 B. Professor Delboeufs experiments, recorded in the paper entitled " De l'Appre'ciation du Temps par les Somnambules," in the Proceedings S.P.R., vol. viii. pp. 414-421, were directed simply towards testing the power of calculating the lapse of time. His subjects were two sisters, whom he calls M. and J., country girls of twenty and twenty-three, servants in his family, with whom many of his most famous hypnotic experiments had been made (see 534 A and E) , He made suggestions to them to perform various trivial actions in a certain number of minutes from the time the suggestion was given. Eleven experiments were made, the suggestions to take effect after intervals varying from 350 to 3300 minutes. Two experiments (with intervals of 900 and 1500 minutes) succeeded completely; in three others the idea of the action suggested occurred to the subject at the right time, but was not carried out] in four cases the action was performed at the wrong time, the errors varying from 25 to 95 minutes; in the two experiments with intervals of 3300

minutes, the impulse to do the action arose, but at the wrong time, and was not carried out. It must be noted that M. and J. were quite uneducated, could hardly tell the time by the clock, and constantly made mistakes in the simplest sums. Delboeuf also found that J. could apparently calculate no better when hypnotised than when awake.

551 C. The results obtained by Professor Delboeuf led Dr. J. M. Bramwell to try a much longer series of experiments on the appreciation of time by somnambules, which are by far the best observed and most instructive of any yet recorded. The account of them appeared first in Dr. Bramwell's paper on " Personally Observed Hypnotic Phenomena " in the Proceedings S.P.R., vol. xii. pp. 176—203 (1S96), and a further account, with additional details and a discussion of cognate mental phenomena — hypnotic and other — was published in Brain, Summer Number, 1900, under the title of " Hypnotic and Post-Hypnotic Appre- ciation of Time : Secondary and Multiplex Personalities." I give extracts from both these sources. Full details are given in the original papers of the numerous precautions devised to guard against errors or deceptions, and other details, which are omitted here for want of space.

Miss A., the patient in question, aged nineteen, was first hypnotised by me on September 2nd, 1895. . . . The patient is intelligent and fairly well educated, but possesses no extraordinary calculating powers either in the normal state or in hypnosis. According to her motlier, she has always been remarkably truthful and well-conducted, rather grave in disposition, and inclined to take the duties of life seriously. She is a dressmaker. . . . She never spontaneously recalled in the waking state anything that occurred in hypnosis. . . .

The experiments were all of the same character. On each occasion I

suggested to her, during hypnosis, that at the expiration of a varying number of minutes she should feel impelled to make a cross on a piece of paper with a pencil, and also, without looking at clock or watch, write down what time she believed it to be, and then immediately compare this with the actual time and, if possible, obtain corroborative testimony from her friends.

Experiment No. i. — November 5th, 1895, 4 P.M. Suggestion to be realised in five hours and twenty minutes, i.e. at the expiration of that time the patient was to make a cross and put down the time in the manner just described. Result. — Correct.

Remarks. — On this occasion I did not say anything to the patient about the experiment, either before or after hypnosis. I told her mother its nature, but not the time at which the suggestion should be fulfilled. At 9.15 the same evening her mother noticed that the patient was restless, and asked her what was the matter. She replied, " I feel I must do something, but cannot tell what." At 9.20 P.M. she rapidly made a cross with a pencil and wrote twenty minutes past nine on apiece of paper, at the same time saying, " It's all silliness." There was no clock in the room, but her mother went into the next room where there was one, and found that the time was 9.20. When I again saw the patient I explained the nature of the experiments I proposed making to her, and instructed her always to carry a pencil and paper with her during the day, and to put one by her bedside at night. I told her I should make these experi- mental suggestions from time to time, but not on each occasion when she visited me. In many instances I did not calculate when the suggestions fell due, and in others the calculations I made at the time were proved to be erroneous, and the results of the experiments were in these cases only deter- mined when the series was completed. . . .

Experiment No. 5. — Wednesday, December i8th, 3.45 p.m. Suggestion in 24 hours, 2880 minutes. Result. — 3.45 p.m., Saturday, December 21st. Correct. . . .

Experiment No. 9. — December 31st, 1895, 4 p.m. Suggestion in 11,525 minutes. Result. — 1 1.5 a.m., Wednesday, January 8th. Wrong.

Remarks. — The result ought to have been 4.5 p.m., January 8th. I re-hypno- tised her on that day, and asked her to recall the suggestion I had made on December 31st. She said it was to be executed in 11,225 minutes. The sup- posed suggestion of 11,225 nainutes had been carried out correctly.

I now attempted to find out during hypnosis the patient's mental condition in reference to these suggestions. In reply to my questions she informed me : I. That when the suggestions were made in hypnosis she did not calculate when they fell due. 2. That she did not calculate them at any time afterwards. 3. That she had no recollection of them when awakened. 4. That no memory of them ever arose in the waking state. 5. That shortly before their fulfilment she always experienced a motor impulse, that her fingers moved as if to grasp a pencil and to perform the act of writing. 6. That this impulse was immediately followed by the idea of making a cross, and of the time. 7. That she never looked at clock or watch until after she had written the figures.

Experiments. — Wednesday, January 8th, 1896.

No. 10. — 4.5 P.M. Suggestion in 4417 minutes.

No. II. — 4.5 P.M. Suggestion in 11,470 minutes.

No. 12. — 4.30. P.M. Suggestion in 10,070 minutes.

Results. — No. 10. — 5.42 P.M., Saturday, January nth.

No. II. — 3.15 P.M., Thursday, January i6th.

No. 12. — 4.20 P.M., Wednesday, January 15th. — All were correct. Remarks. — As the patient had stated in hypnosis that she made no calcula- tions in reference to the suggestions, in order to vary the experiments I asked her as soon as I had made them, and before awakening her, to calculate men- tally when they would fall due, and to tell me the result. She replied as follows : —

" No. ID in 3 days, 37 minutes, or twenty-three minutes to five next Saturday afternoon.

*' No. II in 187 hours, 50 minutes, or 7 days, 9 hours, 50 minutes. Next Wednesday morning at five minutes to twelve.

"No. 12 in 1067 hours, 40 minutes, or 6 days, 23 hours, and 40 minutes. 4.20 P.M. next Wednesday."

[All these answers were wrong, except No. 12, in which the answer was right, but the calculation wrong. In spite of this, the suggestions were all carried out at the right time.]

When I made the patient calculate when the suggestions would fall due, and found that her calculations were wrong, I naturally concluded that, as she had fixed the date at which the suggestions were to be fulfilled in her own mind, in the hypnotic state, they would be carried out at the erroneous times. My astonishment was great when I found they were executed correctly. I re- hypnotised the patient and said to her, " You have not carried out these suggestions at the time you told me they would fall due. Why is this ? " She replied, " What I told you was all wrong." " How do you know the others are right ? " "I can't tell you, I only feel that they are." I was not able to elicit by questioning any memory of the processes by which the original mistakes were corrected. The patient assured me that from the time the suggestions were made she had never again thought of them, and that at the time of their fulfilment she had

suddenly had the impulse to put down the figures. When doing so she had no recollection of her original calculations.

From this time I usually made a number of suggestions to the patient at each seance. Sometimes these started from the same hour, sometimes from dif- ferent hours. In the latter case, the starting-points were usually imaginary. . . . [From three to six suggestions were made in rapid succession on each occasion, to be fulfilled at intervals varying from 720 to 21,434 minutes. These series of suggestions were never read over to the patient more than twice, and sometimes only once, and that quickly. The last two series were the most com- plicated of all, as follows : —]

Experiments. — Thursday, May 7th, 3 p.m. No. 50. — Suggestion in 8650 minutes. No. 51. — Suggestion in 8680 minutes. No. 52. — Suggestion in 8700 minutes.

I still further complicated these by suggesting as follows : — " No. 50 is to be fulfilled in the waking state. Five minutes before 51 comes due you are to fall asleep. No. 51 is to be fulfilled while you are asleep, and five minutes afterwards you are to awake and remain so until after the fulfilment of No. 52. Eight minutes after 52 falls due you are again to fall asleep."

Result. — These suggestions were carried out correctly, with the exception that she fell asleep at 3.31 instead of 3.35.

Experiments. — Wednesday, May 13th, 4.30 p.m.

On this occasion I said to the patient, " You are to carry out all the sug- gestions made last Thursday, but to-day you are to start from 2.55 instead of

from 3 P.M., and to each of them you are to add 1440 minutes." As I was much pressed for time, these suggestions were made very hurriedly, and without explanation, and I was not at all certain whether the patient understood them.

Restdts. — Correct, with the exception of slight differences between the correctly estimated time and the moment at which the suggestion was fulfilled.

Siivwiary . — Fifty-five experiments are cited ; of these one, apparently, was either not carried out by Miss A., or unrecorded by me, while in another (No. 9) she mistook the original suggestion, but fulfilled it correctly in accord- ance with what she thought it had been. Forty-five were completely successful, i.e. not only did Miss A. write down the correct terminal time, but this was done, also, at the moment the experiment fell due. Eight were partially successful. In these the terminal time was correctly recorded in every instance, but there were minute differences, never exceeding five minutes, between the patient's correct estimate of when the suggestion fell due and the moment at which she carried it out. The proportion which these errors bear to their respective in- tervals varies between i to 2028 and i to 21,420.

On twenty-four occasions Miss A. was asked to calculate [in hypnosis] when the suggestions fell due ; she was wrong in the first nine instances, but in the remaining fifteen right in eleven and wrong in four. As the experiments advanced, not only the frequency, but also the extent of Miss A.'s errors in calculation decreased, and the answers were given much more rapidly. Some- times the correct replies were almost instantaneous, and in these instances no conscious calculation could be traced. It is to be noted that Miss A.'s mistaken calculations had no effect on the correctness of her results. . . .

On [all occasions but one] when Miss A. was questioned in hypnosis as to the unfulfilled suggestions, she . . . recalled the fact that these

had been made, but rarely remembered their exact terms. She always asserted that she had never thought of them, did not know how much time had elapsed since they had been given, nor when they were due. This was so even in cases where she had calcu- lated the terminal time. . . . When Miss A. was questioned in hypnosis, after the execution of the suggestions, her memory on certain points was very clear. She could recall in every detail the terms of all experiments that had recently been carried out, i.e. she remembered the hours at which they had been made, the number of minutes suggested, her own calculations, if any, and the moment and circumstances under which the suggestions had been fulfilled. Putting aside the calculations she made at the time, in response to suggestion, she was unable to recall having made any others, or to give any information as to the methods by means of which she had correctly fulfilled the experiments. . . .

[Similar experiments, more or less successful, but not so striking as those with Miss A., were made with other somnambules, and details are given of some v/ith Miss B. In her case], when a simple suggestion was given. Miss B. some- times spontaneously calculated when it would fall due. Miss A., on the other hand, never made any spontaneous calculations at all. Apparently Miss B. did not spontaneously calculate the more complicated arithmetical problems. When she did so, in response to suggestion, her results were invariably correct, but, despite this, the experiments were not always fulfilled at their appropriate time. Miss A., on the contrary, was often wrong in her calculations, while the sug- gestions themselves were carried out with phenomenal accuracy.

The most fundamental difference between these cases and those of Gurney's given above seems to be that the method of estimation of time

really used by Dr. Bramwell's subjects could not be discovered by ques- tioning during hypnosis, but appeared to belong to some stratum of con- sciousness more profound than the hypnotic (suggesting an analogy with the " inspirations of genius " or the feats of " calculating boys ") ; whereas Gumey's subjects, when hypnotised again before a suggestion was fulfilled, were conscious of keeping count of the lapse of time.

552 A. The following case of improvement of dramatic faculty in hypnosis is recorded by Dr. Dufay in a paper in the Revue Philosophique for September 1888, a translation of which appeared \n Proceedings S.P.R., vol. vi. pp. 407-427. The subject was a hysterical young actress, whom he had hypnotised several times previously. The special interest of this case is that hypnosis was produced apparently without the subject's knowledge, or suspicion that it was being attempted. (Other instances of the appa- rently telepathic production of hypnosis are given in the Appendices to Section 568.)

I said just now that I had managed to hypnotise Mdlle. B. by a word or a look, but I did not think that without real contact it could succeed unless I was close to her at the time. Having always noticed that intelligence is much more highly developed in the somnambulic state, I had sometimes hypnotised this very indifferent httle actress by merely telling her, just as she was about to make her appearance on the scene, that she was going to sleep, which always procured her a great success with the public. It is a circumstance of this nature which introduces her into my present subject.

One evening I arrived late at the theatre. The manager was waiting anxiously for me in his office; he had changed the order of the pieces, and put the " Caprice " at the end of the entertainment, because he had just been in- formed by telegram that his grande coquette had missed the train, which was to have brought her from Tours to Blois. But he was relying on my assistance to substitute Mdlle. B. without damaging the performance.

" Does she so much as know her part."" I asked him.

" She has seen it played several times, but she has not rehearsed it."

" Have you expressed any hope that I might come to her assistance ? "

" I took care not to do that : any doubt as to her talents would have been sufficient to have produced one of her attacks."

" Very well, do not let her know I am here. I will take advantage of this opportunity to make a very interesting experiment."

I did not show myself on the stage, but took my place in a close box at the far end of the house, which happened to be unoccupied, and the grating closed. Then, drawing myself together, I willed intently that Mdlle. B. might fall asleep.

It was then half-past ten. I learned at the end of the performance that at this same time the young artiste, stopping in the middle of her toilette, suddenly sank down on the sofa in her room, begging the dresser to let her rest a little. After a few minutes of drowsiness she got up, finished dressing herself, and went down to the stage. When the curtain rose I was not very confident of the success of my experiment, not then knowing what had taken place in the actress's dressing-room ; but I was not long in satisfying myself, merely by seeing the action and attitude of my subject. She had retained in her memory this part

which she had not learnt, but had only seen played, and acquitted herself mar- vellously. There was, however, another suggestion that I must unconsciously have given her, when mentally ordering her to play the comedy, and that was to put herself en rapport with the

other characters in the piece, since without that somnambulists only see and hear the person who- has put them to sleep. However that may be, I was obliged to awaken Mdlle. B. in order that she might take part in the supper which was given by the delighted manager.

She then remembered having thrown herself on the sofa, just as she had put on one of her gloves, and, finding herself seated there again, she imagined that we had come to tell her that the curtain was rising for the " Caprice." It was only on seeing her companions surrounding her, and congratulating her on her progress, that she understood what had taken place^ and thanked me with a glance.

If it be objected that she had expected my arrival, then suspected my pre- sence, or at least my influence, which had been so favourable to her talent on other occasions, and that self-suggestion had even in this case produced som- nambulism — I have no reply to make.

In the same paper Dr, Dufay gives several other instances of the Improvement of memory in hypnosis. Thus, a lady, after reading once a poem of a hundred and two lines, was hypnotised, and reproduced it correctly in automatic writing. The same lady, who was an excellent musician, when hypnotised, played from memory with perfect execution an overture of eight or ten pages to a new opera, which she had played through only once the day before.

552 B. From Dr. J. Milne Bramwell's " Personally Observed Hyp- notic Phenomena" {Proceedings S.P.R., vol. xii. p. 194).

In response to suggestion the subject may recall the events of waking life to a greater extent than he could do in the normal condition, as well as what has taken place during previous hypnoses ; and, on awaking, may have lost all recollection of what has occurred. The lost memory can be restored to a greater or lesser extent by suggestion. The improvement in memory extends to remote as well as recent incidents, and I have noticed numerous examples of both. One patient, whose natural memory was unusually bad, was able to recall

on awaking some verses with which she was previously unacquainted, and which were only read over to her twice during hypnosis. Another, who could play a few dance tunes upon the piano, but who could only do so with the music before her when awake, was able, when hypnotised and blindfolded, to play the same tunes much more brilliantly. I have found that subjects who could not remember events which happened at an earlier age than six or seven were able, when hypnotised, to recall those which had occurred at the age of two and a half years. In many of these instances I have obtained confirmatory evidence, at all events as regards the occurrence of the facts themselves, from the testi- mony of older relatives.

552 C. It is possible not only to improve memory by hypnosis, but also to recover memories that have lapsed from the normal consciousness, e.g. — as Dr. Bramwell has shown — those relating to the events of early childhood. Further, the memory of events occurring during secondary

states of consciousness, which the primary consciousness has never been aware of at all, may sometimes be recovered by hypnosis. The best known instance of this is the case of Ansel Bourne (225 A). Dr. Dufay records another case as follows : —

With respect to the forgetfulness of what had taken place during an attack of somnambulism, I have pubhshed in the Revue Scientijique of December ist, 1883, the case of a young servant girl, who, thinking that her mistress's jewels were not safe in the drawer where she had put them, hid them in another piece of furniture, where they seemed to her to be safer. Accused of having stolen them, and despite her denials (which were quite sincere), she was put in prison. One day, in paying a professional visit at the prison, I recognised her, having seen her serving at the house of one of my colleagues. Knowing her to be

somnambulic, I put her to sleep, and she then related to me what she had done, and was much distressed at having no recollection of it when awake. I made her repeat her declaration before the examining magistrate, who, after verifica- tion, had her set at liberty.

Many cases of the effects of hypnotism on memory are given in the Revue de r Hyptiotisme, e.g. a case recorded by Dr. Pitres (vol. ix., 1895, p. 164) of a patient who for several days in succession remembered when hypnotised her dreams of the previous night, which she could not recollect while awake.

553 A. The following is a striking instance of the utilisation of hypnotic suggestion to avoid waste of energy in a responsible and ex- hausting occupation. Dr. A. Forel, in a paper on " Quelques Sugges- tions " in the Revue de V Hyp7iotis7ne, vol. vi. p. 357 (1892), writes : —

At the Burgholzli Asylum, in order to watch the patients with suicidal tendencies during the night, we employ warders who have received appropriate hypnotic suggestions. The nurse's bed is placed at the side of the patient's, and the suggestion is given that she shall sleep well and hear nothing except any unusual sound the patient may make. If the latter attempts to get out of bed, or to do herself any harm, the nurse awakes at once, otherwise she sleeps soundly, despite the unimportant noises and movements made by the patient.

This system succeeds admirably, provided we select suggestible warders for it. The inappreciable advantage is that the nurse does not get tired (I have sometimes continued this sleeping watch with the same nurse for more than six months without her suffering the slightest fatigue), and that the danger of ordinary watching — that of falling asleep, despite every precaution — does not exist.

I have not had a single accident to report, with regard to patients watched in this manner, for four years. It is curious to observe the surprise sustained by the said patients — melancholies — to see themselves so well watched in this way.

553 B. An interesting case of intelligent mental action, which was apparently beyond the subject's normal powers, and the origin of which was only traced to the hypnotic condition by accident, is recorded by Dr. Bramwell in one of the papers above referred to {^Brain, Summer Number,

1900, p. 207). The subject was the Miss A. of his time experiments (551 C). She sometimes remained undisturbed for an hour or two in his room in the hypnotic condition while he was treating other patients. On being questioned in hypnosis as to her mental life under these conditions, she replied as follows : —

" When you do not speak to me, and nothing occurs that interests me directly, I generally think of nothing, and pass into a condition of profound restfulness. Once, however, I had an important dress to make and was puzzled how to do it. After you had hypnotised me and left me resting quietly, I planned the dress. When I awoke I did not know I had done so, and was still troubled about it. On my way home I suddenly thought how the dress ought to be made, and afterwards successfully carried out my ideas. I believed I had found the way out of the difficulty there and then, in the waking state ; I now know I did so some hours previously when hypnotised." When the subject was aroused she had no recollection of what she had said, and still believed she had planned the dress when awake.

Dr. Liebeault, in a paper in the Revue de PHypnotisme, January 1889 (already referred to in 527 A), gives several cases of the use of hypnotism in education, — the schoolboys on whom suggestion was prac- tised for the purpose acquiring a greater power of concentrating their attention on their lessons. See also the references to papers by Dr. B^rillon and others in the same Appendix, and in 528 A.

555 A. The question of " hypnotic crimes " was thoroughly discussed by Dr. Liebeault in his book, Du Sommeil et des Etats Afialogues (1866). Later, Dr. Liegeois, whose speciality is medical jurisprudence, made many experiments with Dr. Liebeault's patients to test the practicability of criminal suggestion. He suggested to them fictitious crimes, such as murder, theft, perjury, &c., and made them give him receipts for money which he had never really lent them. One subject was induced to fire a revolver, which she was told was loaded, at a magistrate ; another at her own mother; the latter subject was also made to accuse herself before a magis- trate of having committed a murder. A young man dissolved in water a powder which he was told was arsenic, and gave it to his aunt to drink ; afterwards he completely forgot this act. These experiments were pub- lished in 1884 in a memoir entitled La Suggestio7i Hypnotique dans ses Rapports avec le Droit Civil et le Droit Crijninel, which was expanded in 1889 into a book, De la Siiggestion et du Somnambulisme dans leurs Rapports avec la Jurisprudence et la Medecitie Legale.

Dr. von Schrenck-Notzing, in Die gerichtlich medicinische Bedeutung der Suggestion (published in the Archivfur Kriininal-Afithropo logic und Krimi- nalistik, Leipzig, 1900), distinguishes three classes of crimes which might be aided by suggestion : (i) crimes against a hypnotised person, of which a few instances have been known to occur; (2) crimes committed by means of hypnotised persons ; and (3) crimes incited by suggestion in the waking state. About the possibility of the second class, there is much difiference VOL. I. 2 K

of opinion ; some authors, as Fuchs and Benedikt, denying it completely, wliile others, as Lie'beault and Liegeois, think it sufficiently important to be taken account of in the administration of justice ; Bernheim and Forel, again, take an intermediate view. Lie'beault, as quoted by Schrenck- Notzing, instances a boy who had

often been made to commit small thefts by way of experiment, and who afterwards developed kleptomania.

Under the head of crimes caused by suggestion in the waking state, Schrenck-Notzing quotes the Sauter case (1S99), in which a woman was accused of attempts to commit several murders by unlawful means (black magic) . The evidence showed that she had been incited to these attempts by a fortune-teller playing on her superstitious and hysterical temperament. Falsification of evidence by suggestion comes under the same head, e.g. in the trial of Berchtold for murder at Munich in 1896, newspaper reports of the case excited the public mind, and produced a crop of false witnesses, who made on oath a number of contradictory statements, all apparently in good faith.

Bernheim, in " Les Hallucinations retroactives sugger^es dans le sommeil naturel ou artificiel " {Revue de V Hypnotisme, December 1S89, p. 168), describes how he made a roomful of eleven patients believe that they had witnessed an assault on one of the hospital attendants, the sup- posed culprit himself sharing in the delusion.

It must be observed, however, that most of the subjects used in the " laboratory " experiments of Lie'beault, Liegeois, and Bernheim seem to have been in a feeble state of body or mind, with little power of moral resistance — sometimes, perhaps, with positive criminal tendencies ; and the false witnesses in the Berchtold trial were obviously ill-balanced and hysterical. Such cases, therefore, afford no evidence of the possibility of undermining settled moral principles by hypnotic suggestion. Further, it has been pointed out that Liegeois' subjects probably knew, in spite of his precautions, that the crimes suggested to them were fictitious, and would have refused to commit real crimes.

Other investigators, such as Delbceuf, have found that their subjects resist improper or immoral suggestions, and the ability of the subject to resist anything opposed to his waking conscience is also

maintained by Dr. J. M. Creed, of Sydney (see " My Experience of Hypnotic Suggestion as a Therapeutic Agent," in The Australian Medical Gazelle of January 20th, 1899). These views are strongly supported by the experience of Dr. Bramwell, quoted below.

On the subject of hypnotic crimes, see also Gilles de la Tourette, L' Hypnotisme el les Etats Afialogues au point de vue viedico-ldgal, and V. Bentivegni, Die Uypnose und Hire civilrechtliche Bedetilung (Leipzig, 1890). A useful general discussion of the subject, with numerous references to authorities, is given in the chapter on " The Legal Aspects of Hypnotism " in Moll's Hypnotism.

555 B. Dr. Bramwell points out (see "What is Hypnotism?" in

Proceedings S.P.R., vol. xii. pp. 204-58) that his own views as to the complete independence of the hypnotised subject's will had been long ago maintained by Braid, who considered that the subject had acquired new and varied powers, but had not at the same time lost his volition or moral sense. Braid asserted that he had proved that no one could be affected by hypnotism at any stage of the process unless by voluntary compliance. His subjects were docile and obliging ; but despite this, they refused all criminal suggestions, and even developed a higher sense of propriety than characterised their normal condition.-"- Against the view of Bernheim, Dr. Bramwell maintains that the so-called hypnotic crimes have no analogy with the simple automatic actions which subjects may easily be trained to perform. He goes on (p. 233) : —

When I commenced hypnotic work some seven years ago, I, like Delboeuf, believed that the hypnotic subject was entirely at the mercy of the operator. I was soon aroused from this dream, however, not by the result of experiments made to test the condition, but from the constantly recurring facts which spon- taneously arose in opposition

to my preconceived theories. In the paper printed [in Proceedings S.P.R., vol. xii. pp. 176-203] under the heading "So-called Hypnotic Automatism," I cited a number of cases in which suggestions had been refused by hypnotic subjects. I also mentioned two subjects who had rejected certain suggestions and accepted others. Miss F., for example, recited a poem, but would not help herself to a glass of water from my sideboard, while Mr. G. would play one part, but not others, and committed an imaginary crime.

These subjects accepted suggestions which were apparently in opposition to their normal character. For instance, Miss F., who was extremely nervous and shy about singing or reading aloud, not only before strangers, but also before certain members of her own family, recited a poem in the waking state which I had read to her during hypnosis. Her mother told me that, under ordinary circumstances, she would rather have died than have done so. While Mr. G., who refused the roles of dissenting minister and hawker, accepted that of show-man. He also, without the least hesitation, promptly put a piece of sugar in a friend's tea-cup, after having been assured it was arsenic. When asked why he had poisoned his friend, he replied, laughing, " Oh, that's all right, he has lived long enough ! " I made no attempt to ascertain G.'s mental condition in refer- ence to the supposed crime, but I think one can, without much difficulty, imagine it. G. was a respectable tradesman and a somewhat devout Dissenter, and it is not unnatural to suppose he refused the part of fish-hawker as this was not in keeping with his social position, and that of minister as it offended his religious susceptibilities, and accepted that of showman because it contained nothing objectionable to him. Would it be reasonable to suppose that he should at the same time be capable of weighing fine distinctions between the suggested alterations in personality and unable to understand the experimental nature of the crime ? He, by the way, affords the only instance in which an imaginary crime has been carried out by one of my own patients. All others, without exception, have absolutely refused such suggestions.

Why should Miss F. have recited the poem and refused to take a glass of

1 See also as to Braid's views on this point, " James Braid ; his Work and Writ- ings," by Dr. Bramwell, in Proceedings S.P.R., vol. xii. pp. 127-66.

water from my sideboard ? The answer to the first question is obvious. She was extremely anxious to get rid of the nervous embarrassment from which she suffered, and thus the suggestion contained nothing opposed to her volition. She herself explained the second; after leaving my house her mother re-hypno- tised her, and asked why she had refused my suggestion, whereupon she replied, " I do not know Dr. Bramwell well enough to help myself unasked to a glass of water." . . .

[Other illustrative cases are given, and Dr. Bramwell continues: —] These, and many similar facts, have forced me to abandon all belief in so-called automatism or helpless obedience ; still, I must refer to some of the arguments in support of it before attempting to analyse further the mental condition in hypnosis.

(i) When subjects successfully resist suggestion, it is usual to explain this by assuming that they have not been so deeply hypnotised as those in whom no resistance has manifested itself. I cannot admit the correctness of this in my cases. During the last seven years I have had frequent opportunities of examin- ing hypnotic subjects, at home and abroad, and have nowhere observed more profound somnambules than amongst my own patients, rarely, in fact, seeing cases to equal them. All to whom I have referred not only exhibited the phenomena of profoundest somnambulism, but nearly all had been subjects of painless operations in the hypnotic state.

(2) The personality of the operator, and his method of training his subjects, is supposed to play an important part in the acceptance or rejection of sug- gestions. Granting that this be true, it does not explain the resistance which I encountered. I commenced by believing that the subjects were entirely at my mercy, and did my best to develop their supposed obedience.

(3) The existence of one class of phenomena is considered as necessarily implying the existence of another and totally differing class. Durand le Gros asks : " Is it possible that suggestion should have the power of producing extra- ordinary physical changes and yet be without this particular effect upon the moral state ? " The facts I have already cited answer this question in the affirmative. . . .

(4) Evidence in favour of obedience afforded by cases in which the subjects are alleged to have accepted criminal and analogous suggestions. These are important. The fact that the phenomenon of helpless obedience was invariably absent in my patients does not justify me in concluding that it did not some- times occur in those of others. These cases of so-called automatism fall into two classes: (a) where an imaginary crime has been suggested; (d) where a real act has been performed, which it is assumed the patient would not have submitted to in the normal state.

(a) First, as regards imaginary crime. ... A somnambule puts a piece of sugar into her mother's tea-cup, while her medical man makes various absurd and untruthful assertions as to its composition. Bernheim and Lidbeault assert that the subject accepted these absurd statements as true, because, being hypnotised, she was unable to distinguish between truth and falsehood, while DelbcEuf claims that she had sufficient sense left to know exactly what she was doing. To neither does it seem to have occurred to ask the subject during hypnosis what she thought about the matter herself. If they had done so, she would promptly have solved the difficulty, and told them that while they were gravely discussing probabilities, she

was quietly laughing in her sleeve at the grotesque absurdity of the whole performance. [In his paper referred to above,

pp. 197-202, Dr. Bramwell gives instances showing that his patients when hypnotised fully understood the nature of the suggestions made to them.] . . .

{b) Where a real act has been performed, which it is assumed the patient would not have submitted to in the normal state. . . . Before this can be used as an argument in favour of the helpless obedience of the hypnotised subject, one is justified in demanding that it should be clearly proved that under similar circumstances the patient would have objected to [it] in the waking con- dition. . . .

Strangely enough, the most marked case of resistance to suggestion that I have observed was shown by Liebeault's celebrated somnambule, Camille. To this I have already referred {op. cit., p. 197), but I wish to emphasise the fact that the classic hypnotic automaton, the one who was supposed to carry out a suggestion with the fatality of a falling stone, refused one, not on moral grounds, but apparently from pure caprice.

The difference between the hj^pnotised and the normal subject, as it appears to me from a long series of observed facts, is not so much in conduct as in increased mental and physical powers. Any changes in the moral sense, I have noticed, have invariably been for the better, the hypnotised subject evincing superior refinement. As regards obedience to suggestion, there is apparently little to choose between the two. A hypnotised subject, who has acquired the power of 'manifesting various physical and mental phenomena, will do so in response to suggestion, for much the same reasons as one in the normal con- dition. In the normal state we are usually pleased to show off our various gifts and attainments, more especially if we think

they are superior to those of others, and in this respect the hypnotised subject does not differ from the normal. Both will refuse what is disagreeable; in both this refusal may be modified or overcome by appeals to the reason, or to the usual motives which influence conduct. When the act demanded is contrary to the moral sense, it is usually refused by the normal subject, and invariably by the hynotised one.

556 A. Some of the most striking cases of moral reforms produced by hypnotic suggestion are those recorded by Dr. Auguste Voisin. For instance : —

In the summer of 1884 there was at the Salpetriere a young woman of a

deplorable type.^ Jeanne Sch was a criminal lunatic, filthy in habits,

violent in demeanour, and with a lifelong history of impurity and theft. M. Voisin, who was one of the physicians on the staff, undertook to hypnotise her on May 31st, at a time when she could only be kept quiet by the strait jacket and bonnet d' irrigation, or perpetual cold douche to the head. She would not — indeed, she could not — look steadily at the operator, but raved and spat at him. M. Voisin kept his face close to hers, and followed her eyes wherever she moved them. In about ten minutes a stertorous sleep ensued, and in five minutes more she passed into a sleep-waking state, and began to talk incoherently. The process was repeated on many days, and gradually she became sane when in the trance, though she still raved when awake. Gradually, too, she became able to obey in waking hours commands impressed on her in the trance — first trivial orders (to sweep the room and so forth), then orders in- volving a marked change of behaviour. Nay more ; in the hypnotic state she

1 Annales Medico- Psychologiques, 1884, vol. ii. p. 289 seqq.

voluntarily expressed repentance for her past life, made a confession which involved more evil than the police were cognisant of (though it agreed with facts otherwise known), and finally of her own impulse made good resolves for the future. Two years later, M. Voisin wrote to me (July 31st, 1886) that she was then a nurse in a Paris hospital, and that her conduct was irreproachable. It appeared, then, that this poor woman, whose history since the age of thirteen had been one of reckless folly and vice, had become capable of the steady, self-controlled work of a nurse at a hospital, the reformed character having first manifested itself in the hypnotic state, partly in obedience to suggestion, and partly as the natural result of the tranquilisation of morbid passions.

M. Dufour, the medical head of another asylum,^ has adopted hypnotic suggestion as a regular element in his treatment. " Des h present," he says, " notre opinion est faite : sans crainte de nous tromper, nous affirmons que l'hypnotisme pent rendre service dans le traitement des maladies mentales." As was to be expected, he finds that only a small proportion of lunatics are hypnotisable ; but the effect produced on these, whether by entrancement or suggestion, is uniformly good. His best subject is a depraved young man, who after many convictions for crimes (including attempted murder) has become a violent lunatic. " T.," says Dr. Dufour, " a 6te un assez mauvais sujet. Nous n'avons plus k parler au present, tellement ses sentiments moraux ont 6t6 amdliores par I'hypnotisme." This change and amelioration of character (over and above the simple recovery of sanity) has been a marked feature in some of Dr. Voisin's cases as well.

See also a case given by Dr. Voisin in the Revue de rUypnotisme, vol. ill., 1889, p. 130, and Appendices to sections 527-530.

557 A. A case in which jealousy had produced actual insanity is given in the Revue de rHypnotisme for May 1889, p. 345, by Dr. A. Dorez.

In the same Revue, for November 1893, p. 141, Dr. Bourdon records a case of morbid jealousy cured by hypnotic suggestion, of which the following is a summary : —

Mme. X., twenty-four years old, anaemic, irritable, ha;d under the influence of an ungovernable jealousy become violent, subject to fits of unreasonable temper. She could no longer eat nor sleep ; had reached an extreme degree of emaciation ; she coughed, and her breathing was irregular and hard. Her life appeared to be in danger, and Dr. Bourdon was consulted. Mme. X. was hypnotised with tolerable ease, after fifteen minutes' fixation of the eyes and suggestion of the idea of sleep. Dr. Bourdon suggests to her in a state of light hypnosis that she is not jealous, and knows she has no reason to be ; that she will yield no more to bad temper, and will be amiable towards her husband; finally, that she feels the need of sleep, and food, and calm. On waking she has no recollection of the hypnotic suggestions. This first stance is followed by amelioration, and the suggestions are repeated on seven consecutive days. After the seventh day she feels quite well, and wishes to go back home and to see her husband. Her affection for him has returned. Finally, harmony and happiness were restored in the home, and her jealousy was completely

^ Dr. E. Dufour, medecin en chef de I'asile Saint-Robert (Isere). See Annales Mfdico-Psychologiqnes, September i8S6, p. 238, and Contridutioii (iVltude de I'hypnotisme, par le Dr. Dufour, Grenoble, 1887.

cured. Dr. Bourdon states that at the time of writing, eight months after the treatment, there had been no relapse.

563 A. Rachel Baker,^ one of the most noted " sleeping preachers," was born at Pelham, in Massachusetts, in 1794. Her parents were

Pres- byterians of limited means, and the chief element in her education, which was otherwise limited to seven months' regular schooling, was religious instruction. She is said to have been a child " of a serious make, of few words, timorous, and much given to melancholy, . . . [her] mental facul- ties, in the opinion of all those best acquainted with her, are far from being beyond what is common to females." In June 181 1, at the age of seventeen, she fell into a state of religious melancholy, which gradually became more acute till November of the same year, when the somnam- bulic condition first appeared ; being apparently asleep in a chair in the evening, she talked incoherently of her fears of hell, &c. The fit or trance, with the same kind of talk, constantly recurred till January 27th, 18 12, when a mental crisis occurred in the waking state — a climax of terror and despair, succeeded by a kind of " conversion," which produced a happy and calming eifect on her mind. From this time onwards the trances con- tinued, but her talk became much more regular and rational, and many- persons used to come and listen to it.^ It consisted of prayers and religious addresses, and those who knew her well declared that her intellectual faculties were increased to an extraordinary degree while in the trance. It was observed " that all that Rachel expresses in her state of somnilo- quism is the result of preconceived ideas and opinions, but delivered with a readiness and a fluency which is very far above her waking state," and the specimens quoted bear out this view. The so-called " fits," which occurred almost every evening, lasted about forty-five minutes, beginning and ending with slight epileptiform symptoms, and passing off into natural sleep for the rest of the night. In her waking state she knew nothing of what had happened in the " fit," except from the infor- mation of others. No other morbid symptoms of any kind were detected in her by the doctors who report on the case ; the " fits " ceased during temporary ill-health, and returned as soon as she recovered.

Two other cases of " sleeping preachers " are recorded in the same book — that of Job Cooper, a Pennsylvanian weaver, in 1774, and Joseph Payne, a boy of about sixteen, at Reading in England, in

1759, whose case is described in The Gentleman' s Magazine for May 1760. See also the case of " X+Y=Z " in Chapter IX.

564 A. Besides the references given in 541 F to hypnotised and

^ See " Remarkable Sermons of Rachel Baker, and Pious Ejaculations, delivered during Sleep," by Dr. Mitchill, M.D., Professor of Physic, the late Dr. Priestley, LL.D., and Dr. Douglass (London, 1815).

2 " Several hundreds every evening flock to hear this most wonderful Preacher, who is instrumental in converting more persons to Christianity, when asleep, than all the other Ministers together, whilst awake." {Op. cit. title page.)

somnambulic subjects foreseeing and successfully prescribing for the symptoms of their diseases, see also the remarkable case of Anna Winsor (237 A), and that of Elizabeth Squirrell, referred to below (565 A).

A case in which symptoms of a markedly hysterical type followed accurately the predictions of the patient, ending in her complete recovery, was given by Dr. N. Cervello, in his Storia di un Caso d'Jsterisono con Sognazione Spontanea (Palermo, 1S53), and is summarised in \he Journal S.P.R., vol. ix. p. 333.

Another curious case of prevision of the details of an illness — exercised not in spontaneous somnambulism, but in hypnosis — was given in Dr. Alphonse Teste's Manuel Pratique du Magnetisme Animal (1841), and recently reprinted in the Revue des Etudes Fsychigues, January, February, and March, 1901, p. 74, from which I summarise it.

The subject, Mme. M., was a patient of Dr. Teste's, who had often proved clairvoyant. On a certain Friday, being alone with her and her husband, Dr. Teste hypnotised her and tried to find out how far she could foretell the future. She proceeded to tell them what would happen, but o?ily in relation to herself. She said that on the following Tuesday, between 3 and 3.30, something — she could not tell what or where — would frighten her ; she would have a fall, which would cause a miscarriage ; at 3.30 she would faint for eight minutes, and would be very ill for the rest of the day and night. On Wednesday there would be considerable haemorrhage ; on Thursday she would be much better, and would get up, but at 5.30 p.m. the hemorrhage would come on again and be followed by delirium ; she would then have a good night, but would lose her reason on Friday evening. This state would last for three days, after which she would recover. In answer to questions, she declared that no precautions could possibly avert the accident. On awaking she ignored, as usual, everything that had happened in her trance. Dr. Teste impressed on her anxious husband the necessity of keeping her in complete ignorance of the prediction, and himself took careful notes of all the details of it, which he showed the next day to a medical friend of his, Dr. Latour. ,

On the Tuesday he came to Mme. M.'s house, and found her lunching with her husband, apparently in the best of health and spirits. He said that he wished to spend the day with them. Soon afterwards he hypnotised her for a few minutes, when she repeated her prediction exactly, saying as before that she could not tell what would frighten her, nor where it would be. On waking she again knew nothing of the prediction.

Dr. Teste and her husband determined to take all possible precautions against the accident, and, as the hour approached, not to let her out of their sight for a moment. Nevertheless, a few minutes after 3.30 she went out of the room, accompanied by her husband, suddenly saw a rat — an animal to which she had an intense antipathy ; the shock of seeing it caused her to fall, and the results of the accident followed exactly as she had predicted.

This case — though a remarkable instance of self-suggestion — obviously affords no clear evidence of anything further, since Mme. M.'s

prevision related simply to her own actions. She could not tell beforehand what would be the cause of her fright; the rat — if it was a real, and not a hallucinatory one — seems to have acted as a mere point de repere for the suggestion to attach itself to. If there had been no rat, Mme. M.'s subUminal self would probably have conjured up some other cause of fright, real or imaginary, and the effects would have followed in due course.

It will be noted that many, if not all, these cases of self-suggestion relate to hysterical symptoms, which are probably caused, as well as cured, by the subliminal self.

565 A. The following case of clairvoyance during spontaneous somnambulism was published by Dr. Dufay in a paper in the Revue Philosophique for February 1889, a translation of which appeared in Proceedings S.P.R., vol. vi. pp. 415-27. The writer of the account was M. Badaire, formerly director of the Ecole Normale at Gueret, the subject, Theophile Janicaud, having been one of his pupil-teachers. Jani- caud had been subject to frequent attacks of somnambulism from about the age of eight to ten ; afterwards they ceased almost entirely till he was nineteen. M. Badaire writes : —

Gu^RET, February tjth, i860.

. . . During the first year that he was at school we noticed nothing unusual in him; but during the excessive heat in the months of June and July 1859 the condition of young Janicaud completely changed, and attacks of somnambulism occurred every night, v/ith a frequency which soon gave cause for anxiety as to his health. In a few weeks he was so much altered as to be hardly recognisable even to the

members of his family. His eyes were sunken, tired, and haggard, and an extreme thinness took the place of robust health.

Every evening he got up, walked about the dormitory, descended to the study to work in the dark, or wandered about the gardens for hours at a time, after which he went back to bed. . . .

One evening about 1 1 o'clock Janicaud, having escaped from the dormi- tory [in spite of all the precautions taken to avoid the risks of his nocturnal expeditions] knocked at the door of my bedroom.

" I have just arrived from Vendome," he said, " and have come to give you the news of your family. M. and Mme. Arnault are well, and your little son has four teeth."

" As you have seen them at Vendome, could you go back again and tell me where they are at present ? "

" Wait ... I am there . . . They are sleeping in a room on the first floor ; their bed is at the farther end of the room, to the left. The nurse's bed is to the right, and Henry's cradle close to it."

The description of the room and the position of the beds were perfectly exact, and the following day I received a letter from my father-in-law telling me that my child had cut his fourth tooth.

A few days later Janicaud came to me at about the same time, telling me that he had again come from VendSme, and that an accident had happened to the child during the day. My wife, being much startled, anxiously inquired what the accident was.

" Oh ! do not be frightened, Madame, reassure yourself, there will be no serious consequences, whatever the doctor, who is now with the

child, may think. If I had known that I should have caused you so much alarm, I should not have spoken of it. It will be nothing."

The next morning I wrote to my father-in-law to tell him what Janicaud had said, and begged for news of the child by return of post. The answer was that he was perfectly well, and that no accident had taken place.

But in the month of September, when I went home for the holidays, I learnt the whole truth, which my father-in-law, on the advice of the doctor, had hidden from me. He told me that at the time when Janicaud came to tell me that an accident had happened, the doctor did not expect the child to live through the night. During the day the nurse, having got hold of the key of the cellar, had become completely intoxicated, and the child having been fed by her when in this condition, was seized with violent sickness, which endangered his life for several days.

One night Janicaud suddenly jumped up in bed, and turning to one of his companions, said —

" See, RouUet, how careless you are. I certainly told you to shut the door of the bookbinding workshop, but you did not do it, and a cat, in eating the paste, has just knocked over the dish, which is broken into five pieces."

Some one went down at once to the workshop, and it was found that what the somnambulist had said was perfectly correct.

The following night he related how he saw on the Gldny road the body of a man, who had been drowned while bathing in the Creuse, and that he was being brought to Gu^ret in a carriage. Next day I made inquiries, and heard that an inhabitant of the town had really been drowned the previous day at GMny, and that his body had been brought to Gudret during the night. But nobody in the house, not even in the town, had known of the accident the day before.^

M. Simonet, the assistant master, and Janicaud's brother-in-law, once con- sulted him, when in the somnambulic state, about his child, who had been suffer- ing for some months from a cyst behind the ear, which the doctors feared might result in decay of the bone. Janicaud pronounced their fears groundless, and recommended the use of a certain herb, which grew in the garden, and which he undertook to gather for them.'^

But the somnambulist, walking barefoot, accidentally stepped upon a thorn, and the shock woke him before the plant was secured.^

The child recovered soon after, as Janicaud had said it would, . . .

His health now giving cause for alarm, he was sent home for change and exercise, and while away suffered very few attacks, and these only during the first few days. One which took place two days after joining his family deserves some notice. He rose up during the night with the fixed determination of going fishing. M. Simonet decided to accompany him, and before starting succeeded in inducing him to alter the nature of his excursion, and go and visit a relative

1 Facts of the same description are reported by Dr. Macario (Dusommeil,des rkies, et du somnambulisme, 1857), who borrowed them from F. Lebeuf. Here also it is a case of spontaneous somnambulism. (Dr. D.)

2 Possibly comfrey, of whose astringent properties Janicaud may have heard. (Dr. D.)

8 When he got up in the sleeping state he always dressed himself completely, with the exception of his feet.

residing some distance off. This was done, Janicaud being undisturbed from his sleeping condition either by the noise of barking dogs or by the fatigues of the walk. At last he decided upon going home, and on the way, having come to a narrow and dangerous path by the river, his brother-in-law begged him to be careful as to where he put his foot. Janicaud, however, assured him that he could see the better of the two, and as a proof asked his companion whether he saw the match which was under his left foot. M. Simonet at once felt under his foot, and sure enough found a match there. Not only was it very dark, but Janicaud wifh his night-cap drawn over his face was some thirty paces ahead.

Noteworthy, too, were the means which he used to take to free himself from his chain at night. Once with a penknife he cut off a small portion of a window- sash close at hand, and from it modelled a key, with which he easily undid his padlock.

[M. Badaire concludes : —]

It may not be useless to make an observation of possible interest from a scientific point of view, which is, that during an attack of somnambulism Jani- caud is perfectly conscious of the state in which he finds himself. Indeed, he is generally very well pleased at his condition, and if attempts are made to awaken him, begs that it may not be done, as he is so much happier than in his waking state. Nevertheless, after each attack he suffers greatly from fatigue, and his appearance is noticeably altered. Ought this fatigue to be attributed to the extraordinary activities of his faculties during somnambulism, or may it be the result of the shock which he sustains in passing from one state to another?

Once awake, Janicaud has not the least recollection of what has taken place in his somnambulic state. But in each attack he remembers perfectly all that has been said and done in the preceding ones.

In his natural state Janicaud has an uncertain memory, and retains what he learns with difficulty ; but on several occasions when he has been studying his history lessons in bed the assistant master has taken the book from his hand, and the somnambulist has then repeated the five or six pages which he had just read without omitting a syllable. Awakened immediately after, he had no recol- lection of what he had just read and repeated. Badaire.

[Before forwarding his report, M. Badaire had called together the teachers and pupils of the Ecole Normale and had read it aloud to them, asking them if they had any observations to make. All declared it to be scrupulously accurate.]

Dr. Petetin, in his Electricite Animale (Paris, 1808), describes a cata- leptic patient of his, with remarkable powers of thought-transference. His account (pp. 55-57, and 62-65) of some experiments in which this lady was able to specify objects held in his hand, or inside his coat, or in the pockets of the bystanders, &c., is quoted in Phantasms of the Living, vol. ii. p. 345.

Serjeant Cox, in his" Mechanism of Man," vol. ii. pp. 175-77 (quoted in Phantasms of the Living, vol. ii. p. 347), gives an account of similar experiments performed by him with his sister when she was in a semi- conscious, trance-like state, which used to succeed the cataleptic fits from which she suffered.

In the case of Elizabeth Squirrell there was some indications of clair-

voyance (see The Autobiography of Elizabeth Squirrell of Shottishatn and Selections from her Writings : together with an examination and defence of her statements relative to her sufferings, blindness, deafness, enti^'e abstetition from food and drink during twenty-five

weeks, and other extraordinary phenomena : also facts and opinions illustrative and suggestive. By one of her Watchers. London, 1853).

In the case of Jane Rider (see An Account of Jane C. Rider, the Springfield Somna?fibulist. By L. W. Belden, M.D., Springfield, Mass., 1834), the phenomena, which seem to have been carefully observed and recorded, do not go clearly beyond hypersesthesia. Her frequent attacks of spontaneous somnambulism were accompanied by an extraordinary in- crease in her power of vision, so that she could carry on domestic work, cooking, needlework, &c., rapidly and easily in a quite dark room, and could read fluently, as well as write, with thick bandages over her eyes and on both sides of her nose. But she could only read words within what would have been her field of vision had her eyes been opened and un- bandaged ; and she could not read through an opaque obstacle, such as brown paper. Dr. Belden concludes from these facts that she actually saw through the bandages, and puts down her special power of vision to an increased sensibihty of the retina, combined with " a high degree of excitement in the brain itself, enabling the mind to perceive even a con- fused image of the object." He gives in an Appendix the case of Caspar Hauser, of Nuremburg (date about 1828), as recorded by Professor Daumer, in whom not only sight, but all the senses, were heightened to an almost incredible degree. {Cf. 539 A.)

568 A. The subject of these experiments in telepathic hypnotisation was Professor Pierre Janet's well-known subject, Madame B. (" Leonie " — see 230 A, &c.) and the first experiments were carried out with her at Havre, by Professor Janet and Dr. Gibert, a leading physician there, and described in the Bulletins d~e la Soci^te de Psychologie Fhysiologigue, Tome I., p. 24, and in the Revue Philosophique, August i8S6.^ I sum- marise those relating to hypnotisation at a distance.

October 3, 1885. — M. Gibert tries to put her to sleep from distance of half a mile; M. Janet finds her awake; puts her to sleep; she says, "I know very well that M. Gibert tried to put me to sleep, but when I

felt him I looked for some water, and put my hands in cold water. I don't want people to put me to sleep in that way; it puts me out, and makes me look silly." She had, in fact, held her hands in water at the time when M. Gibert willed her to sleep.

October g. — M. Gibert succeeds in a similar attempt; she says in trance, "Why does M. Gibert put me to sleep from his house? I had not time to put my hands in my basin." That the sleep was of M. Gibert's induction was shown by M. Janet's inability to wake her. M. Gibert had to be sent for.

It is observable, however, that MM. Janet and Gibert can now (April 1886) operate interchangeably on the subject; her familiarity with both seems to enable either to wake her from a trance which the other has induced.

1 See also Phantasms of the Living, vol. ii. pp. 679-83.

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October 14. — Dr. Gibert again succeeded in inducing the trance, from a dis- tance of two-thirds of a mile, at an hour suggested by a third person, and not known to M. Janet, who watched the patient.

In February and in April, 1886, Madame B. was again brought to Havre, and some successful experiments (tabulated below) were made before my arrival on April 20th.

I give next extracts from my own notes of experiments, April 20th to 24th, 1886, taken at the time in conjunction with Dr. A. T. Myers, and forming the bulk of a paper presented to the Soci6t6 de Psychologie Physiologique on May 24th (also published in Proceedings S.P.R., vol. iv. pp. 131-37)-

Dr. A. T. Myers was present at the experiments throughout. Other observers were Dr. Gibert, Professor Paul Janet, Professor Pierre Janet, Dr. Jules Janet, Dr. Ochorowicz, and M. Marillier.

In order that the phenomenon of som?neil a distance may be satisfactory, we have to guard against three possible sources of error, namely, fraud, accidental coincidence, and suggestion by word or gesture.

The hypothesis oi fraud on. the part of operators or subject may here be set aside. The operators were Dr. Gibert and Professor Pierre Janet, and the detailed observations of Professor Pierre Janet, elsewhere published, sufficiently prove the genuineness of Madame B.'s somnambulic sleep.

The hypothesis of accidental coincidence would be tenable, though not probable, did the events of April 20th to 24th constitute the whole of the ob- served series. But the number of coincidences noticed by Dr. Gibert, Professor Janet, and others has been so large that the action of mere chance seems to be quite excluded. It is to be observed that, as Professor Janet tells us, the subject has, during an observation of several weeks (maintained by Mile. Gibert when Professor Janet is not present), only twice fallen sponta^ieously into this som- nambulic sleep, when no one willed her to do so; once before our arrival, on looking at a picture of Dr. Gibert, and once on April 21st, as narrated below. On the other hand, the observed cases of sleep deliberately induced from a distance amount, I believe, to at least a dozen. ^ I exclude, of course, the very numerous occasions when sleep has been induced by an operator present with the patient, by holding her thumbs, looking at her, &c. This, however, brings us to the third source of doubt, whether the sleep may not on all occasions have been induced by some suggestion^ given perhaps unconsciously, by word or gesture. It was thus that I was at first inclined to explain Cases I. and II. among those that follow, but the other cases here given seem to negative the supposition. . . .

I. I pass on to describe the first case of sommeil a distance, April 21st. At 5.50 P.M. (an hour which was selected by drawing lots among various suggested hours) Dr. Gibert retired to his study and endeavoured to send Madame B. to sleep in the Pavilion, at a distance of about two-thirds of a mile. She was to fall asleep in the salon ; whereas she habitually sits in the kitchen of the Pavilion (a house occupied by Dr. Gibert's sister).

It was supposed that the command would take about ten minutes to operate, and at about six Professor Janet, Dr. Ochorowicz, M. Marillier, my brother, and

^ This number, as will be hereafter seen, has since been increased.

myself entered the Pavilion, but found that Madame B. was not in the salon, but in the kitchen. We immediately went out again, supposing that the experi- ment had failed, A few minutes later Professor Janet re-entered with M. Ochorowicz, and found her asleep in the salon. In the somnambulic state she told us that she had been in the salon, and nearly asleep when our arrival startled her, and had then rushed down to the kitchen to avoid us ; had returned to the salon and fallen asleep as soon as we left the house. These movements were attested by the bonne, but it of course seemed probable that it was merely our arrival which had suggested to her that she was expected to fall asleep.

On this day she was ill and exhausted from too prolonged experiments on the previous days. In the afternoon she fell asleep of her own accord, and in the late evening (11.35 p-m.), when she had long been in bed, M. Gibert willed that her natural sleep should be transferred into somnambulic, and that she should dress and go into the garden of the Pavilion. Nothing followed on this attempt, unless an unusually prolonged sleep and complaints of unwonted head- ache

next day were to be in any way connected herewith. On the whole, had I left after these experiments only, I should have referred the phenomena to suggestion of the ordinary hypnotic kind.

II. On the morning of the 22nd, however, we again selected by lot an hour (11 A.M.) at which M. Gibert should will, from his dispensary, which is close to his house, that Madame B. should go to sleep in the Pavilion. It was agreed that a rather longer time should be allowed for the process to take effect, as it had been observed (see M. Janet's previous communication) that she some- times struggled against the influence, and averted the effect for a time by putting her hands in cold water, &c. At 11.25 we entered the Pavilion quietly, and almost at once she descended from her room to the salon, profoundly asleep. Here, however, suggestion might again have been at work. We did not, of course, mention M. Gibert's attempt of the previous night. But she told us in her sleep that she had been very ill in the night, and repeatedl}^ exclaimed, " Pourquoi M. Gibert m'a-t-il fait souffrir ? Mais j'ai lavd les mains continuelle- ment." This is what she does when she wishes to avoid being influenced.

III. In the evening (22nd) we all dined at M. Gibert's, and in the evening M. Gibert made another attempt to put her to sleep at a distance from his house in the Rue Sery — she being at the Pavilion, Rue de la Ferme — and to bring her to his house by an effort of will.^ At 8.55 he retired to his study, and MM. Ochorowicz, Marillier, Janet, and A. T. Myers went to the Pavilion, and waited outside in the street, out of sight of the house. At 9.22 Dr. Myers observed Madame B. coming half-way out of the garden-gate, and again retreat- ing. Those who saw her more closely observed that she was plainly in the somnambulic state, and was wandering about and muttering. At 9.25 she came out (with eyes persistently closed, so far as could be seen), walked quickly past MM. Janet and Marillier, without noticing them, and made for M. Gibert's house, though not by the usual or shortest route. (It appeared afterwards that the bonne had seen her go into the salon at 8.45, and issue thence asleep at 9.15 ; had not looked in between those times. 2) She avoided lamp-posts,

1 It will be seen from the synopsis of experiments given below that the afternoon, and not the evening, was the time of day usually chosen.

2 It was not unusual for her to sit in the salon in the evening, after the day's occupa- tions were over.

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vehicles, &c., but crossed and recrossed the street repeatedly. No one went in front of her or spoke to her. After eight or ten minutes she grew much more uncertain in gait, and paused as though she would fall. Dr. Myers noted the moment in the Rue Faure ; it was 9.35. At about 9.40 she grew bolder, and at 9.55 reached the street in front of M. Gibert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground-floor. M. Gibert had to take her hand before she recognised him. She then grew calm.

M. Gibert said that from 8.55 to 9.20 he thought intently about her, from 9.20 to 9.35 he thought more feebly ; at 9.35 he gave the experiment up, and began to play billiards; but in a few minutes began to will her again. It appeared that his visit to the billiard-room had coincided with her hesitation and stumbling in the street. But this coincidence may of course have been accidental. . . .

IV. [Account of a deferred mental suggestion, omitted here.]

V. On [April 23rd] M. Janet lunched in our company, and retired to his own house at 4.30 (a time chosen by lot) to try to put her to sleep from thence. At 5.5 we all entered the salon of the Pavilion, and found her asleep with shut eyes, but sewing vigorously, being in that stage in which movements once suggested are automatically continued. Passing into the talkative state, she said to M. Janet, " C'est vous qui m'avez fait dormir k quatre heures et demi." The impression as to the

hour may have been a suggestion received from M. Janet's mind. We tried to make her believe that it was M. Gibert who had sent her to sleep, but she maintained that she had felt that it was M. Janet. ^

VI. On April 24th the whole party chanced to meet at M. Janet's house at 3 P.M., and he then, at my suggestion, entered his study to will that Madame B. should sleep. We waited in his garden, and at 3.20 proceeded together to the Pavilion, which I entered first at 3.30, and found Madame B. profoundly sleeping over her sewing, having ceased to sew. Becoming talkative, she said to M. Janet, " C'est vous qui m'avez commandde." She said that she fell asleep at 3.5 P.M. 2

Professor Janet's paper in the Revue Philosophique ior August 1886 enables me to give a conspectus of the experiments on som7fieil a distance made with Madame B. up to the end of May (see next page). The distance was in each case between \ mile and i mile.

We have thus nineteen coincidences and six failures 3 — the failures all more or less explicable by special circumstances. During Madame B.'s visits to Havre, about two months in all, she once fell into ordinary sleep during the day, and twice, as already mentioned, became spontaneously entranced, one of these times being on April 21st, a day of illness and failure. She never left the house in the evening except on the three occasions on which she was willed to do so (experiments 14, 17, 21). Trials of this kind had to be made after dark, for fear her aspect should attract notice. The hours of the other experiments were generally chosen at the moment, to suit the operators' convenience ; some- times, as I have said above, they were chosen by lot.

1 M. Gibert was not with us ; but M. Janet often came to see her after M. Gibert had hypnotised her.

2 On these two occasions (V. and VI.) no one actually saw her asleep before we entered the Pavilion, since we desired Mile. Gibert

not to watch her, for fear that she might guess that an experiment was going on.

^ Cases I and 4 were practically successes, but I have counted them as one success and one failure.

;28

APPENDICES

[568 A

<~ a

°«

Date

Operator.

Hour when Given

Remarks.

1/1 k 3 «

15 S.

^*

1885

I

Oct.

3

Gibert

11.30 A.M.

She washes hands and wards off trance ....

i

2

}9

9

do.

11.40 A.M.

Found entranced 11.45 •

I

3

14

do.

4.15 P.M.

Found entranced 4.30: had been asleep about 1 5 minutes

I

1886

4

Feb.

22

Janet

She washes hands and wards off trance ....

[i]

5

5>

25

do.

5 P.M.

Asleep at once

I

6

26

do.

Mere discomfort observed

7

March

I

do.

do. do.

8

"

2

do.

3 P.M.

Found asleep at 4 : has slept about an hour

I

9

j»

4

do.

Will interrupted : trance coin- cident, but incomplete

I

10

>j

5

do.

5-5.10 P.M.

Found asleep a few minutes afterwards ....

I

II

j^

6

Gibert

8 P.M.

Found asleep 8.3 .

I

12

9f

10

do.

Success — no details

I

13

19

14

Janet

3 P.M.

Success — no details

I

14

»

16

Gibert

9 P.M.

Brings her to his house: she leaves her house a few

IS

Janet

minutes after 9 . Found asleep in 10 minutes .

I I

April

18

16

”

19

Gibert

4 P.M.

Found asleep 4.15 .

I

17

fj

20

do.

8 P.M.

Made to come to his house .

I

18

21

do.

5.50 P.M.

My case I. : trance too tardy .

19

y>

21

do.

11.35 P.M.

Attempt at trance during sleep: see my case I. .

20

"

22

do.

II A.M.

Asleep 11.25: trance too tardy: my case II. : count as failure.

21

»

22

do.

9 P.M.

Comes to his house: leaves her house 915: my case III. .

I

22

"

23

Janet

4.30 P.M.

Found asleep 5.5, says she has slept since 4.30 : my case V.

I

23

jy

24

do.

3 P-M.

Found asleep 3.30, says she has slept since 3.5: my case VI.

I

24

May

5

do.

Success — no details

I

25

6

do.

Success — no details

I 19

Further experiments with the same subject were made b)' Professor Janet in the autumn of 1886. The results, communicated to Professor Richet, were published by him in the Proceedings S.P.R., vol. v. pp. 43-45 (also in the Revue de r Hypnotisme for February 1888, which also contains an account of some less successful experiments by Professor Richet himself). Thirty-five experiments were made, of which sixteen were successful, Madame B. being found asleep at intervals varying from five

minutes to an hour after the attempt was made ; in two cases the result was doubtful, and the other seventeen attempts failed altogether.

568 B. With regard to the cases next to be quoted, it must be observed that when the operator is within sight or hearing of the subject, either the production of hypnosis by mental suggestion alone, or its pre- vention by " silent wiUing " while ostensibly trying to produce it, is inconclusive as evidence of telepathy. The subject, having been previ- ously hypnotised by the operator, must be assumed to be familiar — sub- liminally at least — with his particular habits of unconscious physical expression in connection with

hypnotisation, so that the slight uncon- scious indications of his intentions that would perhaps escape the notice of the ordinary bystanders might very likely be perceived by the subject.

The same objection cannot, of course, apply to the instances of hypnotisation at a distance by the same experimenters, which, if not produced telepathically or occurring accidentally, can only be attributed to self-suggestion.

The following account is from Dr. J. Hericourt, who was one of Professor Richet's ablest assistants in the editing of the Revue Scienti- fiqiie. The observations were made and recorded in 1878, and con- tributed to the Societe de Psychologie Physiologique, November 30th, 1885 {^Bulletins, Tome I. p. 35). Dr. Hericourt's account, as well as Dr. Gley's, to be next quoted, were published in Phantasms of the Living, vol. ii. pp. dZj^, 685. In both cases I give a slightly abbreviated English translation, taken from Edmund Gurney's paper on " Hypnotism and Telepathy" in Proceedings S.P.R., vol. v. pp. 222, 223.

The "subject" — Madame D. — was a young widow, in whom no trace of hysteria could be discovered. M. Hericourt found her exceedingly easy to hypnotise, and after about a fortnight could entrance her by his will alone, exercised without any word or gesture, and sometimes while Madame D. was in the midst of an animated conversation with other persons. On the other hand, he found that all the ordinary physical processes remained completely ineffectual if his will was not that the trance should ensue. He soon began to extend the distance between himself and his " subject," and instead of pro- ducing the effect from one corner of a room to another, he could produce it from one house or one street to another. The first trial from a distant street was specially interesting. While concentrating his thoughts on the desired effect, at 3 p.m., Dr. Hericourt was summoned to see some patients, and for a time forgot all about Madame D. He then remembered that he was engaged to meet her on the promenade at 4.30, but not finding her, he bethought him that

possibly his experiment had succeeded, and towards five o'clock he vigorously willed that she should wake. In the evening Madame D., spon- taneously, and without his having made the slightest allusion to her absence from the promenade, informed him that about three o'clock she had been suddenly seized by an irresistible inclination to go to sleep, though she never slept in the daytime. It was all she could do to walk into another room, where she fell on a sofa, and was afterwards found by a servant cold and motionless, comme morte. The servant shook Madame D. vigorously, but could not make VOL. I. 2 L

her do more than open her eyes. All that Madame D. remembered ex- periencing at this time was a violent headache, which disappeared towards five o'clock, the hour when M. Hdricourt willed the undoing of his work.

This experiment was the first of a series, during which a number of persons had the opportunity of arranging the conditions and testing the results. The hypothesis of expectant attention was doubly excluded; for if M. H^ricourt gave Madame D. notice of his intention to entrance her, but actually willed that she should remain awake, she retained her normal condition, and imagined that he had failed.

568 C. The next case, contributed by Dr. E. Gley, of 37 Rue Claude Bernard, Paris, is a record of some observations of his friend, Dr. Dusart, published in the Tribune Medicale, in May 1875.

The " subject " was a hysterical girl of fourteen, whom Dr. Dusart found very susceptible to hypnotism. He early remarked that his passes were ineffective if his attention was not strongly directed to the desired result; and this suggested to him to try the effect of purely mental suggestion. One day, before the usual hour for waking the patient had arrived, he gave her the mental command to awake.

The effect was instantaneous : the patient woke, and again, in accordance with his will, began her hysterical screaming. He took a seat with his back to her, and conversed with other persons, without appearing to pay any attention to her; but on his silently giving her the mental suggestion to fall again into the trance, his will was again obeyed. More than one hundred experiments of the sort were made under various conditions, and with uniform success. On one occasion Dr. Dusart left without giving his usual order to the patient to sleep till a particular hour next morning. Remembering the omission, he gave the order mentally, when at a distance of 700 metres from the house. On arriving next morning at 7.30 he found the patient asleep, and asked her the reason. She replied that she was obeying his order. He said: "You are wrong; I left without giving you any order." "True," she said, "but five minutes afterwards I clearly heard you tell me to sleep till eight o'clock." Dr. Dusart then told the patient to sleep till she received the com- mand to wake, and directed her parents to mark the exact hour of her waking. At 2 P.M. he gave the order mentally, at a distance of seven kilometres, and found that it had been punctually obeyed. This experiment was successfully repeated several times, at different hours.

After a time Dr. Dusart discontinued his visits, and the girl's father used to hypnotise her instead. Nearly a fortnight after this change it occurred to Dr. Dusart, when at a distance of ten kilometres, to try whether he still re- tained his power, and he willed that the patient should not allow herself to be entranced; then after half-an-hour, thinking that the effect might be bad for her, he removed the prohibition. Early next morning he was surprised to receive a letter from the father, stating that on the previous day he had only succeeded in hypnotising his daughter after a prolonged and painful struggle ; and that, when entranced, she had declared that her resistance had been due to Dr. Dusart's command, and that she had only succumbed when he permitted her.

568 D. The next case is quoted from Dr. Dufay's paper already referred to {^Proceedings S.P.R., vol. vi. p. 411). The author's caution

in

interpreting the phenomena adds to the value of his observations. The account is dated Blois, May 18S8. It will be remembered that in the case quoted in 552 A, Dr. Dufay hypnotised an actress from a distant part of the theatre, but in that case it did not seem absolutely certain that she could not have suspected his presence in the theatre and his intention.

. . . Madame C. was thirty-five years of age, of a nervous temperament, and slightly rheumatic. For some time she had been subject to periodical attacks of headache and sickness, which the usual remedies had failed to relieve. Under these circumstances, I did not hesitate to try the effect of magnetism on my first visit to her. At the end of five minutes the pain passed off and the sickness ceased, and on every subsequent occasion the same thing took place. If my arrival was delayed the troubles continued ; but hardly had I pulled the bell, and before the door was opened, Madame C. fell into a calm sleep. It was quite a different thing if any one else rang the bell, for then the invalid complained bitterly of the noise that was splitting her head.

Later on she even felt my approach from the further end of the street : "Ah! what happiness!" she would say, "here is the doctor coming, I feel myself cured ! " and Monsieur C. would open the window to make certain of it, and would see me in the distance. And his wife never made a mistake. Sometimes he would try to encourage her by telhng her that he saw me coming, but she knew that this was not true, and the sickness continued.

In a case of this sort, how could I hesitate to make an attempt at influencing her from a distance ? Moreover, I was driven to it by circumstances. At the height of an attack Monsieur C, who had

already been twice to fetch me, discovered where I was to be found. Being with a patient whom I could not leave for several hours, I assured Monsieur C., without being at all certain of it myself, that his wife would be asleep and cured when he got home again. I had the satisfaction of verifying this three hours later, when I ordered a profound sleep to last till the following day, which repaired the fatigues of the morning. " Thus the possibility of magnetising at a distance is not to be doubted," say my notes. But nowadays the objection of self-suggestion pre- sents itself: I was expected; Monsieur Chad promised to bring me with him.

Am I going to find a more convincing example ? Yes, certainly. It was, however, an act of simple curiosity without any therapeutic aim. Madame C. was in perfect health, but her name happening to be mentioned in my hearing, the idea struck me that I would mentally order her to sleep, without her wish- ing it this time, and also without her suspecting it. Then, an hour later I went to her house and asked the servant who opened the door whether an instrument, which I had mislaid out of my case, had been found in Madame C.'s room.

" Is not that the doctor's voice that I hear ? " asked Monsieur C. from the top of the staircase ; " beg him to come up. Just imagine," he says to me, " I was going to send for you. Nearly an hour ago my wife lost consciousness, and her mother and I have not been able to bring her to her senses. Her mother, who wished to take her into the country, is distracted. . . ."

I did not dare to confess myself guilty of this catastrophe, but was betrayed by Madame C, who gave me her hand, saying, " You did well to put me to sleep. Doctor, because I was going to allow myself to be taken away, and then I should not have been able to finish my embroidery."

"You have another piece of embroidery in hand ? "

" Yes ; a mantle-border ... for your birthday. You must not look as though you knew about it, when I am awake, because I want to give you a surprise."

" Make yourself easy as to that, you will see me just as surprised as grateful the day when you make me this valuable present. But why do you mention it to me now ? "

" Because you ought to know why I am pleased at not being able to go away."

I then explained to the husband and the mother that I had allowed myself to make an experiment, and it was settled amongst us that Madame C. should not be told of it. I then woke her as usual by means of passes from within outwards in front of her eyes, and she was told that she had fallen asleep after lunch, while reading the newspaper, which did not astonish her at all. . . .

I repeated the experiment many times with [Madame C], and always with success, which was a great help to me when unable to go to her at once when sent for. I even completed the experiment by also waking her from a distance, solely by an act of volition, which formerly I should not have believed possible. The agreement in time was so perfect that no doubt could be entertained.

To conclude, I was about to take a holiday of six weeks, and should thus be absent when one of the attacks was due. So it was settled between M. C. and myself that, as soon as the headache began, he should let me know by telegraph ; that I should then do from afar off what succeeded so well near at hand ; that after five or six hours I should endeavour to awaken the patient, and that M. C. should let me know by means of a second telegram whether the result had been satisfactory. He had no doubt about it ; I was less certain. Madame C. did not know that I was going away.

The sound of moanings one morning announced to M. C. that the moment had come ; without entering his wife's room he ran to the telegraph office, and I received his message at ten o'clock. He returned home again at that same hour, and found his wife asleep and not suffering any more. At four o'clock I willed that she should wake, and at eight o'clock in the evening I received a second telegram: " Satisfactory result, woke at four o'clock. Thanks."

And I was then in the neighbourhood of Sully-sur- Loire, 28 leagues— 112 kilometres— from Blois. . . .

I had no doubt as to the reality of action at a (perhaps unlimited) distance, when I observed this case, about twenty-five years ago. But now, so much am I struck by the improbability of the story, that I am more ready to admit that Madame C., at the moment when the pain and sickness commenced, thought that her husband had heard her moans and had hurried to secure my assist- ance, since she was unaware of my absence; that her conviction that I should give her relief as usual had sufficed to produce sleep by self-suggestion, and that the waking had taken place under the same influence, after a lapse of time sensibly equivalent to that during which I usually caused her to sleep. . . .

568 E. In the Zoist for April 1849 Mr. Adams, a surgeon of Lymington, writing four months after the event, describes how a guest of his own twice succeeded in mesmerising the man-servant of a common friend at a distance of nearly fifty miles, the time when the attempt was

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to be made having in each case been privately arranged with the man's master. On the first occasion the unwitting " subject " fell at the time named, 7.30 p.m., into a state of profound coma not at all resembling natural sleep, from which he was with difficulty aroused.

He said that "before he fell asleep he had lost the use of his legs ; he had endeavoured to kick the cat away, and could not do so." On the second occasion a similar fit was induced at 9.30 a.m., when the man was in the act of walk- ing across a meadow to feed the pigs.

For other cases of hypnotisation at a distance, see Professor Richet in the Revue Philosophique, February 1886, p. 199 (quoted in Phantasms of the Living, vol. ii. p. 332), and Dr. Dariex in the Annates des Sciences Psychiques, vol. iii., 1893, pp. 257-67. Dr. Wetterstrand of Stockholm also states in a letter published in Dr. Schmidkunz's Psychologie der Suggestion (Stuttgart, Enke, 1892), and translated in Proceedings, vol. ix. p. 216, that he has a patient whom he can send to sleep and wake up again from his house, and that he has also made her get up m a state of sleep from her own room and come to his.

Another case, involving an experiment not to be recommended, was recorded by Dr. Tolosa-Latour in the Annates des Sciences Psychiques, vol. iii., 1893, pp. 268-73. The subject of the experiment was a Mile. R., whom Dr. Latour had treated hypnotically for hysterical paralysis since September 1886. Prior to his treatment, in 1885, she had had daily hysterical attacks, but both these and the paralysis had almost entirely disappeared at the time of his experiment, October 1890. She was then living at Madrid, and he was travelling in France. During a journey from Poitiers to Migne he attempted for an hour or two to send her to sleep and pour fixer bien la suggestion to produce a violent hysteric attack after the sleep. Some time after his return to Madrid he learnt of the complete success of his experiment. A letter from Mile. R., written in March 189 1, describing her experience, states that she had been perfectly well just before the attack, and had had no attacks of the kind since.

569 A. The production of local anaesthesia and rigidity is a common phenomenon, familiar to all hypnotic operators as the result of a definite verbal suggestion, and one that can also be produced in some subjects by self-suggestion (see 518 D). The special feature of

the experiments recorded in this Appendix and 569 B is that they were carried out under conditions which, as the experimenters believed, precluded any knowledge on the part of the subject as to which of his fingers was to be operated on. Experiments of this type were first tried by Gurney from 1883 onwards, partly with a view to testing the reahty of the "mesmeric effluence." I quote extracts from his latest account of them in his paper on " Recent Experiments in Hypnotism " in the Proceedings S.P.R., vol. v. (1888), pp. 14-17. For the details, I must refer the reader to the paper itself.

Experiments of this most important class have been already described in these Proceedings } In outline the modus opera7idi has been as follows : The "subject" is made to put his arm through a thick screen, extending high above his head, and to spread his ten fingers on a table in front of him. The fingers are thus completely concealed from his view, and the operator's hand is held, without contact, at a distance varying from about a third to three-quarters of an inch, over one or another of them, according to my selection, with the result that in a very large majority of cases the finger so treated, and that finger alone, becomes rigid and insensible to extremely severe treatment in the way of stabs, burns, and electric shocks. From my knowledge of the "subjects," and of the circumstances, I regard simulation as practically out of the question. But this is not really important, for the hypothesis of simulation has no application to the frequent cases where the rigidity was tested before the anzesthesia. The "subject" is told to double his fist, and no desire to deceive could have taught him which particular one of his ten digits was to remain recalcitrant.

In the recent series there have been i6o experiments of the described type with five "subjects." In all these cases I held my hand, in the same position as S.'s[" S." is Mr. G. A. Smith, the hypnotist who constantly assisted in Gurney's experiments], over one of the

remaining nine fingers. In 124 cases S. alone produced the effect intended. In 16 cases S. and I both succeeded; and in 13 cases I succeeded, and S. failed. In the remaining 7 cases no eflfect at all was produced. . . .

The finger operated upon was generally restored to its normal condition by reverse passes, made with contact — about twenty being the average number required. Most of the attempts to annul the effect withotit contact were incon- clusive. Sometimes the effort was successful, and in a few instances very dis- tinctly so, but in other cases the process took so much time that contact was eventually resorted to. I frequently tried, by stroking the finger, to undo the efiect which S. had produced; but I succeeded on only one occasion. . . .

The "subject" is occasionally, but not usually, conscious of some change in the finger as the experiment progresses. Asked to say whether he felt any- thing unusual, he would sometimes say that he felt " cold," " pins and needles," " numbness," or " creepiness," in a certain finger — which finger was in nearly every case the one under experiment. In connection with this point the follow- ing experiment with Wells is of great interest. Without telling him specially to observe any change in his fingers, one was made insensitive and rigid in the usual way. It was then "undone" by reverse strokings over the back of his hand, and he appeared to be in complete ignorance as to which particular finger had been the subject of experiment, and could not say which one had been afiected. But entranced immediately afterwards, and told to write which finger had been stiffened, and then woke and set to the planchette, he wrote the right one. The experiment was repeated several times, with the same result. The planchette gave the information which the "subject" could not consciously supply.

Besides the above, forty-one experiments were made in which S., while hold- ing his hand as usual, willed that no effect should be

produced. Of these, thirty- six were successful (in the sense that no effect was produced), and five failed.

1 See vol. i. pp. 257-60; vol. ii. pp. 201-205; vol. iii. pp. 453-59. For a dis- cussion of the subject see the concluding portion of my paper in this number on " Hypnotism and Telegraphy." — E. G.

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[Several experiments were made in which the selected fingers were covered with small screens, but these were generally unsuccessful. In other successful cases, selected spots on the bare arms of the subjects were operated upon, instead of fingers.]

569 B. Further experiments of the kind just described were carried out by Mrs. H. Sidgwick in 1890 and 1892 with the help of the same hypnotist, Mr. G. A. Smith, in the course of her experiments on thought- transference (see 573 A). I quote a few extracts from the account given (pp. 577-93) in the paper by Mrs. Sidgwick and Miss Alice Johnson on " Experiments in Thought-Transference " in Proceedings S.P.R., vol. viii. pp. 536-96, beginning with their summary of Gurney's theoretical dis- cussion of his results.

Mr. Gurney discusses the possible explanation of his results in the . . . Proceedings S.P.R., vol. v. pp. 254-59. He assumes that the conditions adopted secure — as they are designed to secure — that no indications as to which finger is to be operated on should unintentionally reach the subject through the eye, or the ear, or by touch. There remain then three hypotheses : {a) that this knowledge may reach his brain by means of a delicate perception, conscious or unconscious, of temperature or air-currents, caused by the proximity of Mr. Smith's fingers ; {b) that it may be conveyed from Mr. Smith's mind to that of the subject by thought-transference ; and {c) that some direct physical influence in which the ordinary channels of sense

are not concerned is exercised through Mr. Smith's hand on that of the subject.^

Mr. Gurney considered that the ineffectiveness of Mr. Smith's hand unless his will was engaged at the same time seemed alone fatal to hypothesis {a), which was also rendered almost untenable by the difficulty of supposing that the delicate perception assumed could have been delicate enough to make it possible to distinguish Mr. Smith's hand from Mr. Gurney's held similarly over another finger at the same time. Hypothesis {b), Mr. Gurney says, " seems excluded by the fact that the physical proximity of Mr. Smith's hand (no less than his concentration of will on the desired result) proves to be a necessary condition," and he concludes that the balance of probability is greatly in favour of hypothesis {c) — a direct physical influence, exercised through Mr. Smith's hand, in which the ordinary channels of sense are not concerned.

This brief introduction seemed necessary in order to explain the state of the question and the bearing of our own experiments on it. These, as will be seen, still further confirm Mr. Gurney's view as to the untenablenessof his hypothesis (a), because we have succeeded in obtaining the result with a thick sheet of glass

1 Mr. Gurney explains this hypothesis at greater length on pp. 257-59, vol. v. He thinks that if this specific influence exists, as a property of Jiving tissue, there can be no doubt that it depends on the brain of the operator ; since his attention and will to pro- duce the effect are indispensable, and the same proximity of his hand which produces the effect also removes it — the only change of condition being in his intention. It is clear, however, that the nervous condition of the operator is not simply reproduced in the sub- ject — the hand operated on assuming quite a different condition from that of the hand that operates. Therefore, " though finding its nearest analogue in induced electric currents, and though best, perhaps, described as nervous induction, [the influence] is essentially vital and sui generis"

between Mr. Smith's fingers and the subject's. They also exclude hypothesis (c) and remove Mr. Gurney's main objection to hypothesis (3) (thought- transference), because we have succeeded when Mr. Smith did not hold his hand over the subject's at all, but merely stood with folded arms looking at the finger to be affected. We therefore believe that the true explanation of the results is thought-transference or fnental suggestion, received in some uncon- scious or " subliminal " manner by the subject's mind, and acting on his organism in the same way that an ordinary verbal suggestion may act. The process would thus be analogous to that supposed by Mr. Gurney to occur in hypnotisation at a distance.

Before proceeding to a detailed description of our own experiments, we may remark that even taking Mr. Gurney's alone, the balance of probability seems to us to be rather on the side of thought-transference than of a direct physical influence. His contrary opinion appears to us to rely too much on negative evidence, the force of which it is easy to over-estimate. In his unsuccessful experiments where willing without approaching the hand was used, the only observed dX^Htroxiz^ in conditions was the intentional withholding of Mr. Smith's hand ; but this difference may easily not have been the whole change actually produced in the conditions, and therefore may not have been the cause of the «^«-occurrence of the phenomena under observation. Our experiments show, in fact, that it was not the cause.

But we also think some of Mr. Gurney's positive results hard to interpret on any hypothesis of a physical influence acting immediately on the subject's nerves, and not through his brain by means of suggestion. We refer especi- ally to the fact that occasionally the wrong finger was affected instead of, or as well as, the right one. For instance, in Mr. Gurney's experiments with little paper screens

already mentioned, two fingers, the selected one and another, were protected by them, and in the first experiment both these fingers became stiff and insensitive. Now it is easy to see how this might happen if the result were due to " suggestion " — that is, to an impulse communicated to the per- cipient's brain which set the machinery to work to produce the nervous effect — for the suggestion can easily be conceived to go wrong. If it was self-sugges- tion, due to the perception of the little screens through the senses, it might naturally affect both fingers alike ; and if it was mental suggestion through the action of the operator's mind on that of the subject, it is easy to suppose that Mr. Smith's attention was equally directed to both the marked fingers, though his hand only pointed to one. But it is hard to see how any specific influence from Mr. Smith's hand could affect the finger he was and the finger he was not pointing at, without affecting also the intervening ones.

Details of the Experiments.

For our own experiments we adopted the same arrangements as Mr. Gurney. The subject, who was always in a normal condition at the time of the experiments, sat with his hands passed through holes in a screen which extended sufficiently above and on each side of him to prevent his seeing the operator or his own hands. The hands were spread out on a table, and the finger to be operated on was silently indicated to Mr. Smith behind the screen by one of our- selves either by signs or in writing. Mr. Smith generally said nothing while an experiment was going on, and he remained behind the screen until the testing was finished. The subject was frequently engaged by one of us in conversa-

tion on topics outside the matter in hand during the process of making the finger insensitive, but sometimes we encouraged him to attend to his own sen- sations, with results which will be described below. When we believed the in- sensitiveness to have been produced, we ascertained, without moving the screen, which finger it was in by touching the fingers with the point of a pencil or some other convenient instrument, taking care to attack them in varying orders, sometimes beginning with the selected finger and sometimes taking it later in the series, so that no indication as to which finger we expected to find affected might be given by the order of testing. Occasionally the testing was done by one of us who was ignorant of which finger had been selected. Rigidity was ascertained by telling the subject to close his hands, when the affected finger i-emained extended. We often tried this before testing for insensitive- ness, because it was free from the objection that in testing we might possibly our- selves indicate the finger. In some experiments we attempted to ascertain roughly the degree of insensitiveness by means of a small induction coil. To this we shall recur later when we discuss the nature of the effect produced.

Our experiments may be divided into six heads, according to the position and procedure of Mr. Smith.

[I omit the details, and give only the summary of the experiments made, with the subject P. as follows : —]

Number of

3

CO

CU 3 t/3

2

3

(4

J

{a) With Mr. Smith pointing ^ at the selected) finger . . . . . ^

(d) A glass screen placed over P.'s hands, Mr. f Smith pointing at the finger . . . ^

(c) Mr. Smith not pointing at the finger, in) the same room with P., from 2^ to > about 12 feet off)

(<a?) Mr. Smith in another room across a pas-) sage, both intervening doors open, look- > ing through an opera-glass at the finger)

{e) Mr. Smith in a different room from P., an > intervening door closed . . . .)

(/■) Mr. Smith pointing, but willing that no \ e£Eect should be produced . . . >

Totals ....

19

18

19

3 4

2 2

6

3

16

3 12

25 21

37 6

14 4

63

4

40

107

[The writers describe fully the means they used to test the anaesthesia, the degree of ansesthesia attained, and the means used for restoring sensibility. The next point described is one which, as they say, affords further strong evidence of the genuineness of the experiments, since the subjects were quite

^ The writers explain this expression to mean that Mr. Smith's hand was held above the selected finger, his fingers pointing downwards towards it, at a distance varying up to about four inches from it.

unaware that the observations were being made, "such points never being discussed in their presence, even when they were hypnotised."]

Seqjietice of Effects.

An interesting point observed was that the loss of sensibility seemed to spread from the lower part of the finger upwards, and when the effect was slight the tip of the finger only was affected. We have

recorded fourteen cases in which either the lower part only — or the lower part first — became insensitive, or more insensitive than the upper. The only case observed in which this rule did not appear to hold good was one (No. 55) in which — after an attempt longer than usual, viz., from five to ten minutes — the only part of the selected finger (the right thumb) that became insensitive was the inner side of the proximal joint. Another possible exception to the rule was an experiment with Miss B., in which the part selected to be made anesthetic was a spot in the middle of the back of the left hand. Here the anaesthesia extended both above and below the spot, over the metacarpal and proximal joints of the middle finger.

Recovery seemed to proceed in the opposite direction, the sensibility spread- ing downwards towards the tip of the finger. It was only possible to observe this in a few cases, as recovery of the whole finger, when upward passes were used for the purpose, was generally very rapid. One case is recorded when the sensibility was completely restored by two such passes. In seven cases, how- ever, we detected the gradual recovery referred to, which always followed the rule given.

The recovery of motor power and of sensibility was not always simultaneous. We have noted five cases in which the sensibility was recovered first and none in which the motor power first reappeared. Also, in making the experiments, the motor power was sometimes lost while the sensibility was wholly or partially retained (this was noted in five cases) ; but we never detected any case in which the loss of sensibihty extended further than the loss of the motor power. In other words, it seemed that the motor effect could be produced both more easily and more completely than the sensory.

These latter observations, though only made casually in the course of our experiments, are in accordance with the general experience of other investiga- tors. In the paper already referred to [618 D] on the influence of self- suggestion, it is said that " muscular rigidity [was the] most general form of phenomenon produced by self-suggestion,"

whereas local anaesthesia appeared more rarely. It is well known also that muscular rigidity is one of the easiest effects to produce by verbal suggestion.

Sensations Described by the Subjects in the Coiirse of the Experiments.

When their attention was directed to their hands, the subjects were some- times aware of peculiar sensations in one or more of their fingers during the operation. Mr. Gurney found this with two of his subjects, after he had experi- mented with them for some time and got them to attend to their sensations during the process, and the finger in which they occurred was nearly always the one under experiment. The prevailing sensation was cold, sometimes also "pins and needles," "numbness," and the like {Proceedings, vol. v. p. 15).

Both P. and Miss B., when asked to attend to their hands, often mentioned a sensation of cold in the selected finger, and if we tested at once we generally found its sensibility reduced below the normal. The difference of temperature,

if it existed at all, was not such as to be perceptible to ordinary touch. The sensation of cold soon went off, and the finger then became completely anaes- thetic. It would, of course, be very easy — especially under the circumstances of the experiments — to imagine such a feeling as this, but its association with the right finger was certainly significant. The sensation, however, sometimes occurred in the wrong finger, but then ansesthesia never followed with P., though it occasionally did so with Miss B. . . .

Care was, of course, always taken, when the subject first spoke of the sensa- tion, to avoid giving him hints as to whether the finger he mentioned was the one we had selected for experiment. After a time

we left off encouraging him to pay attention to his sensations, for fear of rendering the fingers too suscept- ible to any chance suggestions. [Some experiments illustrating this are next described.]

569 C. Several sets of experiments are recorded in the S.P.R. Proceedings ^ in which the subject's power of response to a question was shown to be under the control of the unspoken will of the hypnotist, that will being directed during a long series of trials in accordance with an arbitrary list oi yeses and noes drawn up by the committee who were conducting the experiments. One series of trials conducted by Professor Barrett (see Proceedings S.P.R., vol. iii. p. 417, and, for a more detailed account, Phantasms of the Living, vol. i. pp. 59-61) gave forty-three successes without a single failure. In the last six of these trials the hypnotist, who was a complete stranger to the subject, was at a distance of 1 7 feet from him, outside a door, through a narrow chink in which he received from Professor Barrett one or other of two cards, containing respectively the words yes and no. The question, "Do you hear me?" was every time addressed to the subject by Professor Barrett. To ensure a neutral tone, he took care (after the first twelve trials) not to know himself which of the two cards he gave the hypnotist until after the result, which, according to the will that had been exerted, was either the answer "yes," or silence.

Many cases are recorded in the Zoist of the induction or inhibition of particular actions through the " silent willing " of the mesmerist,^ the subject being generally hypnotised at the time. These experiments were mostly of the type of the " willing game," but without contact between the agent and the subject.^ Unconscious muscular guidance was thus

1 See Proceedings S.P.R., vol. i. p. 256; vol. ii. pp. 13-17; also Phantasms of the Living, vol. i. p. 59.

"^ See, eg., Zoist, vol. iii. pp. 321, 323-24; vol. v. pp. 253, 260, 323; vol. vi. p. 289; vol. viii. pp. 126, 142, &c. See also Phantasms of the

Living, vol. i. pp. 89-91. Petetin {Electricite Animate, p. 103) records that he could produce any movement in his cata- leptic patients by his will alone. Puysegur also gives instances of " silent willing."

3 Speaking of the relation of the will to telepathic experiments in general, Gurney remarks (Phantasms of the Living, vol. i. p. 92) that the will of the agent or operator seems at first sight to come more into play when the subject is desired to perform some action than when the image of some object is attempted to be conveyed to his mind. But even in the former case "there is little foundation for the idea that the operator's

excluded, but the records are seldom sufficiently detailed to show that the possibility of all other physical indications was excluded, and though some of the observers (H. S. Thompson, at least, see Zoisi, vol. v. p. 256) were well aware that hypnosis is often accompanied by hyperaesthesia, especi- ally in reference to the hypnotist, they had not the knowledge that we now have of the possibilities of subconscious perception and interpreta- tion. Still, it is difficult thus to explain away all the cases of " silent willing," for instance, those in which the subject was in a different place from the operator (see, e.g., Zoist, vol. viii. pp. 131—33, and 143-44), and we can hardly doubt that H. S. Thompson had real telepathic power as well as unusual facility as a hypnotist.

571 A. Different observers take different views of rapport. Bernheim and Liebeault believe that a real rapport exists between the subject and the operator, and that this follows as a natural consequence from the methods employed in inducing hypnosis. On the other hand, according to Braid, it was possible to create by suggestion an artificial state in which the subjects appeared to be en rapport only with the operator, but this condition was only apparent, not real. The

subjects really heard the suggestions of others, though special artifices might be required to make them respond to them. Dr. Bramwell says (see "What is Hypnotism?" Proceedings S.P.R., vol. xii. p. 229) : —

My own observations in reference to rapport have led me to conclusions similar to those of Braid, viz. : i. That rapport does not appear unless it has been directly or indirectly suggested. 2. That the condition is alwa3's an apparent, and never a real one. It could always be experimentally proved that the subjects actually had been cognisant of what had been said and done by others who had not been placed eii rapport with them. In those who did not know what was expected of them, and to whom neither direct nor indirect suggestions of rapport were made, this condition did not appear. On the contrary, they heard and obeyed any one who might address them.

Moll, in Der Rapport in der Hypnose, published in 1892, comes practically to the same conclusion as Braid in regard to rapport, viz. : that it is caused by direct or indirect suggestions of the operator, or by self-suggestions which result from the subject's conception of the nature of the hypnotic state.

571 B. Experiments in " community of sensation " were made by the "Committee on Mesmerism" of the S.P.R. first in 1883. The first series (see Proceedings S.P.R., vol. i. pp. 224-27) were carried out with a boy named Wells, who was blindfolded and hypnotised by Mr. G. A. Smith. Out of twenty-four experiments in the transference of pains, the exact spot was correctly indicated by the subject twenty times.

will in any way dominates the other will, or that he succeeds by superior 'strength of will ' in any ordinary sense. It is still primarily an image, not any form of force, that is conveyed — but an image of movement, i.e. an image whose nervous correlate in the brain is in intimate connection with motor-centres ; and the muscular effect is

thus evoked while the subject remains a sort of spectator of his own conduct."

571 B] TO CHAPTER V 541

On September loth, 1883, Gurney made further experiments in the transference of pains and tastes with another subject, Conway. His account of them is as follows (see Proceedings S.P.R., vol. ii. p. 17).

Conway sat with his eyes closed, in a tolerably deep trance. Mr. Smith and I stood behind him, without contact, and Mr. Smith preserved absolute silence. I from time to time asked Conway whether he felt anythmg, but of course gave no guiding hint or indication of whether he was right or wrong.

I pinched Mr. Smith's right upper arm. Conway at once showed signs of pain, rubbed his right hand, then passed his left hand up to his right shoulder, and finally localised the exact spot.

I silently changed to Mr. Smith's left arm. In a very few seconds Conway's right hand flew to the corresponding place on his own left arm, and he rubbed it, uttering strong complaints.

I nipped the lobe of Mr. Smith's right ear. Conway first rubbed the right side of his neck close to his ear ; he then complained of his right leg, and used threats. I then gave a severe nip to his own right ear, and he made no sign of any sort. He then rubbed close to the left ear, and finally locaHsed the spot on that ear exactly corresponding to the place touched on Mr. Smith's right ear.

I now pinched the right side of Mr. Smith's right thigh. Conway, without receiving any hint that he was expected to feel anything, immediately began to rub the corresponding part of his left leg.

Mr. Smith now put a succession of substances into his mouth, according to my indications, still keeping behind Conway, and preserving total silence. I kept Conway's attention alive by asking him from time to time what the taste was like, but gave not the faintest guidance, except in the single case of cloves, when — to see if Conway would take a hint — I asked if it tasted like spice, and he said it did not.

Mustard. — " Something bitter." " It's rather warm."

Cloves. — " Some sort of fruit." " Mixed with spirits of wine." " Not like spice." "Tastes warm."

Bitter Aloes.— "■ Not nice." " Bitter and hot." " Sort of harshness." " Not sweet." (I had suggested that it was sweet.) "Not nice." " Frightful stuff." " Hurt your throat when you swallow it." " Bitterness and saltness about it."

Stigar. — "It's getting better." "Sweetish taste." "Sweet." "Something approaching sugar."

Powdered Alum. — "Fills your mouth with water." "Precious hot." "Some stuff from a chemist's shop, that they put in medicine." " Leaves a brackish taste." " Makes your mouth water." " Something after the style of alum."

Cayenne Pepper. — Conway showed strong signs of distress. " Oh ! you call it good, do you ? " " Oh ! give us something to rinse that down." " Draws your mouth all manner of shapes." " Bitter and acid, frightful." " You've got some Cayenne down my throat, I know." Renewed signs of pain and entreaties for water.

The subject was now waked. He immediately said, " What's this I've got in my mouth?" "Something precious hot." "Something much hotter than ginger." "Pepper and ginger."

Further experiments of the same kind with the same subject, made by Gurney and Dr. A. T. Myers, are recorded in Proceedings, vol. ii. pp. 205- 206.

571 C. Mr. M. Guthrie, whose experiments in thought-transference with persons in a normal waking condition are given in 630 B, found that " community of sensation " sometimes existed between persons in a normal state, he being the first to observe this in the case of taste. In some of his experiments the tasters were himself, Gurney, and the present writer, and the percipients were his two principal subjects, Miss Relph and Miss Edwards. I quote part of the report made at the time from Phantasms of the Living, vol. i. pp. 52-54.

The taste to be discerned was known only to one or more of the three actual experimenters, and the sensations experienced were verbally described by the subjects (not written down), so that all danger of involuntary muscular guidance was elimina'ced.

A selection of about twenty strongly-tasting substances was made. These substances were enclosed in small bottles and small parcels, precisel}' similar to one another, and kept carefully out of the range of vision of the subjects, who were, moreover, blindfolded, so that no grimaces made by the tasters could be seen. The subjects, in fact, had no means whatever of knowing, through the sense of sight, what was the substance tasted.

Smell had to be guarded against with still greater care. When the sub- stance was odoriferous the packet or bottle was opened outside the room, or at such a distance and so cautiously as to prevent any sensible smell from escaping. The experiments, moreover, were conducted in the close vicinity of a very large kitchen, from whence a strong odour of beefsteak and onions pro- ceeded during almost all the time occupied. The tasters took pains to keep their heads high

above the subjects, and to avoid breathing with open mouth. One substance (coffee) tried was found to give off a slight smell, in spite of all precautions, and an experiment made with this has been omitted.

The tasters were Mr. Guthrie (M. G.), Mr. Gurney (E. G.), and Mr. Myers (M.). The percipients may be called R. and E. The tasters lightly placed a hand on one of the shoulders or hands of the percipients — there not being the same objection to contact in trials of this type as where hues and figures are concerned, and the subjects themselves seeming to have some faith in it. During the first experiments (September 3rd and 4th) [18S3] there were one or two other persons in the room, who, however, were kept entirely ignorant of the substance tasted. During the experiments silence was preserved. The last fifteen of them (September 5th) were made when only M. G., E. G., and M., with the two percipients, were present. On this evening E. was, unfortunately, suffering from sore throat, which seemed to blunt her susceptibility. On this occasion none of the substances were allowed even to enter the room where the percipients were. They were kept in a dark lobby outside, and taken by the investigators at random, so that often one investigator did not even know what the other took. Still less could any spy have discerned what was chosen, had such spy been there, which he certainly was not.

Under these conditions thirty-two experiments were made, which are described in detail. In nine cases the percipients named the actual substance used, and in five other cases described the taste with fair accuracy i^e.g. "a sharp and nasty taste " for vinegar, "horrible and bitter" for bitter aloes, " something sweet and hot" for candied ginger). Other

experiments of the same kind were tried later (^op. cit. pp. 55-58). See also Proceedings S.P.R., vol. iii. pp. 424-52, for experiments by Mr. Guthrie in the transference of sensations of many dififerent kinds ; some of those relating to pains are quoted in 630 B.

For other experiments with hypnotised subjects in the transference of sensations by many different observers, see Phantasms of the Living, vol. ii. pp. 324-29, 338-45, 666-68. Some of these are quoted from the early mesmerists — Dr. Esdaile, the Rev. C. H. Townshend, Professor Gregory, and Dr. Elhotson.

572 A. The following case is quoted from Mrs. Sidgwick's paper " On the Evidence for Clairvoyance " in Proceedifigs S.P.R., vol. vii. pp. 30-99. It is one of a group of four cases given by Mrs. Sidgwick, which were observed by Mr. A. W. Dobbie, of Gawler Place, Adelaide, South Australia, with various hypnotic subjects of his own. Mr. Dobbie had at that time practised hypnotism for ten or twelve years, chiefly with a view to alleviating suffering, and out of some five hundred subjects, had come across a few who seemed capable of clairvoyance. Mrs. Sidgwick made his acquaintance and talked over his cases with him during a visit of his to England in 1889. The account quoted here is a copy, Mr. Dobbie informed us, of the notes he " wrote down the moment the words were uttered."

July i,th, 1886.

Striking case of clairvoyance, which occurred May 28th, 1886, in the presence of the Hon. Dr. Campbell, M.L.C., Hon. David Murray, M.L.C., and Chief Secretary of South Australia, Mr. Lyall, and Mr. Fleming, solicitor : —

The circumstances are briefly as follows, viz. : Dr. Campbell, being present at one of my usual clairvoyant evenings, handed me a gold sleeve-link, at the same time telling me that he had lost the fellow one to it, but had no idea as to what had become of it; he asked me to give the remaining one to one of my clairvoyants, and see if they

could find the missing one. I should state that neither of the clairvoyants had ever seen either of the rooms they referred to, nor did they know the names of the children, or anything in connection with this case, so that it is either a case of genuine clairvoyance or else a most remarkable case of thougiit-reading.

I first handed the sleeve-link to the younger of the two sisters [Misses Eliza and Martha Dixon], who is not so lucid as her sister (I was giving the elder one a rest, as she had been hard at work, clairvoyantly, for the past hour).

Miss Martha began by first accurately describing Dr. Campbell's features, then spoke of a little fair-haired boy who had a stud, or sleeve-link, in his hand, also of a lady calling him " Neil " ; then said that this Httle boy had taken the link into a place like a nursery where there were some toys, especially a large toy elephant, and that he had dropped the link into this elephant through a hole which had been torn or knocked in the breast ; also that he had taken it out again, and gave two or three other interesting particulars. We were reluctantly compelled to postpone further investigation until two or three evenings afterwards.

On the next occasion (in the interval, however, the missing sleeve-link had been found, but left untouched), I again placed the link in her hand, and the

previous particulars were at once reproduced ; but as she seemed to be getting on very slowly, it occurred to Dr. Campbell to suggest placing his hand on that of the clairvoyant, so I placed him en rapport and allowed him to do so, he simply touching the back of her hand with the points of his fingers. As she still seemed to have great difficulty (she is always much slower than her sister) in proceeding, it suddenly occurred to me that it would be an interesting ex- periment

to place Miss Eliza Dixon en rapport with Miss Martha, so I simply joined their disengaged hands, and Miss Eliza immediately commenced as follows, viz. : —

" I'm in a house, upstairs, I was in a bathroom, then I went into another room nearly opposite, there is a large mirror just inside the door on the left hand, there is a double-sized dressing-table with drawers down each side of it, the sleeve-link is in the corner of the drawer nearest the door. When they found it they left it there. I know why they left it there, it was because they wanted to see if we would find it. I can see a nice easy chair there, it is an old one, I would like it when I am put to sleep, because it is nice and low. The bed has curtains, they are a sort of brownish net and have a fringe of darker brown. The wall paper is of a light blue colour. There is a cane lounge there and a pretty Japanese screen behind it, the screen folds up. There is a portrait of an old gentleman over the mantelpiece, he is dead, I knew him when he was alive, his name is the same as the gentleman who acts as Governor when the Governor is absent from the colony, ^ I will tell you his name directly — it is the Rev. Mr. Way. It was a little boy who put the sleeve-link in that drawer, he is very fair, his hair is almost white, he is a pretty little boy, he has blue eyes, and about three years old. The link had been left on that table, the little boy was in the nursery, and he went into the bedroom after the gentleman had left. I can see who the gentleman is, it is Dr. Campbell. Doesn't that little boy look a young Turk, the link is quite a handful for his little hand, he is running about with it very pleased ; but he doesn't seem to know what to do with it." (A) [Dr. Campbell was not present from this point.]

" Now I can hear some one calling up the stairs, a lady is calling two names, Colin is one and Neil is the other, the other boy is about five years old and is darker than the other. The eldest, Colin, is going downstairs now, he is gone into what looks like a dining-room, the lady says, ' Where is Neil ? ' ' Upstairs, ma.' ' Go and tell him to come down at once.' The little fair-haired boy had put the link down ; but when he heard his brother coming up he picked it up again. Colin

says, ' Neil, you are to come down at once.' 'I won't,' says Neil. ' You're a goose,' replies Colin, and he turned and went down without Neil. What a young monkey ! now he has gone into the nursery and put the link into a large toy elephant, he put it through a hole in front, which is broken. He has gone downstairs now, I suppose he thinks it is safe there.

" Now that gentleman has come into the room again and he wants that link ; he is looking all about for it, he thinks it might be knocked down ; the lady is there now too, and they are both looking for it. The lady says, ' Are you sure you put it there ? ' The gentleman says, ' Yes.'

" Now it seems like next day, the servant is turning the carpet up and look- ing all about for it; but can't find it.

" The gentleman is asking that young Turk if he has seen it, he knows that

1 Chief Justice Way is the gentleman who acts as Deputy for his Excellency when absent from the colony. — A. W. D.

he is fond of pretty things. The little boy says ' No.' He seems to think it is fine fun to serve his father like that.

" Now it seems to be another day, and the little boy is in the nursery again, he has taken the link out of the elephant, now he has dropped it into that drawer, that is all I have to tell you about it, I told you the rest before."

July \tfh, 1886. Since writing the above pages I have handed them to Dr. Campbell for perusal, so that he might check the account and ratify it or otherwise, and after going carefully through it he has

returned it to me, accompanied by a complete , ratification in writing, which I herewith enclose. A. W. Dobbie.

Memo, by Dr. Campbell.

At>^i.mt>y., July gih, 1886.

At the point (A) the stance was discontinued till the next sitting, when I was absent. The conversation reported as passing between the children is correct. The description of the room is accurate in every point. The portrait is that of the late Rev. James Way. The description of the children and their names are true. The fact that the link was discovered in the drawer, in the interval between one sitting and the final one, and that the link was left there, pending the discovery of it by the clairvoyant, is also correct, as this was my suggestion to Mrs. Campbell when she showed it to me in the corner of the drawer. In fact, every circumstance reported is absolutely correct. I know, further, that neither of the clairvoyants has ever been inside of my door. My children are utterly unknown to them, either in appearance or by name. I may say also that they had no knowledge of my intention to place the link in their possession, or even of my presence at the stance, as they were both on each occasion in the mesmeric sleep when I arrived. Allan Campbell.

[In a later letter, dated December i6th, 1887, Dr. Campbell writes : —]

Dear Mr. Dobbie, — Your London correspondent asks if I had any know- ledge of the conversation that the clairvoyant stated had passed between the children. I had no knowledge whatever of this conversation, nor the circum- stances attending it, until she repeated it. It was subsequently confirmed to me in part by Mrs. Campbell, such part as she herself is reported to have taken in the tableau.

With respect to the large toy elephant, I certainly knew of its existence, but was not thinking of it at the time the clairvoyant was speaking. I did not know even by suspicion that the elephant was so

mutilated as to have a large opening in its chest, and on coming home had to examine the toy to see whether the statement was correct. I need hardly say that it was absolutely correct. — I am, yours sincerely, Allan Campbell.

[Mr. Dobbie tells us that "neither he nor his clairvoyants had any oppor- tunity, directly or indirectly, of knowing any of the particulars brought out by the clairvoyant." He afterwards saw the room described, and says "the de- scription is simply perfect in every particular."

On this narrative Mrs. Sidgwick comments as follows: —]

There are several noteworthy points about this rather complicated case. In the first place, it will be noticed that the greater part of the information given by the clairvoyants might have been obtained by thought-transference from the VOL. I. 2 M

mind of Dr. Campbell, who was present most of the time. It would then, at any rate, be a very remarkable and interesting case of thought-transference, but so far it would not be clairvoyance as we have defined it. Further, a large proportion of the statements made — all about the little boy taking, hiding, and restoring the sleeve-link — are unverifiable. But there is one important point unknown to Dr. Campbell (so far as his conscious memory, at least, was con- cerned) and afterwards proved true, and that is the existence of the hole in the front of the toy elephant. The introduction of this peculiar fact — which, if learnt by mind-reading, must, it would seem, have been learnt from the child or some other person quite unknown to the percipient — is so remarkable that it makes it seem more probable than not that the hiding of the sleeve-link there was also a fact. If so, it is greatly to be regretted in the interests of science that the child ever took it out again ! I attach less importance, as evidence of

clairvoyance, to the knowledge of the conversation of the children than to that of the hole in the toy elephant, because it is more the kind of thing that might be guessed.

Another noticeable point in this case is that so far as the clairvoyants' remarks relate to the actions of those concerned — the children, Dr. and Mrs. Campbell, the servant — the descriptions are not of the present, but of the past.

Another case of Mr. Dobbie's relates to the tracing of a lost gold pencil-case through the same clairvoyant {op. cit., pp. 68—70).

572 B. The Zoisf, vol. vii. pp. 95-101, contains a similar case, communicated by Mr. E. H. Earth, of the finding of a lost brooch by means of the noted clairvoyant Ellen Dawson. The account is given by a Mrs. M., the owner of the brooch. Ellen Dawson described a former servant of Mrs. M.'s, who she said had stolen the brooch, and said that she had kept the case, with some diamonds in it, in her trunk, and sold the brooch for a very small sum ; that it was then in a place like a cellar, with *' lots of other property," silver spoons, &c., and that the servant had moved from the place she had lived at when she first left Mrs. M. This latter point was found to be correct, and Mrs. M. (who had suspected another of her servants), on the advice of the clairvoyant, sent for the girl to come to her house, and taxed her with the theft. Finally she confessed that she had stolen the brooch and pawned it, keeping the case and two diamond chains which were worn with the brooch. All the property was finally recovered. Mrs. M. had never seen Ellen Dawson before.

Ellen Dawson had been subject to epileptic fits as a child, for which she had been treated mesmerically, first by the Baron Dupotet, and after- wards by Mr. W. Hands, who, observing that she appeared to be able to see objects without the use of her eyes when in the sleep-waking state, endeavoured to cultivate the clairvoyant faculty in her. Some remarkable cases of her "travelling clairvoyance " are recounted by him in the Zoist, vol. iii. pp. 226—36, and the same

number, pp. 236—41, contains a further account by Miss Boyle of her description of Rouen Cathedral, and inci- dents that had happened to Miss Boyle there, &c.

573 A. The longest and most important series of experiments in

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thought-transference with hypnotised subjects carried out by members of the S.P.R, are those of Professor and Mrs. Sidgwick, described in the paper by them and Mr. G. A. Smith in the Proceedings S.P.R., vol. vi. pp. 128-70, and in the paper by Mrs. Sidgwick and Miss Alice Johnson in vol. viii. pp. 536-96. I give brief extracts from both these papers.

The following is a general description of the first series of experiments, which took place in 1889 : —

The experiments in thought-transference about to be described have been carried out with four different percipients while in the hypnotic trance, Mr. [G. A.] Smith, who hypnotised them, being the agent. The experiments were usually directed and arranged by Mrs. Sidgwick, who also took the notes which form the basis of the present paper. On two or three occasions, however, she was absent, and her place was taken by Professor Sidgwick, who was also present on most other occasions in July and August.

Most of the experiments were in the transference of numbers of two digits, Mr. Smith looking at the numbers and the percipient guessing

them. The number of experiments of this nature tried with Mr. Smith in the same room as the percipient was 664, of which 131 were successes; and the number tried with Mr. Smith in another room was 228, of which only 9 were successes. In these numbers an experiment in which two percipients were at work at the same time is counted as two. By a success we mean that both digits are correctly given, but not necessarily placed in the right order. Of the 131 successes with Mr. Smith in the same room the digits were reversed in 14 ; and of the 9 suc- cesses with Mr. Smith in a different room the digits were reversed in i. We had no numbers above 90 among those we used. If the percipients had been aware of this, the probability of their guessing the right digits in the right order in one trial by pure chance would have been i to 81, and the probability of their guessing the right digits in any order half that. But, as at different times they guessed all the numbers between 90 and 100, we believe that they were not aware that our series stopped at 90, in which case their chance of being right in a single guess was i to 90. No one will suppose, therefore, that 117 complete successes in 664 guesses was the result of chance. Good days and bad days alike are included in the numbers given, though, as will be seen in the sequel, on some days no success at all was obtained. It was clear that the power of divining the numbers was exceedingly variable, but whether the differ- ence was in the agent or the percipient, or on what circumstances it depended, we have so far been unable to discover.

Eight persons, at least, besides Mr, Smith, tried to act as agents, but either failed to hypnotise the percipients or to transfer any impression. Nor did others succeed in transferring impressions when the hypnotic state had been induced by Mr. Smith. Mr. Smith himself did not succeed except when the percipients were hypnotised.

[The account, written at the time, of the first day's experiments with each of the four percipients — Mr. W,, Mr. T., Mr. P., and Miss B. — is next given. The numbers used were all those from 10 to 90 inclusive ; each number was drawn at random from a bag, and placed in a little box which Mr. Smith held in his hand with its back towards

the subject, who sat facing him with closed eyes. It was ascertained by experiment that the subject would have had

[573 A

to move his head several feet to see the number. He was only told that he was to see numbers of two figures.

All the experiments are given in order in a tabulated form, including in each case the number drawn, the number guessed, and the conditions. The following is a summary of the trials with P. and T. : —

Percipient.	Guess completely Right.

Digits Right,

but in

Reverse Order.

One Digit

Right in

Right Place.

Wrong.

Total number of Trials.

With Mr. S. in same j P. . room . . j T. .

Total ' . . .

69 30

ID 4

81 61

194 168

354 263

99

14

142

362

617

Most probable number of J successes by chance . J

8

106

With Mr. S. in another (p room . . j ■ ■

7

I

17

114

139

Most probable number of 1 successes by chance . j

2

27

Of the 139 trials " with Mr. Smith in another room," there were 52 in which the two rooms were only separated by a curtain ; 3 of the complete successes were obtained under these conditions. In the other 87 trials Mr. Smith (accom- panied by one of the other experimenters) was in the passage outside, with the door closed, or in a room below. With T. 79 trials were made with Mr. Smith in another room, but the success obtained was not beyond what might be expected by chance.

The nature of the percipients' impressions and other cognate points are fully discussed in the paper. A detailed discussion is also given as to how far the conditions were adequate to prevent the impressions reaching the perci- pients through any of the ordinary channels of sense. The question of the possibility of unconscious whispering or counting by the agent is fully dealt with, and an analysis is given of all the wrong guesses, in order to test whether the mistakes are such as could have been produced by this means. The con- clusion is reached that the mistakes could not be thus accounted for.^^

The question of the bearing of " number-habits " on these experiments is also discussed. On this subject, see the " Note on Number-habits," in 630 A.

1 Messrs. Hansen and Lehmann, in a pamphlet entitled Ueher unwillkiirliche Flilsicrn . . . (in Wundt's Philosophische Studien, vol. xi. part 4) endeavoured to show that the success of these experiments was due to unconscious whispering, on the ground that the mistakes made in them were similar to the mistakes that occurred in their own experi- ments in unconscious whispering. Professor Sidgwick, however, showed (Proceedmgs S.P.R., vol. xii. pp. 298-315), by analysing all the experiments, that the number of correspondences in mistakes in the two sets were not more than might have been pro- duced by chance, and that, therefore, no argument could be founded on them.

The experiments were continued at intervals during 1890 and 1891 by Mrs. Sidgwick, assisted by Miss Alice Johnson, Mr. G. A. Smith being the hypnotiser, and the principal subjects being P., T., and Miss B. The experiments were all made at Brighton, some in Mr. Smith's rooms, and some in Mrs. Sidgwick's lodgings.

Three different kinds of experiments were made: (i) in transferring numbers of two digits ; (2) in transferring ideas other than numbers ; (3) in producing local anaesthesia and rigidity by mental suggestion.^

The first kind of experiments afforded important confirmation of the earlier series, in that success was obtained with agent and percipient i^i different rooms, no one in the same room with the percipient knowing what the numbers to be guessed were. A full description, with a plan, is given of Mr. Smith's rooms (one of the " arches " on the beach at Brighton), in which most of the experiments were made. The arch contained two floors, the upper entirely occupied by a sitting-room, and the lower con- sisting of a little lobby and two small rooms. The first conditions of the evening's experiments with Miss B. are described as follows : —

The persons present were Miss B., Professor Barrett, Mr. Smith, Mrs. Sidgwick, Miss Johnson, and T.; but T., with whom we have been experiment- ing, was hypnotised, and not attending to what was going on. Mr. Smith hypnotised Miss B, and tried three numbers while in the room with her and speaking to her. There was some success with these, and then Mr. Smith and Miss Johnson went downstairs to the lobby. Miss Johnson drew a number at random out of a bag containing all the numbers from 10 to 90, and handed it to Mr. Smith, who then tried to communicate it mentally to Miss B. A little bell or gong was rung upstairs by Mrs. Sidgwick as soon as a guess had been made, and again when the party upstairs were ready to begin another. As the bell was rung Mrs. Sidgwick, who had previously been put en rapport with Miss B., said, " There's another, Miss B.," or

words to that effect ; and Miss B. began to look out for an impression, whicli usually came to her in a visual form. Mrs. Sidgwick noted down her guesses and remarks, while Miss Johnson noted the numbers that she drew from the bag, and at intervals we compared notes. . . . It is hardly necessary to say that, as Mrs. Sidgwick was herself wholly ignorant of the number, it was impossible for her remarks to give any indications to Miss B.

[The nature and development of the percipients' impressions are fully dis- cussed. Miss B.'s impressions were mostly visual, and generally seemed to develop gradually. Sometimes her eyes were opened, and she was made to see the number as a hallucination on a piece of paper. The number then sometimes appeared in a fragmentary way, and was liable to appear and dis- appear. On one occasion it was suggested successfully that the percipients should hear the numbers repeated instead of seeing them.

In forty-five out of the seventy-one experiments made in Mrs. Sidgwick's lodgings (the third section of the table given on p. 550), the numbers were guessed by means of table-tilting, MissB. in forty-one cases being in a normal condition at the time, and tilting out the numbers apparently quite automatically. In four

1 These experiments are described in 569 B.

APPENDICES

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cases, being hypnotised, she tilted out the numbers with the table, and at the same time made verbal guesses, which were differentirom those made through the table. The same method was used occasionally with P. and T., and on one evening the percipients were made to guess the numbers both verbally and by planchette- writing. A detailed comparison of the verbal guesses with those made unconsciously at the same time is given on pp. 550-52 of the paper. The two guesses were in most cases different No more success was obtained with these automatic methods than by guessing in the ordinary way.

A table is given of the experiments of each day, with Miss B. as percipient, in guessing numbers of two digits, the agent, Mr. Smith, being in a different room. I summarise this table as follows : —

3

> ID

Pi

'Sii

(5

OS

•OP5

>•

3.2

(1) Place — the Arch. Percipient up-)

stairs ; agent downstairs . . J

(2) Place — the Arch. Percipient down- j

stairs ; agent upstairs . . . f

(3) Place — Mrs. Sidgwick's lodgings. ^

Percipient in room ; agent in > passage, with door closed . .)

Totals ....

20 7

5 3

56

7

23

II 4

8

56 22

30

148

33 71

27

8

86

23

108

252

Most probable number of successes by) chance . . . . .)

3

«^ -*

46

Results obtained during the same period) by Mr. Smith as agent in the > room with Miss B. . . . ;

26

3

27

21

69

146

Experiments in Tra7isferring Ideas other than Ntcmbers.

The most successful experiments under this head were those in which Mr. Smith was merely concentrating his mind on a "mental picture " of some sort, without looking at any real representation. The person who carried on the conversation with the percipient during the course of each experiment, and took notes of his remarks, was generally ignorant of the subject of the picture.

The percipient was sometimes made to receive the impression as a fully externalised visual hallucination seen with open eyes ; usually as a picture on a blank white card on which he had been told that a picture would appear, and occasionally in a ciystal used in the same way.^ Latterly, the percipients

^ Compare the similar experiments with P. and T. described in 624 A.

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were generally induced to see the pictures when h3rpnotised with closed eyes. Full details are given of the experiments which the writers regarded as success- ful, with accounts of some failures, also a tabulated list of all the experiments tried. Those with agent and percipients in the same room are summarised by the authors as follows : —

Percipient.

Impression.

Number of Trials.

Correct or

partially

Wrong.

None.

correct.

Miss B. .

7

6

I

14

P

14

6

7

27

T

2

13

3

18

Whybrew

6

2

2

ID

Major

Totals .

2

2

31

27

13

71

I quote the first seven experiments with Miss B., of which four are counted as successful, viz. Nos. i, 2, 5, and 7.

The first experiments with Miss B. took place on July 9th, 1890. The per- cipient, being in a hypnotic trance, had her eyes opened, and

was given a card and told to look out for a picture which would come on it.

No. I. The subject, chosen by Mrs. Sidgwick, was a little boy with a ball. Mr. Smith sat close to Miss B., but neither spoke to her nor touched her. Miss B. presently said, " A figure is coming — a little boy." Mrs. Sidgwick asked what he had in his hand, and Miss B. replied, " A round thing, a ball, I suppose."

No. 2. For the next experiment Mr. Smith sat behind a screen. The sub- ject, a kitten in ajar, was again set by Mrs. Sidgwick. Miss B. said, " Some- thing like an old cat — a cat — I think it's a cat." Mrs. Sidgwick. — "What is the cat doing?" Miss B. (doubtfully). — "Sitting down." Mrs. Sidgwick. — "Is there anything else but a cat?" Miss B. — "No, only scratches about."

No. 3. (Failure.) . . .

No. 4. Subject : a Christy Minstrel with a bajijo (chosen by Mrs. Sidgwick, who took the notes). Miss B. said, " There's something long, something round in that one — a little cage of some sort — something that looks like a cage ; yet there's something like a handle. A can ! oh, it's a can ! It's quite clear now." We then gave her a fresh card, and Mr. Smith moved round from behind the screen and sat close to her, still without speaking.

No. 5. The same subject (continued). Miss B. said, " Something here dark — a hand." Mrs. Sidgwick. — " Is it a woman's hand or a man's ?" Miss B. — " A black hand." This seemed to be a partial success.

Mr. Smith then woke Miss B. up to ask her when she had to go, but find- ing that there was still a little time to spare, re-hypnotised her, and tried another subject.

No. 6. A saili7ig-boat on the sea. Mr. Smith sat behind the screen. Presently Miss B. said, "A man — black. He's got something in his

hand — an instrument — sort of guitar thing." As we had not spoken about the Christy

Minstrel and banjo, this tardy emergence of the idea when Mr. Smith was thinking of something else, and after awaking and re-hypnotisation, was inte- resting.

We then changed Miss B.'s card, and Mr. Smith continued to think of the sailing-boat, but Miss B. only saw something like a bear, and we changed her card again. Of course during these changes we told her nothing about the subject, nor whether it was changed, nor whether she was right or wrong. Miss B. then said, "Very funny thing" (shaking her head); "can't see it coming to any figure. There's a mess — it doesn't come to any shape."

No. 7. At this point Mrs. Sidgwick asked Mr. Smith to come from behind the screen and sit near Miss B. Miss Johnson, who did not know what the subject of the picture was, asked Miss B. whether it was anything like an animal. Miss B. said, " No — got some prong sort of things — something at the bottom like a little boat. What can that be up in the air ? Cliffs, I suppose — cliffs in the air high up — it's joining the boat — oh, sails — a saihng-boat — not cliffs — sails." This was not all uttered consecutively, but partly in answer to questions put by Miss Johnson ; but as Miss Johnson was ignorant of the subject of the supposed picture, her questions could, of course, give no guidance.

[The following are five experiments made with P. : —]

As a preliminary to each experiment, P. was hypnotised and told by Mr. Smith that he would see a picture, then had his eyes opened, and was given a blank card to look at. The subjects of the pictures were chosen by Mrs. Sidgwick and written down by her. In the case of the

first two, the subject for the picture was shown in writing to Mr. Smith before his final remarks to P. about looking for the picture to come on the card. In the case of the last three, it was only shown to him after he had explained to P. what he was to do, and he did not speak at all after he knew what the subject was. He sat near P., but behind him in all cases. Miss Johnson, who was ignorant of the subjects, took notes of P.'s conversation and other remarks that were made during the course of each experiment. P. occasionally addressed Mrs. Sidgwick, and she answered him, being of course very careful to avoid giving any indications by her remarks.

No. 15. (Failure.) ...

No. 16. Subject: A black kitten playing with a cork. P. — "Something like a cat; it's a cat." Mrs. Sidgwick. — "What is it doing?" P. — "Some- thing it's been feeding out of — some milk, is it a saucer? Can't see where its other paw is — only see three paws."

No. 17. Subject: A sandwich mati with advertiscmeiit of a play. P. said, " Something like letter A — stroke there, then there." Mrs. Sidgwick. — "Well, perhaps it will become clearer." P. — "Something like a head on the top of it ; a V upside down — two legs and then a head. — A man with two boards — looks like a man that goes about the streets with two boards. I can see a head at the top, and the body and legs between the boards. I couldn't see what was written on the boards, because the edges were turned towards me." Mr. Smith told us afterwards that he had pictured to himself the man and one board facing him, thus not corresponding to the impression which P. had.

No. 18. Subject: A choir boy. P. said, "Edge of card's going a dark colour. Somebody dressed up in white, eh? Can see something all white; edge all black, and like a figure in the middle. There's his hands up" (making a gesture to show the attitude) "like a ghost or something — you couldn't mis- take it for anything but a ghost. It's not

getting any better, it's fading — no, it's still there. It might frighten any one." . . .

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No. 19. Subject: A vase with flowers. (Mr. Smith, still behind P., was looking at a blue flower-pot in the window, containing an india-rubber plant). P. said, " I see something round, like a round ring. I can see some straight things from the round thing. I think it's a glass — it goes up. I'll tell you what it is ; it must be a pot, a flower-pot, you know, with things growing in it. I only guessed that, because you don't see things growing out of a glass. It's not clear at the top yet. You see something going up, and you can't see the top because of the edge of the paper, it's cut off. I don't wonder, because it's no good wondering what Mr. Smith does, he does such funny things. I should fancy it might be a geranium, but there's only sticks, so you can't tell." Mrs. Sidgwick. — " What colour is the pot ? " P. — " Dark colour, between terra-cotta and red— dark red, you'd call it."

573 B. In Mrs. Sidgwick's paper " On the Evidence for Clairvoy- ance " in Proceedings S.P.R., vol. vii. pp. 30-99, an account is given of several striking cases of " travelling clairvoyance " on the part of a woman there called Jane, the wife of a Durham pitman {op. cit., pp. 53-62 and 82—94). She was hypnotised at intervals for many years from 1845 onwards, for the sake of her health, and used then to ask to "travel" — that is, to be guided by suggestion to places which she should clairvoy- antly visit. The main evidence about her is contained in the contem- poraneous notes of a Dr. F., which, however, do not appear to have been made before the truth of her statements was verified. I quote an extract from these notes.

Before commencing the sitting I fixed to take her to a house, without com- municating' my intentions to any of the parties present. In the morning of the day I stated to a patient of my own, Mr. Eghnton, at

present residing in the village of Tynemouth, that I intended to visit him. He stated that he would be present between 8 and 10 p.m. in a particular room, so that there might be no difficulty in finding him. He was just recovering from a very severe illness, and was so weak that he could scarcely walk. He was exceedingly thin from the effects of his complaint.

After the usual state had been obtained, I said, " We are standing beside a railway station, now we pass along a road, and in front of us see a house with a laburnum tree in front of it." She directly replied, "Is it the red house with a brass knocker ? " I said, " No, it has an iron knocker." I have since looked, however, and find that the door has an old-fashioned brass handle in the shape of a knocker. She then asked, " Shall we go up the steps ? Shall we go along this passage and up these stairs ? Is this a window on the stair head ? " I said, " You are quite right, and now I want you to look into the room upon the left- hand side." She replied, " Oh yes, in the bedroom. There is no one in this room; there is a bed in it, but there is no person in it." I was not aware that a bedroom was in the place I mentioned, but upon inquiry next day I found she was correct. I told her she must look into the next room and she would see a sofa. She answered, " But there is here a little gallery. Now I am in the room, and see a lady with black hair lying upon the sofa." I attempted to puzzle her about the colour of her hair, and feeling sure it was Mr. Eglinton who was lying there, I sharply cross-questioned her, but still she persisted in her story. The questioning, however, seemed to distract her mind, and she

commenced talking about a lady at Whickham, until I at last recalled her to the room at Tynemouth by asking her whether there was not a gentleman in the room. " No," she said; " we can sec no gentleman there."

After a little she described the door opening, and asked with a tone of great surprise, "Is that a gentleman ? " I replied, "Yes; is he thin or fat?" "Very fat," she answered; "but has he a cork leg ? " I assured her that he had no cork leg, and tried to puzzle her again about him. She, however, assured me that he was very fat and had a great corporation, and asked me whether I did not think such a fat man must eat and drink a great deal to get such a corporation as that. She also described him as sitting by the table with papers beside him, and a glass of brandy and water. " Is it not wine?" I asked. " No," she said, " it's brandy." " Is it not whisky or rum ? " " No, it is brandy," was the answer ; " and now," she continued, " the lady is going to get her supper, but the fat gentleman does not take any." I requested her to tell me the colour of his hair, but she only answered that the lady's hair was dark. I then inquired if he had any brains in his head, but she seemed alto- gether puzzled about him, and said she could not see any. I then asked her if she could see his name upon any of the letters lying about. She replied, "Yes;" and upon my saying that the name began with E, she spelt each letter of the name " Eglinton."

I was so convinced that I had at last detected her in a complete mistake that I arose, and declined proceeding further in the matter, stating that, although her description of the house and the name of the person were correct, in everything connected with the gentleman she had guessed the opposite from the truth.

On the following morning Mr. E. asked me the result of the experiment, and after having related it to him, he gave me the following account : He had found himself unable to sit up to so late an hour, but wishful fairly to test the powers of the clairvoyante, he had ordered his clothes to be stuffed into the form of a figure, and to make the contrast more striking to his natural appearance, had an extra pillow pushed into the clothes so as to form a "corporation." This figure had been placed near the table, in a sitting position, and a glass of brandy and water and the newspapers placed beside it. The name, he further added, was spelt correctly, though up to that time I

had been in the habit of writing it " Eglington," instead of as spelt by the clairvoyante, "Eglinton."

573 C. Dr. Alfred Backman, of Kalmar, Sweden, published a paper on " Experiments in Clairvoyance " in Proceedmgs S.P.R., vol, vii. pp. 199-220. His subjects were patients of his own, hypnotised by him for medical treatment, and among them he found a certain number who seemed to possess the clairvoyant faculty. One of the best was Alma Radberg, a maid-servant, aged about twenty-six (the subject of the experi- ment described in 543 E), and I quote a case that occurred with her. Dr. Backman writes : —

On April 8th, 1890, I received a letter from Dr. F. Kjellman,! of Stockholm,

1 Dr. Backman say.s that all the notes made of the experiments with Dr. Kjellman were sent to the latter before he (Dr. Backman) knew anything about whether they had been successful or not. It is these notes which are reproduced in his paper, without any additions.

in which he asked me to arrange a time at which I should hypnotise Alma, of whom he had heard, and "ask her to find a certain Dr. von B., who was known to her, and describe the room in which he was, the other persons present, the arrangements of the room, &c. Dr. K. had purposely hung some- thing on the chandelier that is not generally there, in order to make the ex- periment more crucial." In answer to this, I merely sent this telegram, " From one to two to-morrow, in your apartment." No further arrangement was made, and Dr. Kjellman's appearance, as well as his apartment, was quite unknown both to me and the clairvoyant, and also to all the persons present with us. Alma was hypnotised in my house at Kaimar, and the record made of the sitting is as follows ^ : —

April 9th, 1890, at 1.40 p.m. Alma is hypnotised and ordered to go to Stockholm to the apartments of Dr. Kjellman. i. "Is Alma there ? " " No." 2. Question repeated. "Yes." 9. "Is there a chandelier hanging from the ceiling?" "No, no chandelier, something more like a lamp." 10. "Do you see anything particular there?" " Something long and narrow is hanging in the chandelier." 11. "What is it made of, stuff or metal?" "It must be metal, I think, and stuff also." 12. "Have you ever seen such a thing?" " No, I never saw anything like it." 13. "Try to see what it is, or what it is called." (No answer.) 14. " What is it used for ? " " I do not know what it is used for." " Is it anything used by physicians, or an ornament ? " " More like an ornament, larger than a ribbon." 15. "What is it like, what colour is it?" "It is white." 16. "Are there several colours?" " It is also red." 17. "What is the metal like?" "It is white, probably silver." 18. "Are there mountings fixed to the stuff, or stuff on a piece of metal ? " "I think the stuff is wound round a piece of metal." 19. " How long and how broad is it ? " "A quarter of a yard broad, and three-quarters of a yard long." 20. " What kind of stuff is it?" "Probably silk." 21. "Does the stuff belong to the piece of metal? " " No, it is wound round it for the occasion." 22. " What is it generally used for ? " "It ought to stand on a writing-table." 23. " What is the use of it ? " (She does not know.) 24. " Is it fixed to the lamp, or could it be easily taken off ? " " It is not fixed firmly." She cannot possibly tell what is hanging in the chandelier. When awake, she states that she believes it was a pair of scissors for cutting paper, or a paper-knife, that was hanging in the chandelier; and it was probably fixed with a handkerchief. . . .

After having communicated to Dr. Kjellman what Alma had said, I received from him two letters, containing the following information : —

" There was really hanging in the chandelier a large pair of paper-scissors fixed by an india-rubber otoscope, and with a tea-rose and some forget-me-nots in one of the handles of the scissors . . ."

" Her statement that the object was hanging in a lamp, not in a chandelier, was right. It is both a lamp and a chandelier, and the lamp

was drawn down a long way under the chandelier. . . ."

573 D. Some good cases of telepathy and telepathic clairvoyance occurring with hypnotised percipients are given in Dr. Fahnestock's Statuvolism (see especially pp. 127-35 ^'^^ PP- 221-32). I quote one of these (from pp. 229-32).

1 I quote only the part of the record relating to the object hung on the chandelier.— F. W. H. M.

[A Mr. had requested some friends of his at Baltimore to place something in a particular place in a certain house, after he had left the city, to test if it could be seen by any of Dr. Fahnestock's clairvoyants at Lancaster.]

Subject : Mrs. E. She had never been in Baltimore in her life, and after she had entered the state, it was necessary, as I was not acquainted with the location of the house, for him to convey her in thought to the appointed place. Having done so, I requested her to describe the room, which she did to his satisfaction ; and as the thing to be looked at was to be at or about the time- piece, I directed her attention to it, and desired her to look whether there was anything about the clock which did not belong to it. She said she saw something dark there, which looked like a bottle, but that she felt as if she were going backwards, and could not keep herself there long enough to see it dis- tinctly. This being the case, and finding that her mind was wandering about the city, I directed her to look about the city, and after I had taken her to the Washington Monument and various other places of interest, I desired her to go back to the clock again, and to go up to it, and to take the article which she before described as being a dark bottle into her hands, and to examine it minutely, so that she could be certain as to what it really was. After having done so, she declared that she now saw it distinctly, and stated that " it

was a dark bottle, about the length of her index finger, and was suspended by a white string, tied about its neck, that it was empty, and had no cork."^

The gentleman left Lancaster for Baltimore the next day, and when he returned he stated that, as he approached the house of his friend in Baltimore, ■where the thing to be looked at was to be placed, he saw his friend at the door, and as he came up to him his friend immediately asked him to tell what he had seen placed near the clock. After he had related the circumstances, and told what the lady said, his friend produced the bottle, which had been suspended at the time agreed upon, and which, to their mutual astonish- ment, they now saw she had described to the very letter. The gentleman brought the bottle with him to Lancaster, with a piece of the white string still attached, and after it was shown to Mrs. E. she declared that it was the very same which she had seen suspended in Baltimore.

The bottle is of a very dark brown colour, and looks nearly black when not held up between the light and the eye, of a peculiar shape, and not easily mis- taken. It is about the length of an index finger, and was empty, and without a cork or stopper.

A purer case of actual clairvoyance could not be desired, because there was no person in the room that knew or had any suspicion of what might be placed there.

Some good instances of apparent clairvoyance or telepathic clair- voyance on the part of a hypnotised subject are also to be found in Somnolism and Psycheisjti, by Joseph W. Haddock, M.D. (London, 185 1).

573 E. From " Facts in Clairvoyance," by Dr. Ashburner {Zoist, vol. vi. pp. 96-110). In the following case the information given by the clairvoyants related to facts which were apparently not known by normal means to any person.

Major Buckley, a well-known mesmerist, brought to Dr. Ashburner's house in London on February 12th, 1848, two young women, A. B. and E. L., whom he had brought from Cheltenham that day. They had often

been mesmerised by him, and Dr. Ashburner wished to investigate their alleged clairvoyant powers. On this first evening only the two subjects, Major Buckley, and Dr. Ashburner were present. The latter writes : —

We assembled in my little library. I had provided myself with a dozen walnut-shells, bought at Grange's in Piccadilly, containing carraway comfits and, as I thought, a motto each, and two ounces of hazel-nut shells containing comfits and printed mottoes. These were in two packets of an ounce each, and had been purchased by me about two hours before at Lawrence's in Oxford Street, at the corner of Marylebone Lane. One of the young women was seated at either side of the fireplace; Major Buckley placed himself at the apex of a triangle, of which they formed the basal angles. He made a few slow passes from his forehead to the pit of his stomach on his own person. The girls said, after he had made eight or ten of these passes, " that they were sufficient." They saw a blue hght upon him, and A. B. having taken up one of the nut-shells provided by me, placed it upon the chimney-piece above her head. E. L. then did the same thing with one of the nut-shells allotted to her. I was fully aware of the objections of sceptics, that a possibility existed of changing these shells by sleight-of-hand. I watched the proceedings anxiously and accurately, to avoid the possibility of being deceived. The movements of these young women were slow and deliberate, not like the hocus-pocus quick jerk of the conjurer. A. B. first announced her readiness to read the motto in her nut-shell. She said that the words were —

" The little sweetmeat here revealed, Lays, as good deeds should lay, concealed."

I wrote down to her dictation, then I cracked the shell, emptied out the com- fits, and found among them a little strip of paper, several times folded, on which were printed the very words she had spoken. Remember, reader, she was not asleep ; both the girls were wide awake, and joined in the conversation with Major Buckley and myself in the intervals of the phenomena which they were exhibiting.

Then E. L. read the motto in her hazel-nut shell. It ran thus —

" An honest man may take a knave's advice, But idiots only will be cheated twice."

After I had written this down, and before I opened the shell by the aid of the nut-crackers, she said, " At the top, above the first hne, is part of another motto ; it runs thus —

' Who smiles to see me in despair.'

The word despair is cut close." When the nut-shell was opened and the motto unfolded, the description given by E. L. was found to be quite correct.

A. B. then took another shell, and in a very short time read these words, which I wrote down —

" She's little in size, Has bright speaking eyes, And if you prove true, Will be happy with you."

The shell was broken open, and the words printed on the little slip of folded

paper found among the sweetmeats within were word for word with those written down by me.

E. L. took her turn at reading. The words she read out were —

" In every beholder a rival I view, I ne'er can be equalled in loving of you."

Having written down these words, the shell was opened, and it was found that E. L. had read the motto quite correctly.

The servant announced that Mr. Arnott wished to see me. He had come on professional business, and with no view of witnessing these phenomena. I asked Major Buckley's permission to introduce him. He came in and sat down. A. B. proposed that he should take up a nut-shell from the table, and she offered to read the motto while he held it in his hand. He seemed hardly to be aware of what wonder he was to witness. He took up a nut, held it in his closed hand, and A. B. read thus —

" The pangs of absence, how severe, Have they ne'er waked thy bitter tear ?"

Mr. Arnott took the nut-crackers, broke his nut-shell, and found that A. B. had read quite correctly. His laugh and look of surprise told enough of the con- viction of his mind. The event had become a fact. How to account for it was another matter. He could not deny that he had witnessed the fact.

On the next occasion, February 15th, the twelve walnut-shells were used ; the trials were made under the same conditions as before, the walnut- shells being held in the hands of the percipient. All the mottoes were read correctly, with the following exception : —

A. B. then read from the fourth of her walnut-shells, and here she made a mistake, attended by some remarkable circumstances. I wrote down her words thus —

" 'Tis love like the sun that gives light to the year. The sweetest of blessings that life can endear."

She added, underneath the printing of this motto is the top part of a capital T and of two small t's. At the commencing side there appears to be half of an N and a small e belonging to another motto. All this was quite true that she added, but she had mistaken the motto, which ran thus —

" My love's too great, you may perceive. And clearly see I don't deceive."

Five further successful trials were made, in which the nut-shells were held in the hands of Dr. Ashburner, or of a visitor, or on the chimney-piece, and about a dozen others are recorded in the rest of the paper.

Other cases, witnessed by the Earl of Stanhope, of the reading of mottoes in nuts by Major Buckley's subjects are given in the Zoist, vol. viii. pp. 265-67. See also Zoist, vol. ix. p. 234, for references to a large number of cases of clairvoyance published in that journal.

573 F. In the Zoist, vol. xii. pp. 249-52, a case of clairvoyance involving some apparent prevision is recorded by the Rev. J. Peed. A Miss A., whom he was hypnotising in Dublin in September 1853 for medical pur-

poses, described in detail, while hypnotised, the lameness of his sister-in- law, whom she had never seen or heard of, as far as he knew, and advised him to get her own medical man. Dr. E., to treat it. Mr. Peed told Dr. E., and Miss A. repeated her diagnosis to Dr. E. before he had seen the patient ; after examining her, he pronounced it remarkably correct, and proposed an operation. Miss A., on being

questioned in the hypnotic condition about the operation, said that it would be a mere trifle, but that the patient would suffer much pain after it, which could be removed by mesmerism ; that the after treatment, in which some surgical machinery must be used, would be tedious and trying ; that in three weeks she would be able to walk downstairs without assistance, but that it would take three months to complete the cure. Mr. Peed states that all these predictions turned out accurately correct ; also that Miss A. showed knowledge of the progress of the cure as it was going on and of what the doctor was pre- scribing for it. Unfortunately the doctor's own testimony is lacking, and it seems that the prediction was not recorded till a few months after its fulfilment. The clairvoyant's knowledge of contemporary events in this case seems more clearly beyond guesswork than her knowledge of the future.

575 A. The following account of experiments in the efficacy of charms appeared in iht Journal S.P.R., vol. vi. p. 152 : —

. . . The uncivilised Africans, among whom I have spent many years (six- teen), make large use of charms, worn on the person, in cases of illness. Missionaries and traders are at one that they occasionally derive great benefit from this "superstition." ... I was curious to know whether any evidence could be obtained pointing to a probable cause for their effect.

In order to do this I imitated the African, but did my best to exclude the factor of faith. I prepared a " charm," consisting of a few hieroglyphics written on paper. This was wrapped up and sewn into a piece of tape, and tied firmly on the bare arm of the subject of the experiment. It was to be worn night and day for a few days, no time limit being given. I gave the subjects to understand that I was only asking them to assist in an experiment ; that the charm was only paper with writing on it ; that they were not to expect any improvement, but simply to tell me if such happened. If any faith element remained it was against my wish, and must be a quantity resisting all methods of expulsion, even in people of education. Now

for the results in detail: (i) Myself, age forty-six. I have, all my life, been subject to some nervous trick or twitching of a muscle; sometimes of the face, the head, the shoulder, &c. This took the form of a peculiar snort from time to time, and I was aware that it must be un- pleasant. I therefore tried earnestly to suppress it, but without effect. I wore a charm, and it immediately disappeared. Some few days after I found myself at it again, and found that the charm had slipped from where I could feel it to the elbow. On replacing it the annoyance ceased. The same lapse occurred two or three times, but I always found the charm had slipped. After a few weeks I discontinued its use, and the bad habit has not recommenced.

Another case lately occurring to myself is the following : I have for the last two months been very weak and ill — slight valvular affection of the heart, on

the occasion I mention accompanied by severe pain in the back and sides. I was visiting my sister, having a rest, but did not seem to improve. One night she tied me a charm on the left arm, and I passed a good night. The following morning a servant said " Good-morning " to me, but made no further remark. She went into the kitchen and said to the cook, " I can't think what has hap- pened to Mr. Phillips ; he looks quite well this morning. I never saw such a change in anybody ! " And I felt well, though weak. I had no pain whatever, and for the first time in many months was not conscious that I had a heart. This freedom from pain has remained for about three weeks, up to the present time. I am hardly ever conscious of pain, but only of weakness, and I feel con- siderably better on that score.

The next case is Miss G., cook at the establishment of which my sister is matron — the " Convalescent Home," S. Age, say fifty. The kitchen of the place is very hot — 90 to 100 degrees Fahr. every day.

Miss G. is sadly over- worked, being constantly on her feet in this temperature from 8 a.m to 8 p.m. What wonder that her health gave way and she became a martyr to sick head- ache ! Scarcely ever a week passed but she had to remain in bed some portion of or all day. I gave her a charm some nine or ten weeks ago, and am not aware that she has been laid up since. She has told me, when visiting, that she has not been so, and that her headaches have been remarkably lessened, though, as she says, nothing will set her up so long as she has to work all day in that excessive temperature. She has actually given notice to leave, and intended to do so for a long time past.

Next case: Mrs. M., age fifty, complained that on trying to open her eyes in the night, or on awakening in the morning, she was obliged to push the eye- lids up with her fingers. She seemed to lack the power of opening them. A charm acted " like a charm," and the annoyance ceased.

Miss B. M., ao-e, say twenty-five, complained of chronic cold in the head, remaining persistently for several months. I gave her a charm, and four days afterwards she told me the cold had quite gone. She said, half ashamed to confess her credulity, that she really thought the charm had cured her.

L. H., seventy-eight, chronic sufferer from rheumatism. I gave him a charm, which he, for convenience, wore loosely buttoned round his neck. No result. I told him that he had disobeyed orders, and must wear it round his arm, tightly enough to feel it.

I did not see him for some time, but he told me that, from whatever cause, he had been very free from pain, and had discontinued the charm. He then had a fatiguing journey in Holland, and on his return told me he was going to look for his charm, as he had had a recurrence of the pain. A week or so after he told me he was wearing it ; had no pain ; nothing but weakness from old age to trouble him.

M. H., age, say forty-two, rheumatic; is reported to me to be much the

M. L., age, say forty, troubled with chronic fits of sneezing, is reported entirely free.

Recent case: M.D., age, say fifty, has chronic bronchitis and difficulty of breathing. I gave her w^ charm to wear three days ago, and she says she is very much better.

J. M., age, say fifty-five, has suffered for fifteen years from locomotor ataxy; has insupportable pains, for which reason he often drinks a pint of whisky per day, without any sign of intoxication (so he says). I gave him a charm, which

he only wore when the pains became violent — not to prevent their attack. He says the thing is a snare and a delusion; it has done him no good.

P. H., aged twenty-one ; has four times had rheumatic fever ; heart affected ; no constitution. He was recovering from last attack, and I gave him a charm, which he immediately lost. He continues to improve.

These are the details of all the experiments I have made, except one of which I have had no report. ... R. C. Phillips.

The Arts Club, Manchester, September 2^th, 1S93.

For a number of instances of the cure of warts by charms, see Journal S.P.R., vol. viii. pp. 7—10, 40, 96, 226, and vol. ix; pp. 100, 121, 225.

578 A. The following account of the Lourdes legend was given by me in an article in Proceedings S.P.R., vol. ix. pp. 176-82.

Let us begin by examining the three essential factors of the Lourdes story. In a few words, that story is as follows: The Virgin Mary appeared to Berna- dette, and in direct consequence of that apparition miraculous cures are per- formed in and near the same grotto where the divine figure was seen.

Plainly we have three points to look into : (i) What is the evidence that the apparition was really seen, or, if seen, was more than a purely subjective hallucination." (2) What is the evidence which connects the apparition with the cures ? (3) What evidence is there of cures so far surpassing the known effects of suggestion and self-suggestion as to demand a special or a miraculous explanation ? On each of these points there is a good deal to say.

(i) The apparition. "On a great tablet of marble," says Dr. Boissarie [in his book, Lourdes'] "magnificently framed, fastened into the rock near the grotto," the following inscription is to be read : —

Dates of the Eighteen apparitions

and words of the Blessed Virgin

in the year of grace 1858.

In the hollow of the rock where her statue is now seen

the Blessed Virgin appeared to Bernadette Soubirous

Eighteen times.

The nth and the 14th of February;

Each day, with two exceptions, from February i8th till March 4th,

March 25th, April 7th, July i6th.

The Blessed Virgin said to the child on February 18th,

" Will you do me the favour (me faire la grace) of coming here daily

for a fortnight ?

I do not promise to make you happy

In this world, but in the next ;

I want many people to come (qu'il vienne du monde)."

The Virgin said to her during the fortnight :

"You will pray for sinners; you will kiss the earth for sinners.

Penitence ! penitence ! penitence !

Go and tell the priests to cause a chapel to be built ;

I want people to come thither in procession. Go and drink of the fountain and wash yourself in it. Go and eat of that grass which is there (de cette herbe qui est Ik)." On March 25th the Virgin said : " I AM THE Immaculate Conception." VOL. I. 2 N

This, then, is the official account of the vision. We will simplify our discussion by waiving all question as to its good faith or accuracy, and accepting it as an exact account of what Bernadette believed that she heard and saw. How, then, should we classify such a narrative, if sent to us in the ordinary course of our collection of evidence ?

Undoubtedly we should regard it as a purely subjective experience. It does not answer any of the tests which we habitually impose on a hallucination which claims to be veridical. The figure was seen by one

person only. The apparition did not coincide with any objective event. It did not even — though to this point we must presently return — contain any prediction whose fulfilment could be a retrospective proof of the reality of the message. And — worst of all from an evidential point of view — the figure seen was one which, by the admis- sion, we believe, of the Catholic clergy themselves, has been often reported as seen, mainly by young girls, under circumstances where no objective value whatever could be attributed to the apparition.

It so happens that on this last and very important point we can adduce a significant series of facts. \xx Proceedings S.P.R., vol. vii. p. loo, maybe found a description, written for the S.P.R. by M. Marillier from observation on the spot, of a series of apparitions of the Virgin near Pontinet in the Dordogne. There the Virgin was seen many times by many persons, generally through a special hole in a wall, but sometimes on the open heath. We entirely con- curred, however, with M. Marillier in ranking all these visions as purely sub- jective. . . . And the Bishop of Perigueuxmust obviously have shared this view, for he discouraged the visions at Pontinet, and nothing has come of them-

It is not easy to explain why this long series of mutually corroborative visions should be thus tacitly dropped, while the similar visions of a single un- corroborated child should receive so much attention. Dr. Boissarie makes two points based on the apparition itself, namely, the beauty of the figure and the loftiness of the message. . . .

How, it may be asked, do we know of the extraordinary beauty of the form which Bernadette perceived ? We know this, it appears, from the statement of the sculptor Fabisch, who made a statue of the Virgin which Bernadette regarded as a faithful copy of what she had seen. Of the pose and expression which he had thus faithfully reproduced, Fabisch informs us that " he has seen nothing to equal them in suavity and rapture in the chefs d^ceavreoi the greatest masters — of Perugino or Raphael." It was fortunate that the task was com- mitted to an artist so fully equal to the occasion ; and the less favourable im- pression made upon one of ourselves by the sight

of the statue in the grotto should not, perhaps, be placed in opposition to this decisive judgment of the sculptor himself.

As regards the loftiness of the message, we have less definite guidance. Dr. Boissarie does not tell us whether it is the divine command to kiss the earth for sinners, or the divine command to eat grass, which is manifestly beyond the intelligence of a simple child. He dwells only upon the phrase, " I am the Immaculate Conception ; " and we may indeed admit that this particular mode of reproducing the probably often-heard statement that the Virgin was con- ceived without sin does indicate a mind which is either supra or ijifra graiii- ntaticatn. . . .

If, however, we musrt admit that the story of the apparition is not one which could have found a place as evidential in these Proceedings, the same thing cannot be said of another incident, much less noticed, but in itself far more sur-

prising, in the recorded life of Bernadette. This incident was observed and described by Dr. Dozous — the physician to whose advocacy the credence be- stowed on Bernadette, and the consequent fame of Lourdes, seem to have been in the first instance mainly due. Dr. Boissarie quotes from Dr. Dozous' account, but without giving any reference, nor even the name of the work where the citation occurs. We repeat the story, therefore, as Dr. Boissarie gives it (p. 49) :—

"The girl, upon her knees, held in one hand a lighted taper, which rested upon the ground. During her ecstasy she put her hands together, and her lingers were loosely crossed above the flame, which they enveloped in the cavity between the two hands (dans l'espece de voute qui les s^parait). The taper burnt ; the flame showed its point between the fingers and was blown about at the

time by a rather strong current of air. But the flame did not seem to produce any alteration in the skin which it touched."

*' Astonished," says Dr. Dozous, " at this strange fact, I did not allow any one to put a stop to it, and taking out my watch I could observe it perfectly for a quarter of an hour."

[He then describes how he examined her hand immediately afterwards, and found no trace of burning on it.]

If Dr. Dozous' story be true, what are we to hold that it proves ? What parallel cases have we with which to compare it." The obvious answer is that we have a series of similar occurrences reported in the case of D. D. Home. Home's phenomena of resistance to fire are, in fact, both in themselves more striking and better attested. . . .

The "miracle of the taper," therefore, if truly reported, may show that Bernadette was a "medium," but cannot fairly be used to prove the action of the Virgin Mary. Still less safe would it be to appeal to the ecstasies them- selves as proving the divine character of their inspiring cause. Here, again, Mr. Daniel Home also had his ecstasies, controlled by "guides" who were quite as sensitive to human incredulity as better-authorised saints might have been. " Little faith ! " they would exclaim, " little faith ! Will you not trust in Dan ? "

And this brings us to the second point marked out for our discussion. What connection is to be discerned between the visions of Bernadette and the cures subsequently occurring at Lourdes?

In the first place, it may be observed that the original words of the message make no mention whatever of physical healing. On the contrary, the Virgin expressly states that the happiness which she promises is to be enjoyed in the next world, and not in this. What she apparently aims at in this world is worship for herself: "I want people to come," "I want people to come in procession." There was also, indeed, a direction to wash in the stream, and to drink of it, [and to eat the grass growing on its banks]. Whether Bernadette, or any one

else, did eat it is not quite clear. And why they were to eat it, why they were to wash in the stream, is still more mysterious. . , . But we need hardly perhaps further analyse the somewhat incoherent message which has since been made to mean so much more than its actual words will carry.

A quarryman of the name of Bourriette, however (Boissarie, p. 99), con- ceived the idea that the water of the spring in the grotto might with advantage be applied to his eyes, injured by an explosion. The alleged good effects of the water, in this and other cases among the neighbouring peasantry, started the long series of cures with which we shall presently have to deal.

The connection between these cures and the Virgin Mary lies in almost

all cases in the subjective conviction of the sufferer that he will be cured at Lourdes, and that the Virgin's aid will do it. Sometimes, no doubt, his con- viction may be reinforced by a dreatn, as when Mustapha, a Mussulman in Constantinople, dreamt that a lady in white told him that she was the Virgin adored by the Georgian Fathers in that city; in whose chapel, in fact, water from Lourdes is distributed gratis. Mustapha's right eye, which he had cotn- pUteinent perdu — "lost altogether," was radicalemejit gueri — "completely cured" (we are told) when he awoke, and Dr. Boissarie concludes (p. 237) that " Our Lady of Lourdes seems to have commenced the religious reformation of the East. ..."

We have not in analogous cases considered that subjective evidence of this kind, even when backed up by definite assertions of identity and continuous action on the part of some unseen agent, did really constitute a proof that that agent was at work. We have regarded it as still possible, and even probable, that the effects were produced

by self-suggestion, and that the alleged Spirit or Guardian was no more than a form in which the self-suggestion clothed itself.

An excellent account of the religious history and experiences of Bernadette — written from the point of view of a devout Catholic — is J. B. Estrade's Les Apparitions de Lourdes : Souvenirs intinies d'un Tenioin (Tours, 1899). M. Estrade was a resident of Lourdes; he several times witnessed the ecstasies of Bernadette, and personally investigated the whole case with great care. He does not, however, bring forward any evidence to show that the apparitions were veridical, and the account of the burning taper which he gives as quoted from Dr. Dozous is less remarkable than Dr. Boissarie's narrative of the same incident. Berna- dette, he says (p. 151), was holding her rosary in her left hand, and in the right a large lighted taper. " Suddenly the right hand, approaching the left, placed the flame of the large taper under the fingers of the latter, which v^^ere so far apart that the flame could easily pass between them. Blown about at the moment by a rather strong current of air, it did not appear to produce any effect on the skin that it touched." This went on for a quarter of an hour, and on examining the hand before Bernadette left the place. Dr. Dozous found no trace of burning on it. M. Estrade states that on another occasion his own sister saw the fingers of Berna- dette resting on the flame of a taper.

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APPENDICES

TO

CHAPTER VI

603 A. Since Mr. Galton's well-known work we have become familiar with " number- forms " and other visual schemata of thought, which tend to shape themselves in many minds. These number-forms involve a com- plex internal visualisation, the mind's eye following their apparently fixed lines and angles ; but they are also sometimes externalised by the subject. Professor Flournoy thus describes the case of M. Yowanovitch, an intel- ligent student at Geneva.'

M. Y. is an excellent visual, of the geometrical rather than the pictur- esque type. He has no trace of coloured audition ; but on the other hand possesses well-defined and localised visual schemata for the numerals, the days of the week, the months, &c. His number-form, composed of parallel lines representing the hundreds, occupies the right half of the space in front of him. In the left half floats his diagram of the week in the form of a horizontal rectangular figure divided into seven bands, something like a leaf of ruled paper, floating in the air about a metre from him, opposite his left thigh. Still more to the left, and at the height of his head, is situated his year-form, an ellipse of small eccentricity presented in a nearly vertical plane. Whenever M. Y. thinks of a date of the year, of a day past or future of the current week, or of a number, he perceives it in its proper place on the corresponding schema. I have often had occasion to make him write down rapidly a series of figures at random ; now these figures do not flow of themselves from his pen ; nor are they preceded in him by their auditory, motor, or graphic image ; but he is obliged, in order to write them, to choose them on his number-form as on a picture placed in front of him. For this purpose, he does not look straight at the page over which his pen is travelling, but looks to the side and above the paper in the direction of the internal diagram, which is the central object of his attention. He follows what he is writing only with an indirect vision, like a hurried copyist who lets his hand work of itself and will not lose sight of the page which he has to copy.

It will be observed that this case presents a curious analogy with the " arithmetical prodigies " on whom I dwelt in Chapter III. With some of

them there was a kind of mental blackboard on which the figures which

1 Archives des Sciences 'Physiques et Naturelles, vol. xxviii., No. lo, October iSth, 1892, pp. 326-27. Geneva.

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were to be added up remained visible as long as needed. But in their case the subliminal self supplied also the calculating facility ; in M. Y.'s case it seems only to have stereotyped the visual framework for common mental operations.

We take one step further in the direction both of the definite character and of the potential externalisation of these subliminal quasi-percepts when we pass — by gradual transitions — from number-forms to audition coloree. A number-form is an association of an image with an idea — pre- sumably as entirely a result of post-natal experience as is my association of my friend's face with his name. And so also indeed audition coloree, — the perception of a definite " imaginary " or " subjective " colour in asso- ciation with each definite actual sound, — may in some slighter cases be due to post-natal (mainly infantile) experience working upon an innate predisposition. But when the synaesthesiae of which sound-seeing is only the most conspicuous example are found in fuller development ; — when gradated, peremptory, inexplicable associations connect sensations of light and colour with sensations of temperature, smell, taste, muscular resistance, &c., &c. ; — for M. Gruber finds that these links exist in yet unexplored variety ; — then it becomes probable that we are dealing, not with the casual associations of childish experience, but with some reflec- tion or irradiation of specialised sensations which must depend on the connate structure of the brain itself.^ And the degree of precision shown in these entencephalic reflexes, — if I

may so term them, — seems to exceed the precision attainable by the voluntary attention of the supraliminal self.

603 B. A striking case, combining both the subliminal intelligence and the visual externalisation, was described by Professor Gruber, of the University of Jassy, Roumania, at the International Congress of Experimental Psychology in London, August 1892. In one self-observer of exceptional endowment, M. Gruber finds that the " chromatisms," as he calls them, — the patches of colour accompanying the audition of particular words, — follow certain definite rules as to size and shape, depending partly on the phonetic, and partly on the intellectual, significance of the word which the subject heard.^ This curious fact would obviously have re- mained unprovable had there been no possibility of objective measure- ment. But this possibiUty fortunately exists.

1 This view is consistent with the results of an Enqiiete sur l'audition calorie con- ducted by Professor Flournoy, from which it appears that of 213 persons presenting these associations only 48 could assign the date of their origin ; and is supported by a case described in the Revue de f Hypnolisme, December 1892, p. 185, where a man who had long exhibited a limited form of audition colorie developed gustation calorie in addition when in a low state of health.

2 For a full description of this case, see the " Report of the International Congress of Experimental Psychology, Second Session, London, 1892," pp. 10-20 (Williams & Norgate, London, 1892).

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" My subject," says M. Gruber, "has the power of externalising his chroma- tisms ; he projects them, for instance, upon the opposite wall, at no matter what distance. I chose a distance of three metres, which is that at which his vision is most distinct. I then made a circle of white paper which I sup- posed to be of the same size as his

chromatism of the number doi (two), and bordered it with bright scarlet. He projected his chromatism into this circle. But the circle was, in fact, smaller than his chromatic circle, and a ring of orange was made by the superposition of the subjective yellow of his chromatism upon the objective scarlet. I enlarged the circle. This time he saw a white ring between the objective frame of scarlet and the subjective yellow. At last we got the edges of the chromatism to touch precisely the edges of the white circle. We had found the exact size of the chromatism and could now measure it to a millimetre."

The foregoing passage will show how clearly defined these entencephalic percepts may be. It is sometimes possible also to show that they represent (as I should expect them to represent) a memory more complete and a perception more exact than the supraliminal self can command. Thus, Mr. Galton had already mentioned a case where a lady used her chromatisms to correct her spelling — the chromatism showing, say, whether or not there were two e's in agreeable, and cor- recting her supraliminal picture of the word by the symbolic coloured equivalent of each successive letter which thus rose from a memory deeper in her being. In the discussion following Professor Gruber's report at the Congress, Mr. Galton mentioned Lepsius the Orientalist as having been similarly guided in philological investigation. And one of M. Gruber's subjects, a professional singer, when taught to analyse his own chromatisms, found that they corrected his ear in singing ; so that if he sang a false note without detecting it by ear the accompanying patch of colour showed him his mistake.-"^

In the American Journal of Psychology for April 1900 (vol. xi. pp. 377-404), Mr. G. M. Whipple gives a report of detailed observations of his own on two cases of synassthesiae, and remarks that investigators must be prepared not only for a considerable degree of variation between different individuals, but also for variation within the same individual. One of his subjects showed marked taste photisms, together with the still more unusual feature of phonisms to pain, pressure, and temperature.

607 A. The distinction between after-images and memory-images, although sometimes neglected by careless writers, is a marked one ; since after-images, properly so called, are a form of entoptic vision, due to the actual condition of the retina at the moment ; while memory-images are a

1 This curious case may be compared with that of Pedrono, cited by Dr. Krohn in his useful historical sketch of " Pseudo-Chromesthesia," Americmt Journal of Psychology, vol. v., part i., p. 25 : " These colour impressions he describes as sudden and spon- taneous. The sounds are translated into colour before he can stop to think whether the voice is high or low." In other experiments it has been found that the colour was seen before the meaning of the word which determined the colour was consciously observed.

form of that "mind's-eye" vision (central, cerebral, internal, subjective) which lacks as yet a recognised scientific name. Nevertheless, a transi- tional phenomenon is found in illusions hypnagogiques, the vivid pictures which with many persons rise before the " inward eye " at the moment of falhng asleep, or even in waking hours. These may closely resemble postponed after-images ; or again, they may assume the more generalised character of memory-images ; or (and this perhaps is the commonest case) they may show combinations as novel and fantastic as any which deliberate imagination could summon up. A good example of this transition from after-images to memory-images is afforded by the following careful account, which I owe to the kindness of Dr. Th. Flournoy, Professor of Philo- sophy in the University of Geneva, and now quote from an article of my own in Proceedings S.P.R., vol. viii. p. 453 : —

August 1892.

Although not habitually subject to hypnagogic hallucinations, I have experienced some ten or twelve, of the visual type, and concerned with objects which had engaged my prolonged attention during the day.

In 1875, after my first day of anatomical dissection, I had the hallucination of an aponeurosis, spread out widely. In 1879, after a long afternoon spent at chess, the vision of a chessboard came to me before I went to sleep. Several times in 1878, after a day of microscopical work, the image of a preparation came before me as a hypnagogic hallucination. These three cases struck me forcibly, because at that date I had never heard any mention of such phenomena. Since then I have had a few more experiences, under the following conditions : —

(i) When after a long interval I occupy myself earnestly with some given subject I see that evening a corresponding hypnagogic hallucination ; — as of chessboard, geometrical figures, microscopical preparation ; — which does not repeat itself if I continue to attend to the same matter on subsequent days. (2) But, on the other hand, I sometimes see in the daytime, two or three days later, a very distinct image of the object in question. This image does not amount to a hallucination ; it is not externalised, nor is it as vivid as a percep- tion ; — but, as I am a very bad visualiser, this vivid and precise image is broadly distinguished from my habitual images, which are weak, fragmentary, and in- distinct. (3) Neither the hypnagogic image nor the diurnal image are exact reproductions of the given object at a given moment. They are typical images of aponeurosis or chessboard — not reproductions of some specific aspect which has strongly impressed me. Yet they are concrete and precise.

I regard these hypnagogic images, and all memory-images, however recent and intense, as radically different from the " after-images " of the ej'e. These last \\-i.v&7iC^2X\\y sui generis, a "sensational co-efficient" which makes them seem to me to exist outside me, if I see them with open eyes; or to belong to my eye, as though stuck inside

my eyelid, if I see them with eyes closed. All other images seem to me to be seen with the mind's eye. I class after-images with external perceptions; all other images, whether as vivid as my hypnagogic hallucinations or as faint as the ordinary visual furniture of my mind, I place in a quite different category.

In this case two points come clearly out — namely, (i) the resurgence

of a decadent image with something hke its original brilliancy; (2) the process of generalisation which this image has subliminally undergone. There are other well-known instances of the same kind : Newton and the spectrum ; Baillarger and the gauze which he had been using in anatomical preparations ; Pouchet and the microscopical objects.^ In all these cases the resurgent images appear to have been of a generalised type, — but generalised, so to say, diagrammatically, not blurred or un- certain, but as one would prepare them for a demonstration.'^ For this reason it is certainly better not to class them as "after-images," reserving that term for cases of purely physiological reproductions of external images. And in fact we find that these hallucinations hypnagogiques depart further and further from mere reproductions of objects seen. They assume all kinds of grotesque forms, and show remarkable inventiveness in producing hundreds of faces which the percipient has never seen before. 610 A. The following remarks by Mrs. Verrall (which I quote from Proceedings S.P.R., vol. viii. p. 480) are of interest on the whole question of the externalisation of images, and also as to the transformation into visual terms of a tactile impression subliminally received : —

Since recording my experiments in crystal-vision I have been trying some further experiments of a different kind, with a view to testing my power of visualisation.

I find that I am able to call up a voluntary picture of an object or a scene with extreme distinctness; indeed, in the case of a simple object, the visual image, as far as I can discover, differs from the actual object only in having no solidity — that is, it casts no shadow and appears to be all on the same plane. The form is as well defined and the colour appears as vivid in the visualisation as in the real thing. I have endeavoured to ascertain whether form and colour are equally well reproduced in the visualisation, and as far as my own impression goes there is no difference ; I never think of a coloured object without its colour, but I have not been able to produce complementary after-images from gazing at an imaginary colour. I may say that it is only after a prolonged gazing at a real colour that I can see the complementary after-image, and the colour of the after-image is never anything but very faint.

My visualisations usually, as I have said, have no solidity, but I am able at any time to invest them with solidity by imagining that I see the real thing and not a memory or imagination picture. In that case they cast shadows, and I am able to realise distance. I have much more control over them when once they are there than I have over crystal-visions.

1 See W. James's Principles of Psychology, vol. ii. p. 66, &c. ; Binet's La Psycho- logic du Raisonnement, p. 48, &c.

2 It is probable that something of the same kind takes place in hypnotic hallucina- tions, where, say, a dog seen by suggestion is not necessarily any special remembered dog. On the other hand, if the order is to see some special object, it will be seen more accurately than it is remembered ; — as is curiously illustrated by the frequent dissatisfac- tion of a female subject when told to see her own portrait on a blank card. The idealised memory-picture, which modifies even her perception of her own image in the looking- glass, is ruthlessly displaced by the subliminal fidelity to truth. " J'ai bien des taches de rousseur," said a subject of Binet's, " mais je n'en ai pas tant que 5a."

At one time, some three years ago, I tried a longish series of experiments with cards with a view to seeing whether I could educate my sense of touch sufficiently to distinguish the cards after passing my thumbs once swiftly over the face of each card.^ I had some success, but the reason I record the experiment here is this: At first, while my attention was consciously directed to my fingers, I was aware that I could detect differences in smooth- ness of surface, which I learnt gradually to interpret; but after a couple of hundred trials, when I grew more expert and more familiar with the experi- ment, I lost all consciousness of the means which enabled me to guess, and " saw " pictures of the cards which "determined" the particular guess. This experiment seems to show that conclusions arrived at by other means are pre- sented to my mind in the form of visual images, and suggests that sudden visual impressions, spontaneous as well as induced, may in my case be pro- jected visually after they have been produced in some other way.

612 k.— SUMMARY OF THE REPORT ON THE CENSUS OF HALLUCINATIONS

The "Census of Hallucinations" was undertaken in 1889 by a Committee of the S.P.R., under the direction of Professor Sidgwick, and consisting of himself and Mrs. Sidgwick, Dr. A. T. Myers, Mr. F. Podmore, Miss A. Johnson, and the present writer, and the full report of the Committee was pub- lished in 1894 {Proceedings S.P.R., vol. x. pp. 25-422). The object of the inquiry was —

(i) To ascertain approximately what proportion of persons have experi- enced sensory hallucinations :

(2) To obtain details as to such experiences with a view to examining into their cause and meaning.

It was especially intended to test whether the number of " veridical " hallucinations {i.e. hallucinations representing some external fact) was, or was not, sufficiently numerous in proportion to the whole to preclude us from regarding as merely accidental the coincidence of fact and phantasm.

The inquiry was conducted by the assistance of " collectors " (410 in number). Each of these was instructed to address the following question to twenty-five adults, to be chosen without reference to the probability of an affirmative answer : —

" Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing, or being touched by a living being or inanimate object, or of hearing a voice ; which impression, so far as you could discover, was not due to any external physical cause ? "

The answer "No" and the answer "Yes" were to be recorded with equal scrupulousness ; but in the case of an affirmative answer, a first-hand written account of the details was, if possible, to be obtained. The scope of the inquiry was designed to exclude the hallucinations of sleep, delirium, and insanity.

A similar method of inquiry had been employed by Gurney (v. Phantasms of the Living, vol. ii. chap, xiii.), but on a scale perhaps hardly large enough to enable valid inferences as to the proportion of veridical and non- veridical cases to be drawn from the number of persons questioned (5705).

^ These experiments were afterwards described in full in a paper by Mrs. Verrall in Proceedings S.P.R., vol. xi. pp. 174-197.

612 A] TO CHAPTER VI 571

In the present inquiry, conducted during the three years 1889-92, 17,000 persons were questioned. After deducting such affirmative

answers as were found to refer to experiences outside the scope of the inquiry {e.g., dreams, impressions of inarticulate sounds, hallucinations occurring during any illness of a kind that is known to produce dehrium) there remained 1684 affirmative answers {Report, p. 39), that is to say, 9.9 per cent, of the whole.

The question arises, How far does this result represent the true state of things? Is it to any considerable extent vitiated by possibilities of error and deception ."

Intentional deception is not Hkely to have had any appreciable influence. The method of inquiry — the questioning by the collector of his acquaintances — and the absence of any motive for deception, practically entitle us to leave it out of account.

A certain number of persons refused to answer the Census question. But the proportion of refusals reported was in general small ; and a consideration of the reasons reported for refusing led to the conclusion that refusals probably only reduced to a small extent the proportion of affirmative answers.

An obvious danger was that of selection by the collectors of persons to be questioned according to what they were likely to say. The instructions to collec- tors {Report, Appendix A, p. 403), and the number of answers (25) to be obtained by each, were designed to obviate this error. In order, moreover, to check the results on this point, collectors were asked to mark in their lists the names of those persons whose answers were previously known. This check, unfortunately, was not fully operative, through the neglect of some collectors to carry it out. A further more efficient check was a comparison between the whole collection and —

{a) Answers obtained from complete unselected groups of persons, e. g. households or chance gatherings.

{F) Answers collected by the Committee and vouched for by them as unselected.

{c) Answers collected by persons trained in medicine or psychology.

These three sets of answers are given in a table on p. 49 of the Report, and in this table the percentage of affirmative answers is above the average. It may then be inferred that the percentage of affirmative answers in the whole collection has not been increased by selection.

A more important source of error has next to be considered, namely, for- getfulness ; either a temporary and superficial forgetfulness, which may lead people to answer "No" when further care and thought would have produced the answer " Yes " ; or the real oblivion which in course of time may banish many experiences beyond the power of recall. In order to judge of the effect of this, the number of visual hallucinations reported were tabulated according to the time that had elapsed in each case between their occurrence and the date when the percipient answered the Census question. It was found that the number was comparatively large for the most recent year, and decreased rapidly as the years became more remote — at eight, nine, and ten years ago becoming less than half what it was at first {Report, table iv., pp. 43 and 66). The conclusion (based on this table and on other considerations given fully on pp. 63-65 of the Report) was arrived at that, roughly speaking, the number of visual hallucinations reported must be multiplied by four to give the true number experienced over the age of ten. At the same time, the numbers reported are valuable as a record of the number of hallucinations remembered,

and afford means of comparing the number and impressiveness of different kinds of liallucinations.

Chapters IV. to XI. of the Report contain discussions of —

IV. The phenomena of hallucinations in general, different deo'rees of

externalisation of hallucmations, and their relation to sensory impressions which are not fully externalised, and to the power of visualisation.

V. The relation of illusions to hallucinations, and the part played by

points d£ repere in the latter. VI. The form and development of hallucinations.

VII. Their physiology; the physiological action involved in most halluci-

nations is probably exclusively cerebral.

VIII. Age, sex, heredity, nationality, and health considered in relation to

hallucinations. Number of persons who have had more than one hallucination, and cases in which the same form of hallucination is repeated several times.

IX. Mental and nervous conditions ; effects of emotion and anxiety. X. Expectancy and suggestion ; the operation of suggestion in the production and development of hallucinations.

XI. Organic effects sometimes accompanying hallucinations, and the operation of suggestion in producing these.

These chapters are profusely illustrated with examples of all kinds.

For our present purpose the main question relates to the reported propor- tion of veridical hallucinations, and especially of " death-coincidences," that is to say, cases in which a recognised apparition occurred within twelve hours of the death of the person represented by it, the death being unknown to the percipient at the time {Report, Chapters XII. and XIII.).

Excluding cases occurring to percipients who have had other hallucinations, the exact number of which was not reported, and experiences of children under ten, we find 65 death-coincidences {Report, p. 209) reported at first-hand out of the total of 350 recognised apparitions of living persons {ibid., p. 246). Since death-coincidences are better remembered and more spoken of than the generahty of hallucinations, a disproportionate number may be expected to have been known by the collectors, and, in fact, 25 per cent, of death-coincidences, as against 8 per cent, of all other recognised apparitions of living persons, are stated to have been so known. Some allowance must therefore be made in this class of cases for the possibility of error arising from selection.

Of the 65 cases, 3 were known to have been selected, and therefore left out of account in the calculation. Of the remaining 62, 16 were known before- hand to the collector ; 26 were not known ; and for the remaining 20 there was no evidence either way. On the supposition that the influence of previous know- ledge and selection was the same proportionately in those cases as in the cases where its operation was ascertainable (v. Report, p. 243, footnote 3 for detailed calculation), a deduction of 8 was made to cover the possible dispro- portion due to selection. A further special allowance was made for the possi- bility of exaggeration, since in comparing death-coincidences with hallucinations in general, it was found that the remoter cases of death-coincidences were unduly numerous in proportion to the recent ones, which suggested that some of the remote cases reported were not really coincidental. On this ground, 22 cases were deducted, leaving 32 death-coincidences {Report, pp. 242-43).

On the other hand, to obtain a fair estimate of the totai number of recog- nised apparitions of living persons which had actually

occurred, in order to compare these with the number of death-coincidences, the number of the former reported was raised, by making the correction for forgetfulness, to 1300 (v. Report, pp. 63-5, and p. 247 for details of the calculations). The final result was thus about 30 death-coincidences out of 1300 cases, or a proportion of about I in 43.

Since the average annual death-rate in England and Wales is 19.15 per 1000, (according to the Registrar-General's Report for 1890), the probability that anyone person taken at random will die on a given day is 19.15 in 365,000, or about i in 19,000. This may be taken as the general probability that he will die on the day on which his apparition is seen and recognised, supposing that there is no causal connection between the apparition and the death. In other words, out of every 19,000 apparitions of living persons there should be by chance one death-coincidence.

But the actual proportion found, viz., i in 43, is equal to about 440 in 19,000, or 440 times the most probable number. Or, looking at the matter another way, we should require 30 X 19,000, or 570,000 apparitions to produce by chance 30 cases of death-coincidences. Of these apparitions, we may assume that about one-quarter, or 142,500, would be remembered. We should there- fore expect to have to collect 142,500 cases, instead of 350, in order to obtain by chance 30 death-coincidences.

This is the case if we take, as we have done, death-coincidences to mean an apparition occurring within twelve hours of the death of the person seen. But the great majority of the coincidences are believed by the percipients to be closer than this, and the improbability of the apparition occurring by chance within an hour of the death is of course twelve times as great as that of its occurring within twelve hours of it.

This statistical result is of course worthless, unless the coincidences them- selves are well authenticated. It is impossible to summarise the

evidence for them, which would no doubt be estimated differently by different persons ; but a large number of the best-evidenced cases are printed in the Report, and supposing that only a few of these are correctly reported, the proportion remains far too large to be attributed to chance.

The explanation of chance coincidence being thus put out of court, the opponent of a telepathic or other supernormal explanation must maintain one of three other hypotheses, (i) He may assert that the coincidences have been exaggerated to a much greater extent than the Committee allowed for ; which argument can only be met by reference to the evidence — given fully in the Report — for the various cases. (2) He may suppose that they were specially sought after by the collectors and illegitimately introduced into the collection to a much larger extent in proportion to non-coincidental cases than was allowed for. Our reply would be that in twenty-six of the total num- ber of death-coincidences, the collectors reported that they did not know of the case beforehand, and therefore could not have selected it to include. Sixteen of these cases are printed in the Report, so that the evidence for them can be studied. (3) Admitting that death-coincidences really exist, and are too frequent to be attributed to chance, it may be argued that the causal connection between hallucination and death is not telepathic, but consists m a condition favourable to hallucination being produced in the percipient in some normal way by the circumstances of the case ; for instance, by anxiety about the dying

person. There is some evidence in the Report that mental tension, anxiety, or other emotional causes are to some extent favourable to hallucinations, and if a hallucination occurs, its form is likely to be determined by whatever subject the percipient is thinking of. But such a cause could only produce a death- coincidence if the percipient

were aware of the dying person's condition, and in many of the cases reported (ten of which are printed in the Report), the percipient had not even heard of the dying person's illness. It was therefore impossible that anxiety should have caused the hallucination in those cases, and even in cases where some degree of anxiety existed, the closeness of the coincidence is inadequately accounted for by it.

The remainder of the Report treats of hallucinations coinciding with other events than deaths, collective hallucinations, premonitions, and what are called "local apparitions" — that is, those seen repeatedly in certain localities — and phantasms of the dead.

I must add that while this argument from statistics and percentages, — capable as it is at once of accurate estimation and of indefinite extension, — constitutes technically the strongest support of the thesis of causal connection between deaths and apparitions, it is yet by no means the only support, nor even the most practically convincing. Those deaths and those apparitions are not mere simple momentary facts, — as though we were dealing with two clocks which struck simultaneously. Each is a complex occurrence, and the corre- spondence is often much more than a mere coincidence of time alone. Some- times, indeed, the alleged coincidence is so detailed and intimate that, if the evidence for a single case is fully believed, that case is enough to carry conviction.

The man, therefore, — he is common enough — who believes in one single case where he happens to know the people concerned, and yet discredits all other cases, is not quite so absurd as he seems ; he does but exaggerate a mental attitude in itself easily explicable. One strong disintegrating shock has broken down his lifelong presumptions with more force than pages of unanswerable but dimly realised statistics.

And I admit that for myself the actual colloquy with trusted persons fresh from these experiences has brought home their reality to me with much more vividness than the study of equally good cases

collected by my colleagues. I mention this because I think that students of these matters should spare no pains to get at cases first-hand, — should themselves talk with percipients ; and should thus realise how deep and lasting a mark these incidents leave behind them.

620 A. The following historical rdsumd is derived from Mr. Andrew Lang's The Making of Religion (Chapter V., " Crystal Visions, Savage and Civilised," p. 90), and Miss A. Goodrich-Freer's" Recent Experiments in Crystal Vision" {Proceedings S.P.R., vol. v. p. 486), in both of which numerous references to the history of the subject and the facts here adduced are given. The crystal was only one of many objects used in a similar way as a means of obtaining supernormal knowledge through induced hallucinations; e.g.^ vessels containing liquid — usually water — water in springs, mirrors of polished steel, liquid poured into the palm of the hand, a drop of blood, or ink, and various objects having a reflecting surface, such as the beryl or other gems, the blade of a sword, a ball of polished stone, or the human finger-nail. Crystal-gazing in some such form has been practised for at least 3000 years and is practically of world-wide dis- tribution, having been found among the customs of Assyria, Persia, Egypt — ancient and modern — Greece, Rome, China, Japan and India, North American

Indians, Africans of Fez, Zulus, Maoris. It was also practised by the Incas, and is still by Australian savages and Polynesians, the Shamans of Siberia and Eastern Russia, and in Madagascar. Usually a more or less elaborate ritual formed part of the procedure, and in all ages and many places the Seer — variously called Speculator, Scryer, Viewer, or Reader — was usually a child " who had not known sin."

Among the Greeks, several different methods were used, (i) Hydromancy, practised chiefly at the temple of Demeter in Patrje. Before the temple was a fountain, into which a mirror was let down by a small cord, so that its lower edge just touched the water. From the various figures and images seen in it, predictions were made as to the progress of diseases in the patients who came to consult the oracle. (2) Lecanomancy, divination by a bowl containing water, or oil and wine. (3) Catoptromancy, in which mirrors alone were used. (4) Gastromancy, in which glass vessels filled with water and surrounded by torches were used. A demon was invoked and a boy appointed to observe the appear- ance produced by the demon's action on the water. (5) Onychomancy, in which a boy's nails covered with oil and soot were turned to the sun, the reflection of whose rays produced images supposed to represent certain things. (6) Crystal- lomancy, where polished and enchanted crystals were used.

In India we find divination by mirrors and also a method in which the ashes of incense moistened with castor-oil are poured into the palm of the child seer. The Arabians also use a mirror in which they see visions after long fasting and prayers.

In Polynesia, Ellis relates that when any one has been robbed, the priest, after praying, has a hole dug in the floor of the house and filled with water. Then he gazes into the water, over which the god is supposed to place the spirit of the thief. The image of the thief is then supposed to be reflected in the water and perceived by the priest.

Among the Apaches also, one of the chief duties of the medicine-men was to find out the whereabouts of lost or stolen property, and for this purpose crystal- gazing was employed.

Other Red Indians make their patients gaze into the water, in which they see the pictures of what food or medicine will do them good.

The art, which was attributed in early times to divine power, came to be re- garded in the Middle Ages by the Christian Church as the work

of evil spirits, and the Specula7-ii — as they were then called — were looked upon as heretics and treated accordingly. They continued, however, to flourish, and the art lingered on till the sixteenth century, when it received a new impetus and reached its highest development in the hands of the famous Dr. John Dee (i 527-1608), whose "Shew-stone " is now to be seen in the British Museum. His seer — a man named Kelly— professed not only to see various spirits in the crystal, but also to hear them speak, and long conversations were carried on with them. Other sounds were also said to be heard in or near the stone, and occasionally apparitions were seen in its neighbourhood. Sometimes writing was seen in it instead of figures. The stone was generally set in a frame of gold on a table, and its use was prefaced with long prayers.

The practice was carried on both in England and on the Continent of Europe through the seventeenth and eighteenth centuries, and has, in fact, never become extinct.

623 A. The following account of optical effects observed in her crystal

visions is given by Miss Goodrich-Freer {Proceedings S.P.R., vol. viii. p. 48s).

These experiments have been for the most part unsatisfactory, as it is almost impossible to say how far the results are due to mere expectation. In no case thus far have I obtained an optical result which surprised me, nor a result capable of such exact measurement as to prove that it was either optically wrong, or more exactly right than my general knowledge could have made it. I mention a few experiments.

1. Distortion. — If I look in a spoon I see the image distorted in the familiar way. But I cannot say whether it is distorted precisely as a

real image would be. For in the first place the picture does not always appear to be on the surface of the spoon or other speculum. For instance, in a globular crystal, or semi-globular ring-stone, the picture appears as on a flat surface. In the second place, I could not, at any rate in the short time allowed, draw the distorted picture accurately enough to admit of subsequent comparison with the reflection of the real object itself in the spoon.

2. Refiectio7i. — If I see a picture under circumstances which suggest that it is a reflection, I see it reversed as in a mirror. Thus, in a railway carriage, I experimented with a small crystal and small mirror, both hanging at my chatelaine. I easily reproduced in the crystzl pictures (not real reflections) of the advertisements on the carriage walls, and just as Lane's Egyptian magician told him that the crystal " made left appear right," so were these pictures reversed, and the print appeared as Spiegel-schrift. But I could then reflect the imaginary picture from the crystal into the mirror, and there the letters, " Compton's Hotel," appeared set right again, and legible in the ordinar)^ way.

On the other hand, I once suddenly entered a drawing-room where there was a large mirror, and saw a name for which I had been hunting in vain printed as though on a visiting-card fastened on the wall, and not reversed, in the middle of the mirror, which thus acted as a speculum. But note that when I saw the word I had for the instant forgotten that there was a mirror there, and I took the reflected wall in the mirror for a real wall. So that the picture conformed to my erroneous conception, and not to any true optical law.

3. Magnification. — I have used the magnifying-glass eleven times, and it has always appeared to magnify. In one case already recorded {Proceedings S.P.R., vol. V. p. 513) the apparent enlargement of the picture enabled me to read significant letters, without which the picture would have been meaningless. But this, of course, may be classed as merely one form of the picture's development ; that is to

say, the letters might have become visible without the magnif3dng-glass, although they seemed to be vanishing and to be only just caught. I have three times used a bogus glass of similar size and appearance, and that glass did not magnify. However, I have never felt sure that I did not in some way distinguish between the true and the false magnifier even in the act of carrying them to my picture.

4. Double Refraction. — I once tried a flake of Iceland spar, an object which I had never before handled. I knew, however, its property of double refrac- tion, so that the duplication of the picture which followed may have been due to expectation, although it looked to me rather more curious than I consciously anticipated.

5. Colour Contrast. — It is my impression that there is retinal fatigue, and

consequent sequence of complementary colours, from gazing at crystal pictures as much as from gazing at real objects. I never doubted this until the question was put to me, although I now find it difficult to prove that unconscious expec- tation may not account for this also.

I will first mention spontaneous and then experimental instances.

I received one day a visit from a friend in a rather striking blue gown, which, some hours later, the crystal reproduced. This picture was followed by another of the lady's little boy, whom I had not seen lately, dressed in a bright orange garment, which I feel sure he does not possess.

Again, one afternoon some one was talking about Palissy ware. I was not specially addressed, and was staring aimlessly at a dark green, almost black glass scent-bottle. I observed in it a picture, all in

pale green, of a man hastily tearing up some wooden garden palings ; and before I had time to wonder what this meant, it was followed by another picture, all in red, of the corner of the library where as a child I kept my books, including one distinctly recognis- able, which I have not seen these fifteen years, called The Provocations of Mftie. Palissy. Then I remembered that one of this lady's provocations consisted in the fact that her husband fed his furnace with the household furniture, or even the fixtures of the house itself.

These are the only spontaneous colour-sequences which I can recall, as the pictures do not usually show any one predominating colour. By experiment I find that if I tire the retina by staring at a red flower, I see a green one in the crystal ; and conversely that if I summon up (as I sometimes can do) a red flower in the crystal, I then see a green patch on the wall. If I use two crystals there is a similar change of colour between the first picture and the second. Or if I merely desire a change of colour in a crystal-picture I find that blue is followed by orange, yellow by purple, green by red. But this may, of course, be due to unconscious self-suggestion, although I am not so familiar with the sequence of colours that I could without hesitation name the comple- ment of any given colour.

The same result would occur if my blue picture were merely conjured up with closed eyes. On being transferred to the crystal — I, as it were, remaining entirely passive — it would appear as orange. When I first discerned this fact it was distinctly to my own surprise, and it required a moment's thought to assure myself that this was in the natural course of events. It may be worth noting that a distinct effort is required to convert a scene — lighted, for example, with red — to its natural colouring or even to a neutral tint. It is necessary to close the eyes or to look away for a moment; so that what follows is a second edition rather than a prolongation of the first picture. On the other hand, the mere desire for change will produce a green light rapidly alternating with the original hue.

It is significant that these optical effects seem to have been dependent on Miss Freer's knowledge of how real objects would have appeared under the same conditions.

In order to test further whether the results were due to suggestion, Mr. W. A. Dixey,^ the well-known optician of New Bond Street, carried out a series of experiments with Miss Freer on the effect of different kinds of lenses on her

1 See " Report on the Census of Hallucinations," Proceedings S.P.R., vol. x. p. 108. VOL. I. 20

crystal visions, the conditions being arranged so that she did not know the normal effects of the lenses on real objects (see Borderland for January 1894). The lenses were fitted into four pairs of eye-glasses, and, with normal binocular sight, their respective effects on real objects at the given distance would have been: (A) to duplicate the object vertically; (B) to blur it ; (C) no effect ; (D) to duplicate the object horizontally. Mr. Dixey handed the lenses to Miss Freer, and the eight experiments were as follows: (i) A gave distance; (2) B, the picture disappeared, but after about a minute the colours became intenser, and the shadows more defined ; (3) C, no difference ; (4) D dupli- cated the picture horizontally; (5) A duplicated it vertically; (6) A lowered part of the picture; (7) D moved it to the right; (8) B, the picture dis- appeared. In experiments (3) (4) and (5) the effects were what they would have been on real objects, while in (6) and (7) they were what they would have been if the right eye only had been looking at a real object. In (i) (2) and (8) the effects were not similar to what would have been produced on real objects. Thus the general result was that in five out of eight experiments the cr3'stal pictures changed in appearance in the same way that real objects would have done on applying the lenses, but in the other three the changes that

followed in the pictures on applying the lenses were not those that would have been produced in real objects.

Mr. Dixey has since repeated these experiments, under as nearly as possible the same conditions, with Mrs. Verrall, who found, on applying the lenses, that her crystal pictures either disappeared or remained unaffected, except in one case, where a temporary enlargement of the picture — which was not the normal effect of the lens — took place. These negative results are of special interest, because Mrs. Verrall, unlike most crystal-seers, is conscious of Vi? AVig points de repere in her visions, and informs us that on this occasion they were more con- spicuous to her than usual v/henthe pictures began to develop, though, as usual, she lost sight of them when the pictures became fully formed.

It seems probable, therefore, that Miss Freer in her experiments may have unconsciously made use of pomts de repere, and that the effects actually produced by the lenses on them were transferred by self-suggestion to the visions. It would obviously be difificult to exclude this explanation in any such experiments.

Some experiments made by Mrs. Sidgwick on the function of pomts de repere in the case of hallucinations that seem to move are described in the " Report on the Census of Hallucinations " {^Proceedvigs S.P.R., vol. x. p. 108).

Cases of hallucinations apparently following optical laws are important in view of their possible bearing on physiological theories of the origin of hallucinations, having often been cited as evidence that the retina — as well as the brain — must be affected by the hallucination. For a dis- cussion of this view — with illustrative cases — see the " Report on the Census of Hallucinations " (^Proceedings S.P.R., vol. x. pp. 144-48).

624 A. The following is an account (taken from Proceedings S.P.R., vol. viii. p. 459) of experiments in crystal vision made by myself with

two of the hypnotic subjects of Gurney and Mrs. Sidgwick, referred to in 669 A and B and 573 A. Mr. G. A. Smith was the hypnotist.

624 A] TO CHAPTER VI 579

Experiments made at Brighton, March 9, 26, 27, 28, 189:. Extract from account written out after the experiments from notes made at the time, with some comments added later.

March 9. — Present, G. A. Smith and the two subjects, P. and T.

1. I began with repeating the experiment already frequently made with these and other subjects, viz., suggesting to the hypnotised P. that he would see a given picture on a card when awakened. [G. A. S. hypnotised and awoke the subjects throughout.] I told P. that on awaking he would be shown a card with a picture of a baby on it. I said the one word " baby " without detail in order to see how his mind developed the idea. He was shown a blank card and saw, not a veritable baby, but a child of six.

2. Next time I suggested a hippopotamus — an animal which P. had never seen in the flesh. On being awakened he saw on the card what he called a rhinoceros. He complained that it was rather indistinct ; he was not sure whether it had horns or tusks. There is a certain interest in this as indicating that the hallucination was founded upon a mental picture suggested by my words, rather than on the words themselves. One might have supposed that, since my whole suggestion consisted of the word hippopotamus, the awakened subject, however vaguely he saw the beast, would have known that it was meant for a hippopotamus. But the picture, vague as it was, seemed to be more communicable from the hypnotic to the suprahminal self than the word which had originally generated it. K picture was what had been ordered, and a picture came.

3. I repeated this form of experiment once more, telling P. that he would see a picture of T. ; which he saw clearly.

4. I next determined to try the effect of a glass of water, arranged as a speculum, in giving additional vividness to these post-hypnotic pictures. I suggested to each young man separately a different scene, and then set them to gaze into the same glass of water, behind which I placed a dark back- ground. T. had once looked into ink : but beyond this neither of them knew anything of crystal-gazing, and they were told that they were to see an optical illusion of my invention. They naturally assumed that they would both equally see whatever there was to be seen.

I told P. (hypnotised) that the electric light on the Eastbourne Parade had gone out on the previous evening, but had been relighted in a few minutes.

I told T. (hypnotised) that at Barnum's Circus there was a race of ponies with monkeys on their backs.

P., though generally the better seer of hallucinatory pictures, began (when awakened and set before the glass of water) by saying that all was quite black.

T. said : " Look, there's something going round and round in the water ! "

P. : It's your fancy ; it's all dark."

T. : " No, it's horses — they're horses going round and round — they've got something small on their backs, not so big as those girls who jump through hoops. It's like a circus."

Suddenly P. looked sharply up at me as though to see what I was doing. " What have you done with the light ? " he said ; " you've made a great ball of light in the glass, like a round thing with a light in the middle of it." He did not see the meaning of this ; but it appeared that

he had begun with simply a vision of darkness, and then had seen the electric light rekindled. This was not the way in which I had conceived my picture — I had thought of the look

of the long Parade and a line of lamps going out) — but it gave the essential point.

It will be observed that in this experiment, as in that of the hippopotamus, and in most of those that follow, neither percipient recognised the full meaning of the picture seen. The undistinguished " small things " in T.'s picture were, of course, the monkeys of my story. I shall recount later on some attempts to make similar obscure details clear by magnification. Both a true and a pre- tended or suggested magnifying-glass should be tried with many subjects under such conditions as these.

5. I next told P. (hypnotised) the story of Robinson Crusoe finding the footprint and fearing savages.

I told T. that Moses Primrose took a cow to the fair and returned with a gross of green spectacles, to the derision of his family.

Awakened and set before the glass of water, P. at once exclaimed : " Why, there's Buffalo Bill ! He's dressed in feathers, and skins round him ; almost like a savage. He's walking about in a waste place." T. : " Is he leading a cow along ? " P. : " No, no, he's all alone." T. : " That's a cow, not Buffalo Bill." P. : " I can see something else coming from another part, — it's a blackie." T. : " No, it's a sack, a sack on his back." P. : " Look at them now, how they're arguing ! Buffalo Bill and his black man." T. : " / can see them arguing now — he's got into a house — there's four of them." P. : " No, no, only two." T. : " No, four, — look at them roaring ! " (z'.^., with laughter). P. : " No, they're behind some trees." T. : " They're crying now."

Observe that in P.'s case the footmark, which was the point on which I had chiefly dwelt, was not observed ; although I suspect from P.'s insistence on \!a.^\<:)V\^g pacing about oi his Buffalo Bill, that the footmark was in some sense intended to form part of the picture, although too small to be noticed by an observer not aware of its importance. P. had read " Robinson Crusoe ; " but Buffalo Bill was plainly fresher in his memory.

T. saw no meaning in his story whatever. He did not know what was in the sack — (a detail of his own adding, as I had not clearly conceived how the spectacles were brought home) — and he saw no reason for the laughter or weeping. The crying was added from his hypnotic self's own conception of the probable effect of such a bargain upon the family, after their first amuse- ment. T. had never read the "Vicar of Wakefield."

6. Observing the attempts made by the two seers to harmonise these diver- gent stories, I chose two scenes which had a certain similarity, to see whether either seer would be able to persuade the other to accept his version of what was going on.

I told P. briefly that Banquo's ghost had appeared to Macbeth, his murderer, as he sat with warriors and nobles round him at a feast.

I told T. (what he already knew to have happened) that at the North Kilkenny election Mr. Parnell, while addressing the crowd, received a bag of lime in his face from a political opponent. Thus each scene had its central and commanding figure; I wished to see if the two could be combined.

P. : "I see two or three men standing — some sitting — one in a chair on a raised place, like where the head man sits. That's the Mayor, I suppose." [P. is more familiar with municipal government than with military or imperial rule.]

T. : " Why, there are a whole lot of men — a town — a lot of cars — not like our carriages."

P. (with a loud whistle) : " Oh, here he comes, the bogey-man ! " (appa- rently quoting a song).

T. : "There he is standing up in the middle of them ; — I've seen the man at Brighton."

P.: "Look at that chap in the corner! isn't he frightened of him? The Mayor's quite upset."

T. : "I know the man well enough ; he has a beard — about my height. I've seen him walk up and down the front (the Parade) with two dogs after him."

P.: "He's ?L ghost!"

T. : "He's no ghost, I say ; he's talking to them; look at that stuff all gone into his face; now three or four men are up talking; they've got some sticks — there's a row."

P. (imitating conventional ghostly action) : " Look at him ! They all stick their swords through him — it doesn't hurt him; he's a ghost ! "

T. : " Nonsense ; how can he be a ghost ? I tell you I've spoken to him in the [telegraph] office ; he's a man any one would remember — a stand-off man. He's all white now; they're all running." "Was his name Parnell?" I asked. "Yes, yes," said T., " Parnell, of course." Here also, it will be observed, as in the case of the hippopotamus, it was the picture framed by the percipient's subliminal self, not the mere name as uttered by me, which was transmitted to his supraliminal consciousness.

These scenes excited the seers ; and there was some absurdity in their endeavours to imitate, and to conciliate, the attitudes of hovering

ghost and impassioned orator.

7. March 26, 1891. Magnification. — I told T. (hypnotised) that he would see in the crystal (a real one) a playbill of " Jack Sheppard," which had recently been acted in Brighton, the large print distinct, but not the small print. Awakened, he saw a girl in man's clothes — something like knickerbockers — could make out J C K T H. On looking through a (real) magnifying-glass he easily read JACK SHEPPARD, THEATRE ROYAL, and recognised that the knickerbockers were jack-boots. He said that the letters persisted, but were clearer when the magnifier was applied to the crystal. The picture seen was remembered from an actual poster.

8. Forgotten Memories. — T. was told (same conditions) that he would see scenes of his past life. He was greatly interested by seeing a number of old schoolfellows sitting in his old school ; some whom he could not identify; some of whom he had scarcely thought since he left school. On being re-hypnotised he did not remember seeing these pictures — only remembered my talking to him about his boyhood. We could not therefore get the hypnotic self to identify the unknown boys.

9. March zj. Test of disappearance from waking memory of words spoken to hypnotised subject. — I offered each subject ^10 if he could explain to me the next picture which he saw. It was plainly necessary to choose some scenes whose meaning they could not guess, if my description, given to them when hypnotised, was forgotten on awaking. I told P. of the Finding of Brynhild, and T. of the Niblungs' Need. Each saw his picture well (Greyfell, the flickering flame-wall, the Sleepful Thorn, &c.), but was completely puzzled as to its meaning.

10. March 28. Magnification. — I told T. (hypnotised) that when awakened he would see a telegraph form (he is a telegraphist) in a glass of water ; that

he would not be able to make out the words, but only to count them ; then with a magnifier would make them out. Awakened, he saw a telegraph form so bent that he could only see a fragment of a message, containing seven words which he could not read. Looking in the glass he made out " Met — B'ton (abbreviation used for Brighton) — Hotel — come." We cannot say whether a coherent message in any sense underlay this fragmentary attempt at communi- cation.

11. I now resolved to supply the message myself (same conditions), and told him that he would be able to see the lengths of the words with the naked eye, and to read them with the magnifier. The telegram was to be [To] "Myers, Cambridge — Oxford won by half a length. Harris.'" With the naked eye he could see that there were only two words in the address, the second rather long. With the magnifier he gradually picked out letters here and there — saw the capital letters right, partly saw and partly guessed my name — could not make out the message. Experiments such as this show, I think, that there is some appropriateness in speaking of 7nessages or cofm? iufii- cationsiroTXv one to another stratum of the Self. Judging from the analogy of many other post-hypnotic suggestions with the same subject, we can hardly doubt that the whole of this simple telegram was remembered by the hypnotic self, and could have been reproduced in obedience to a direct order. But the order was to reproduce it with a certain degree of obscurity; and that obscurity turned out to be slightly greater than the magnifying-glass (however acting) could overcome. The suggestion was thus slightly too complex ; but, although never fully delivered, the " inter-state " or " methectic " message — call it as you will, but let us have some name for it — was ready made up, and waiting to be transmitted from the hypnotic to the supraliminal self.

12. The experiments thus far described, although presenting some novel \ points, have been such as any observer with good hypnotic subjects at his disposal will probably be able to repeat. Those to which I now come involve j the rarer phenomenon of thought-transference, which cannot be guaranteed in the case of any hypnotic subject, although it would doubtless be oftener found if it were oftener looked for. The evidence for Mr. G. A. Smith's power of transmitting ideas, without the use of ordinary means, to the minds of these and other subjects has been so often discussed in these Proceedings that I need here only remark that in all these experiments a close watch was kept by Dr. Dill or myself, or both of us, to guard against indications (which, of course, may be quite involuntarily given), while at the same time the picture to be discerned in the crystal involved conceptions more com- plicated than a mere card-name or number. I omit the first of these ex- periments, which was successful, but during which 1 left the room to speak to Dr. J. Gordon Dill, a physician who had previously assisted in similar experiments, and who kindly consented to help me in these, in which it is naturally desirable to have two observers. In each case Dr. Dill or I wrote down the desired picture carefully on a piece of paper out of sight of the subject and showed it to Mr. G. A. Smith, while the subject was entranced (in the last two experiments after he was awakened). Mr. G. A. Smith then stood at some distance from the percipient, and out of his sight, while the percipient fixed his eyes on the glass of water, and made remarks to which (unless otherwise stated) no one replied. Dr. Dill watched Mr. Smith, and I watched the percipient, or vice vefsd. Such precautions imply no distrust of either agent or percipient, but should be taken as a matter of course in all

experiments of this kind. Were I myself acting as agent I should prefer to be watched, since no one can be absolutely certain as to what sounds or movements he may unconsciously make. If it is once

for all assumed that the human organism, when used in experiments which do not in themselves present any means of eliminating the " personal equation," needs some other eye to guard against possible idiosyncrasies which may confuse the experi- ments, then such supervision may be submitted to with no more sense of discredit than the astronomer feels when his individual observations are accepted not as absolute truth, but as data to be corrected in a special recog- nised way. I wrote down " Two cats fighting," and showed the paper care- fully to Dr. Dill and Mr. Smith — whom I will call D. and S. T. (in waking state) at once saw "two cats — both with their backs up — fighting, one black and striped, the other with patches of white." "Where are the cats?" "On a wall." S. had mentally reproduced a picture of two cats fighting, done in whitewash on a wall — so that his cats were both white. During this experi- ment D. left the room for a few minutes : I watched T., whose eyes, as I believe, never left the glass of water.

13. Next time both subjects (hypnotised and awakened as usual) were to see in the same water-glass the same theme, written down by D. and shown to S. and myself : " Boat putting off from beach." P. saw nothing. T. saw " A room cleared for dancing, the gas-branches wreathed with flowers." This appeared to be a deferred picture belonging to a previous series. He had been told, in an experiment which I have omitted, to see four scenes of his past life, at different ages. He had seen three, and this scene was probably enough the fourth, which was to be typical of his adolescence. At any rate he was simply hypnotised again, and again awakened (D. and I watching throughout). On reawaking he said: "There are boats — several steamers and two boats rowing in front, like a picture of a boat-race in the Graphic^ This was an approximation to the desired picture.

14. In the next experiment (same conditions) the theme, written down by me, which S. was mentally to suggest, was "acrobats swinging from trapeze." Neither P. nor T. saw anything at first. They were rehypnotised and re- awakened. P. sees a man. T. sees nothing. P. : " He has got something round on his hand like a sailor with a life-buoy,

and a rope hanging from his hand." T. : "I imagine that I see the same thing." P. : "I believe he's standing on a vessel— on the deck of a boat — now he's still there, but the vessel's gone — you can only see his feet and nothing beneath him." T. : " He looks to me like a half-photograph." T. then had to leave. We told P. to put himself into the man's attitude. The pose assumed was just that of a man who has lifted himself half over his trapeze, the rope which P. saw being across his body, just about where the trapeze's seat (of rope or wood) would come. Such a picture would also correspond to T.'s "half [length] photograph."

15. Same conditions. I chose the subject, " a house on fire." This time both D. and I watched P. and S., who stood behind P. (of course not in con- tact), looking at the lamp, and imagining (as he afterwards told us) a great square of flame. P. : "I see something hke a bright light ; there's a ladder up at the window — a house on fire — no doubt about it."

16. Same conditions. Subject written down by D. : " Mr. Gladstone." P. : " I think I see something like a man — a man's head — comes and goes in a flash. I know, it's Gladstone, a photograph — head and shoulders." Here I had to leave, but Dr. Dill continued the experiments. I now quote his

account. Mrs. G. A. Smith was now present, but was not informed of the scene.

17. [Same conditions.] "Jack the Ripper committing a murder." [Subject written down by D.] P. : "I can see something now — it's a man — rather faint. Very awful-looking man. Nothing like Gladstone. Repulsive and dirty-looking. Has something in his hand — it's a knife. Good gracious! what a terrible-looking man — in rags— with his hat coming over his eyes — looks like a murderer." D. : " Is any one with

him? " P.: " No, he's alone." Presently : " Yes, he is talking to some one — another man. No, it's a woman." [A few more details are seen and P. recognises the murderer.]

18. Same conditions. "St. George and the Dragon." P. : " Oh, I can see what that is — it's a picture of St. George and the Dragon. The usual picture. Not moving, simply a picture."

19. Here P., as D. tells me in a letter, became anxious to go off to catch a train, a preoccupation which generally interfered with success. On this and the next occasion S. was not shown the theme until after P. had been awakened. [He was hypnotised, as already stated, between each experiment.] Subject: "A pantomime — clown and policeman on stage." P.: "I see some- thing like a lion, I think. Can't tell what it is till it comes closer. Quite gone. Saw something like a man in a white hat — gone — looks like one of the circus clowns — very smudgy, with a mist in front of it." Then about 15 minutes during which he saw nothing. Then " The clown again ! but I lose sight of him when he moves."

20. Subject: "A photograph of Mr. Myers." [This time S. opened and read the paper designating the desired picture downstairs, and did not enter the room. P. saw the beach — boats — nothing.]

625 A. I quote next a record of crystal visions by Mrs. A. W. Verrall, a lecturer at Newnham College, and known to the classical world as the translator of Pausanias. Mrs. Verrall made the experiments simply at my request, without previous knowledge of the subject or interest in it. It will be seen that her crystal-visions do not involve any telepathy or clairvoyance. They present in somewhat developed form what appear to be usual early stages in this form of experiment. The numbers within brackets represent the chronological order of the experiments, all of which have been recorded without delay. (From Proceedings S.P.R., vol. viii. pp. 473-77. See also 610 A and 623 A.)

... I have tried various objects in crystal-gazing, such as a cut crystal, a globular crystal, a glass paper-weight, and a glass full of water, and I find no difference in their efficacy. I have also tried under varying conditions of light, with the conclusion that a dim light is the most likely to result in the seeing of a picture. I have sometimes seen pictures in quite bright light, but never in absolute darkness. Often I see nothing at all but the bright points of light in the crystal, and often I see nothing in the crystal, but get a mental picture suggesting something I have forgotten to do. Indeed, I find crystal-gazing a very convenient way of recalling things forgotten, but in that case I see nothing in the crystal. The difference between a picture in the crystal and a mental picture is quite marked, but difficult to describe ; it will perhaps help to show what I mean if I say that the recalled image of what I have seen in the crystal

differs as much from the actual image as the mental image of a person differs from the actual person. I believe that with me the crystal picture is built up from the bright points in the crystal, as they sometimes enter into it ; but the picture, when once produced, has a reality which I have never been able to obtain when looking into the fire or trying to call up an imaginary scene with my eyes shut. It has occasionally happened that I have been able to see more on a closer investigation than on the first glance, but if I try to interpose a magnifying-glass between my eye and the crystal the picture instantly goes and only the recollection remains. The following case is almost the only one where I have seen a real person, and here the picture grew distinct as I looked.

I saw (27) a black object which defined itself into the head of a man ; then I saw that it was my husband's head turned nearly in profile towards my left. Behind it was a square-backed chair of brown leather. He was reading, his eyes being on a book, which I could not

see. I tried to see the whole figure, in order to know what the book was, and shut my eyes. On opening them I saw the whole figure for a moment, but it was too small for me to distinguish any- thing. In a moment the head came back, and I had an impression that the book was red, though I could not see it.

As far as I could ascertain, this picture was not telepathic. This is not the only occasion on which I have had a distinct impression of colour coupled with a consciousness that I had not seen the colour. Once I saw a flower (20) which " I knew to be pink, though I saw no colour," and again (12) I once saw a "black cat with ribbon round neck which I knew to be red, though it had no colour." In these last two cases I spent some time trying to see the colour which I knew to be there, but I was not successful. In the greater number of cases the picture has been coloured, but sometimes I am (3, 32) only aware of luminosity and darkness, sometimes (23) of black and white as in a pen-and-ink sketch. I have not been able to find that the colour of the background for the crystal produces any effect on the colour of the picture. I have tried placing the crystal on white linen, dark-blue silk, bright-blue stuff and red leather, but have never been conscious of any suggestion of colour from the background, or able to trace any connection between the background and the vision. . . .

The variety of pictures seen is considerable ; I have classified as follows the thirty-three crystal-visions recorded, covering a period of twenty-one months. {a) Animals, 5 ; {b) Human figures, 7 ; {c) Common objects, 5 (such as clock, ring, melon, &c.) ; {d) Geometrical figure, i ; {e) Written words, 2 ; (/) Scenes, 4 ; {g) Fanciful groups or scenes, 9.

With regard to the written words (^), I may say that both instances occurred after a distinct suggestion from myself. On the first occasion I looked in the crystal immediately after writing to ask for an address which I had known, but forgotten. I saw a row of small letters, wondered if they represented the address required, then saw plainly 39 Onslow Square. It was only the number which I wanted, and I

found that the number was not correct. On the second occasion (10) I had been trying to obtain automatic writing while looking in the crystal. I was also wondering who had put a pair of lost scissors in a very conspicuous place, where I had just found them. I saw a name written, and found that my right hand had written the same name ; it was a name likely to occur to me. . . .

I have taken considerable pains to endeavour to trace connections between

the pictures in the crystal and ideas or objects lately present to my mind, but there are only nine cases out of the thirty-three where I have perceived any possible connection between my thoughts and my visions. . . .

Two of these (4, 10) have already been mentioned ; they are the cases where written words appeared. In the next case (5) I had been wondering what people we should meet at a luncheon party to which we were going, and I saw in the crystal a human figure, that of " an old lady in black, with a veil or hood on," not a very likely guest, perhaps. In the fourth case (24) after " endless fleeting pictures, single figures, groups, sense of rush, figure with arm out," suddenly the whole became clear " and I saw a man in uniform and cap, with gold or silver braid, holding out his arm to signal, and a train rushing on full speed, and I knew there was an accident, though I saw none." I had been to town and back on that day. The next two (29, 30) were seen in immediate succession ; I saw first the letter A in small bright stars, v/ith a comet overhead, and on looking again, a pyramid dark against a red sky. I find a note in the book that we had been " noticing the red glow of the sky, and a star," just before I looked in the crystal. The last of these cases (32) is one already described ; I need only add the suggested explanation, that I had been in the late

afternoon at a lecture illustrated by lantern, and that this vision [a black revolving sphere, with outer fiery ring] occurred about an hour after my return from the lecture. . . .

625 B. The following cases are extracted from Miss A. Goodrich-Freer's paper on "Recent Experiments in Crystal Vision " {^Proceedings S.P.R., vol. v., 1889, pp. 505-519). Miss Goodrich-Freer classifies her visions under three heads, as follows : —

1. After-images or recrudescent memories, often rising thus and thus

only from the sub-conscious strata to which they had sunk.

2. Objectivations of ideas or images ; {a) consciously or {p) unconsciously

in the mind of the percipient.

3. Visions, possibly telepathic or clairvoyant, implying acquirement of

knowledge by supernormal means.

I quote first two examples of recrudescent memories : —

I had been occupied, with accounts; I opened a drawer to take out my banking-book. My hand came in contact with the crystal, and I welcomed the suggestion of a change of occupation. However, figures were still uppermost, and the crystal had nothing more attractive to show me than the combination 7694. Dismissing this as probably the number of the cab I had driven in that day or a chance grouping of the figures with which I had been occupied, I laid aside the crystal and took up my banking-book, which I had certainly not seen for some months, and found, to my surprise, that the number on the cover was 7694. Had I wished to recall the figures I should, without doubt, have failed, and could not even have guessed at the number of digits or the value of the first figure. . . .

To quote again from my note-book. ... I had carelessly destroyed a letter without preserving the address of my correspondent. I knew the county, and searching in a map recognised the name of the town, one unfamiliar to me, but which I was sure I should know when I saw it. But I had no clue to the name of house or street, till at last it struck me to test the value of the crystal as a

means of recalling forgotten knowledge. A very short inspection supplied me with " H. House " ^ in grey letters on a white ground, and having nothing better to suggest from any other source, I risked posting my letter to the address so strangely supplied. A day or two brought me an answer, headed H. House in grey letters on a white ground.

The next is a possibly telepathic case : —

On Monday evening, February 11, I took up the crystal, with the deliber- ate intention of seeing in it a figure, which happened to occupy my thoughts at the moment, but I found the field pre-occupied by a small bunch of daffodils — a prim little posy, not larger than might be formed by two or three fine heads. This presented itself in various positions, in spite of my hurry to be rid of it, for I rashly concluded my vision to be a consequence of my having the day before seen, on a friend's dinner-table, the first daffodils of the season. The resem- blance was not complete, for those I had seen were loosely arranged and inter- mixed with ferns and ivy, whereas my crystal-vision had no foliage, and was a compact little bunch. It was not till Thursday, 14th, that I received, as a wholly unexpected " Valentine," a painting, on a blue satin ground, of a bunch of daffodils, corresponding exactly with my crystal picture, and learnt that the artist had spent some hours on Monday, previous to my vision, in making studies of the flowers in various positions.

The following are other cases in Miss Goodrich-Freer's experience, taken from Proceedings S.P.R., vol. viii. p. 49.

In some cases ... I have actually tried my best to see or hear something, but failed ; and then the crystal has shown me that something within me has been able to see or hear at longer range than I knew.^

From a letter, written July i, 1891, I take the following account: "I looked across the room this morning to a distant table, where I expected to see a book I wanted. It was not there, but my eye was caught by another book which I saw was strange to me. I tried; but could not read the title at that distance (I have since proved that, even now I know it, this is impos- sible) ; and turned away to resume my writing. On my blank paper — as in a crystal-scene — I read ' The Valley of Lilies,' which I found to be the title of the

1 The entire word — one I know in no other connection — was supplied.

2 I may here remind the reader of the large group of ill-understood phenomena at present grouped together under the name of Dynamogeny (Fere, Rev. Phil., xx., 364, &c.). These are cases where either muscular power, as tested by grip of the dynamometer, or the acuteness of some one sense, is increased by a stimulus to some other sense. Thus the Viennese aurist Urbantschisch (James's Psychology, ii., p. 29 ; Pfliiger's Archiv., xlii., p. 154) finds that " a tuning fork sounded close to the ear will sometimes increase acuteness of vision so that letters can be read at a greater distance. Conversely sounds became audible when lights were exhibited to the eye." Similarly Fere finds that in healthy subjects lost after-images can be recalled by the application of a tuning-fork in vibration to the top of the head {Pathologie des Emotions, p. 29). So with hysterical subjects red light quickens perceptions of taste and smell. And in many healthy subjects an increased acuteness of vision and other senses may be produced by hypnotic suggestion. It is the subliminal

self, in my terminology, which has to supply this extra acuteness ; and the crystal-vision is merely another way of getting at this reserve of power. — QF. W. H. M.]

book. I have no recollection of ever seeing the book before, certainly not in this house, though it 7nay have caught my eye in a shop." On July 2 I add: " The book was brought into the house in my absence, and placed [by a relative] on her special table, on which jny things are never put, and which, therefore , I should not necessarily glance at on entering the room, as at my own table, for cards or letters. I did not enter the room till after lunch, and, so far as I know, went straight to my own seat, not passing her table, which is in the opposite comer. The book is of rather peculiar appearance — an imitation of wood. If I had consciously seen it in a shop I should probably have bought it, for it purports to be by my favourite a Kempis."

I give another instance in which a similar slight extension of the power of hearing seems to be involved : —

In August 1 891 we went for a few weeks to a small countrv' place, where we had taken a house for the autumn, and which I had never visited before, except once for a single day. One day a kindly neighbour called to offer us the use of his garden during his own absence from home. As he left the house he looked up in passing the window, and said something, of which neither I nor a girl who was staying with me could catch a single word.

The same evening I saw in the crystal a picture of some extraordinarily tall and bushy sweet-peas trained over wire fencing — a picture to which I could assign no meaning. The next day we met our friend's housekeeper, who referred to the in\ntation, and added, " Mr. P. says he hopes you heard his warning not to lose yourselves among the sweet-peas ! " On visiting the garden, I found the fencing

covered exactly as the crystal had shown, the sweet-peas, of which Mr. P. was justly so proud, having been arranged to intercept a view of the railway.

625 C. The following case is extracted from Froceedings S.P.R., vol. viii. pp. 499-515.

In this case, crystal-vision has formed but a small part of a long and complex group of phenomena centring in a lady who wishes to be known as Miss A. I have been intimately acquainted with Miss A. and her family for some years, and have personally witnessed many of these phenomena. I add to her account, between square brackets, some notes made by the Countess of Radnor, the friend in whose presence many of the phenomena occurred and who has revised the account, and some unsigned notes of my own.

1. Health. — I do not know if my health affects the crystal-seeing ; I am so seldom ill that I have not tried. If I have a headache I never look in the crystal ; but I should imagine I should see equally well anyway.

2. Visualising Power, &^c. — I see in the crystal tmich more distinctly than I could ever imagine things. I am a very bad visualiser; and when I think of people I do so much more by the sound of their voice than by their faces or figures. I don't think I ever imagined a group in motion in my life. I am very short-sighted, and seldom wear glasses ; consequently, I rarely get a clear picture of any room or scene. But when I look in the crystal I see everj^hing as clearly as though I had strong glasses on. I cannot be sure whether either my short sight or my visualising power is better in dreams than in waking hours; but I think both are better. Certainly, however, I never see in dreams any scene at all comparable in clearness to what I see in the crystal.

I have no artistic gift, although I have received a few lessons in drawing and painting. I have automatically drawn flowers, figures, a snake, &c., much better than I can draw by conscious effort. . . .

3. Visions apart from Crystal or OtJier Speculum. — I have sometimes, generally as the result of effort, seen hallucinatory figures — all of them. I believe, in some sense veridical, never mere subjective hallucinations, — stand- ing or sitting in the room. And I have, once at least, seen the room itself alter. I saw a large modern room change into the likeness (as shown after- wards by independent record) of what it was 200 years ago ; and I saw persons in it who apparently belonged to that date.

[The history of the room was known to Lady Radnor, who attests : *• Miss A. has, without looking into anything, described a room, whose historj- was unknown to her, as I have reason to believe that it was 200 j-ears ago. It was the Long Parlour at Longford, which in 1670 was used as the chapel. — H. M. Radnor. " Other \nsions of this kind will be dealt with later.]

4. First Discovery of the Power. — It is now some years since I first began to look in the crj-stal. I had already written automatically, but knew nothing of cn,-stal-vision. I happened one day to be lunching with some friends who talked on the subject, and said that they believed that a glass of clear water acted in the same manner. Two or three of us looked in glasses of water, and after a little while I seemed to see at the bottom of my glass a small gold key. This was so distinct that I looked on the tablecloth, thinking that there must be a real key there. There was none, and nothing to explain what I saw.

5. Speculum and Mode of Casing. — We bought a glass ball, and I gradually began to see a good deal in it. I have since seen in several cr^"stals. in a moonstone in a bracelet, S:c. [I have known her see things in a polished table. — H. M. Radxor.] It does not seem to matter much what the smootli surface is : but I have sometimes fancied that the scenes were brighter if seen in a real cn,-stal.

Occasionally I see things in a mirror, or even without any clear surface, as though I were in the midst of them.

I either take the crystal into a dark comer of the room, or wrap it up in black with only a little bit uncovered, or if it is small I hold it inside my hand and look right into it. I can see equally well in the dark. After a minute or two I seem to see a verj- bright light in it, which disappears after a few seconds, and then the surface appears cloudy and thick. This mist clears away, and I see sometimes views, sometimes faces, sometimes letters, and all kinds of things in it. They only last for a few seconds or sometimes minutes, and between each new picture I see the same light and then mist. I cannot look in the crystal for long, as it makes my eyes "water with the brightness of the light and gives me a feeling as if a band were tied round my head : but if I only look a little while it does not hurt me at all. The crvstal seems to become a globe of light. If a sunlit scene appears, the light may continue, or it may disappear before the figure shows itself. [Her eves ofteri stream mth tears from "the brightness of the light."— H. M. Radxor.] I am in a perfectly normal condition when I look : not sleepy, nor in a trance, nor unconscious of my surroundings.

6. MagJiif cation. &^c. — I have tried the magnif^-ing glass. The results are just the same as without it ; only the glass being on the top, I suppose I see in it instead of in the cr}'stal. . . .

7. Verbal Messages in the Cr)/j-/^/.— When I see writing in the cn,-stal I see

it only one letter at a time ; and when the letters are put down they are found to be words spelt backwards.

[Each letter in turn seems to fill the crystal ; and the letters succeed each other so rapidly that it is hard to take them down from Miss A.'s

dictation. The words may come to explain a picture, or may form a message by them- selves. The backward spelling is probably adopted in order to prevent Miss A.'s supraliminal intelligence from guessing at, and thereby disturbing, the message which is being given.]

Fourteen cases are given in detail, seven of which I quote, as follows : —

B. Second contemporatieous scene.

In one case I saw and described Mr. B. (a well-known writer), whom I knew slightly, as hunting for a paper in the drawers of a writing-table. He used a particular pen, which I described, and with his hands ruffled his hair till it stood up in a kind of halo. A lady came in and pointed to his hair and laughed. Lord Radnor inquired of Mr. B., and all this was found to be correct. He was writing with a pen unusual to him (silver instead of quill, or vice versa), and was looking for a paper which he wanted to send by post. His sister (I did not know that she lived with him, and had never seen her) entered the room, and pointed laughing to his hair, just as I had seen.

[Confirmed. — H. M. Radnor.]

The four next cases are recounted by Sir Joseph Barnby, the well-known musician, and I give two of them. Case C is probably exactly contemporaneous, and case F seems precognitive.

C. Sir Joseph Barnby writes as follows : —

November 1S92.

I was invited by Lord and Lady Radnor to the wedding of their daughter, Lady Wilma Bouverie, which took place August 15, 1889.

I was met at Salisbury by Lord and Lady Radnor and driven to Longford Castle. In the course of the drive, Lady Radnor said to me :

" We have a young lady staying with us in whom, I think, you will be much interested. She possesses the faculty of seeing visions, and is otherwise closely connected with the spiritual world. Only last night she was looking in her crystal and described a room which she saw therein, as a kind of London dining-room. [The room described was not in London but at L., and Miss A. particularly remarked that the floor was in large squares of black and white marble— as it is in the big hall at L., where family prayers are said. — H. M. Radnor.] With a little laugh, she added, ' And the family are evidently at prayers, the servants are kneeling at the chairs round the room, and the prayers are being read by a tall and distinguished-looking gentleman with a very hand- some, long grey beard.' With another little laugh, she continued: 'A lady just behind him rises from her knees and speaks to him. He puts her aside with a wave of the hand, and continues his reading.' The young lady here gave a careful description of the lady who had risen from her knees."

Lady Radnor then said : " From the description given I cannot help think- ing that the two principal personages described are Lord and Lady L., but I shall ask Lord L. this evening, as they are coming by a later train, and I sliould like you to be present when the answer is given."

That same evening, after dinner, I was talking to Lord L. when Lady

Radnor came up to him and said : " I want to ask you a question. I am afraid you will think it a very silly one, but in any case I hope you will not ask me why I have put the question?" To this Lord L. courteously assented. She then said: " Were you at home last night? " He replied, "Yes." She said: "Were you having family prayers at such a time last evening?" With a slight look of surprise he replied, "Yes, we were." She then said: "During the course of the prayers did

Lady L. rise from her knees and speak to you, and did you put her aside with a wave of the hand?" Much astonished, Lord L. answered: " Yes, that was so, but may I inquire why you have asked this question ? " To which Lady Radnor answered : " You promised you wouldn't ask me that ! "

F. One more incident in connection with the extraordinary powers of this young lady remains to be noted. Whilst looking in her crystal during one of the days I spent at Longford, she described, amongst a number of things unnecessary to mention, a room which appeared to her to be a bedroom. She appeared to be viewing the room from just outs,\di& the open door, for she said: "If there be a bed in the room it must be behind the door on the left;" in any case the room was a long one and the end of it was occupied by a large window which formed the entire end of the room. She added: " There is a lady in the room, drying her hands on a towel." She described the lady as tall, dark, slightly foreign in appearance and with rather "an air" about her. This described with such astonishing accuracy my wife, and the room she was then occupying at a hotel at Eastbourne, that I was im- pelled to ask for particulars as to dress, &c. She stated that the dress was of serge, with a good deal of braid on the bodice and a strip of braid down one side of the skirt. This threw me off the scent, as before I had started for Longford my wife had expressed regret that she had not a serge dress with her. My astonishment, therefore, was great on returning to East- bourne to find my wife wearing a serge dress exactly answering to the description given above. The sequel to this incident comes some sixteen months later on, when my wife and I attended a performance given by the Magpie Minstrels (a society of musical amateurs) at Princes' Hall, Piccadilly. We arrived early, and after placing my wife in a seat I moved about the room speaking to friends here and there. In the course of ten minutes or so, Lady Radnor and Miss A. entered the room. During the greetings which ensued, Miss A. called my attention to a standing figure, saying: "You will remember my seeing a lady in her bedroom while looking in my crystal ; that is the lady I saw." That was my wife f I only need add that she had never seen my wife. Joseph Barnby.

Lady Barnby writes as follows in corroboration of the incident relating to her own dress : —

9 St. George's Square, S.W. Saturday, November 12, 1892.

The account about me and my dress is remarkable as being out of the general course of things in this way : I had been remarking to Sir Joseph that it was a mistake to come to the seaside without a serge dress, that being a material particularly suited for wear at the seaside, but I added : " I do not think there is much use in ordering one now, as Madame D. will be gone for her holiday, it being August." Sir Joseph left the next day for Longford, and I wrote to Madame D., telling her to make me this gown. She got the letter Tuesday [August 13, 1889], and in the marvellously short time by

Saturday, I received my gown. Then again, it is not usual in a hotel to have one's bedroom door open when one is occupying the room, but the reason for it on this occasion was the fact that I was to meet Sir Joseph on his return from Longford [Tuesday, August 20] (as a surprise in this new serge gown) and having no clock in our bedroom, which was at the end of the corridor, with my daughter's room at an angle to ours, where she slept with her maid, I — thinking I was somewhat late for meeting the train — opened the door to call to the maid to tell me the time as I washed my hands standing at the washhand-stand in a line with the open door. I do not suppose I have ever done such a thing at a hotel before or since. Edith Mary Barney.

[These dates have been confirmed by Lady Barnby from her diary. Lady Barnby also tells me that her nurse confirms the little incident of the wearing of the serge dress first on August 20. The crystal-scene, therefore, seems to have anticipated a certain definite moment, which happens to have been well remembered.

Case C (Lord L. at prayers). — This incident has been independently recounted to me both by Lady Radnor and by Miss A. herself. Another small point not given by Sir J. Barnby is that Miss A. did not at first under- stand that family prayers were going on, but exclaimed : " Here are a number of people coming into the room. Why, they're smelling their chairs ! "]

Four cases of apparently historical scenes connected with Salisbury Cathedral are given, of which I quote one, related by Lady Radnor.

H. Retrocognitive Scene (Brian Duppa).

On February 23, 1890, Miss A. and I were in the " Cage" [or Hungerford Chapel] and she told me she saw a grand ceremonial taking place. There appeared to be a tall chair which obstructed the view down the choir, and gradually the place appeared filled with clericals and others dressed in their best attire. Then she saw a tall big man, slowly walking up, dressed in red with white and lace over it, something that hung round his neck and down to his feet of broad gold embroidery, and a broad sort of mitre (but not peaked) more like a biretta, of beautiful embroidery.

Then there were three or four dressed very much like him, gorgeously dressed, and lots of little boys about in red and white and lace — holding candles, books, &c. The whole place was very full of people, and it was evidently a great occasion. After the principal figure had knelt in front of the chair — looking to the west for some little time — he stood up, and ten little boys lifted up the chair, and carried it higher up and placed it in front of the altar, still facing west. Then the principal figure walked up two steps and faced the east. (The whole of the arrangements of the altar, &c., as Miss A. saw them, are quite different from what they are now.) [It is here meant that Miss A.'s description was correct for that past date ; as Lord Radnor explicitly told me was the case.] He had nothing on his head now. He knelt some little time, and then the most gorgeously dressed of the other figures placed something like a mitre on his head and retired, and the

principal figure walked up to the chair, and sat down on it facing the congregation. Miss A. said she saw him later dead in a coffin, with the Winchester Cross over him. She says he was tall, big, clean-shaven, a little curling hair, and blue-grey eyes.

Miss A. asked what she was seeing, and the answer came by raps.

A. The induction of Briant Uppa.

Then Miss A. said : There can't be such a name ; it must be wrong.

She tried again, and got —

A. You are wrong. It is Duppa, not Uppa. Brian Duppa. Q. Who was Brian Duppa ? A. Chister. Q. What was he ? A. Bishop here. Q. When ? or what was his date ? A. 44-16. His researches would help you. Manuscripts should lay at Winchester.

On returning home, we were talking after tea, and I casually took up Britton's " History of Wiltshire," and said to Miss A., laughing: " Now I will look for your Bishop." . . . The pages where the Bishops' names were were uncut, sides and top. I cut them, and to our delight we found on p. 149: —

"Brian Duppa or De Uphaugh, D.D. . . . tutor to Prince Charles . . . translated to the See of Chichester (Chister?) . . . Bishop of 1641 . . . (deposed soon after by Parliament) . . . preferred soon after the Restoration to the See of Winchester." He was at Carisbrooke with Charles I., and is supposed to have assisted him in the writing of the Eikon Basilike, which book Miss A. had been looking at in my boudoir a few days previously, but which contains no mention of him nor his name.

Miss A. writes : —

K. Retrocognitive Scene (White Webs).

I was looking in the crystal a year or two ago at Longford Castle. Lady Radnor was in the room with me. I saw amongst other things a large carved fireplace with a coat of arms in the middle and curious serpents entwined. There seemed to be a secret passage, which opened on touching one of the serpents' heads. I seemed to follow this path until it led out by a river, and I saw figures pass along it in old-fashioned dress. The name Edwye de Bov^ry was then spelt out in the crystal ; and Lady Radnor said that the vision must be all wrong, as the name had never been spelt like that. The name " White Webs " was also spelt out — a name of which I had never heard. A few days afterwards, when I was looking at some books in the library, I saw a curious old book with crests and coats of arms, drawn by hand, not printed; and in this book I found one of the coats of arms which I had seen in the crystal ; only the one in the book was quartered with another, and the one I saw in the crystal was quite by itself. Lady Radnor found that it was the coat belonging to an heiress, a Miss Smith. A little while afterwards, in an old church register or account-book or something, the name of Sir Edwye de Bovfery was found.

[It was in an extract from a parish register at Britford Church, in which parish Longford is. Sir Edward des Bouverie, Kt., whose name I have since found spelt in old deeds de Bovery, though he signed it himself des Bouverie, lived at the Red House, Cheshunt, Herts, and died there 1694. His son. Sir William, sold the house, and lived partly at the Parsonage of Cheshunt. There is a place called White Webs in that neighbourhood. Sir Edward's grandson, Edward des Bouverie, sold the property and settled at Longford in 171 7. In 1718 he married Mary Smith, daughter and co-heiress of John Smith of London, one of the first Governors of the Bank of England. There were many secret passages leading to and from the Red House at

Cheshunt ; but I have not tried to identify the house at White Webs. — H. M. Radnor.]

M. Retrocogjiitive Scene.

Mrs. A. gives the following account : " In October 1886 my daughter saw in the stone in her bracelet a scene which considerably impressed me, as it was VOL. I. 2 P

one which I at once identified, while I was absolutely sure that I had never mentioned it to her or to any of my children. She saw a man in a barge-like boat with a very large gun fixed in it, the object of which she could not under- stand. The man was alone and lying in the bottom of the boat, and this also puzzled her. Waves seemed to get up, and the man rowed extremely hard, as though trying to get to shore. Then she saw him throw himself down motionless on to the low beach, as if dead. Now this plainly refers to a sad crisis in my father's life. He went out duck-shooting alone on a Norfolk Broad, with an opening to the sea. A storm got up, and he was all but blown out to sea. He was a very strong man, and by great exertion he got to land. Then he threw himself down absolutely spent ; and the exhaustion of that day was the beginning of an illness which ultimately killed him."

[Another case, which in one sense at least is retrocognitive, is supplied by the Hon. Eric Barrington, and confirmed by Mrs. Barrington. I have also received a concordant account of the crystal-message from Lady Radnor, the hostess on the occasion alluded to.]

62 Cadogan Place, O. November 21, 1892.

Two years ago I met Miss A., I think for the first time, at dinner at a friend's house. She told my wife that she had seen standing behind

my chair a figure which from her description, though somewhat vague, seemed to be that of a very great friend of mine, an officer who had died about seven years ago on active service. She referred particularly to the attitude assumed by the figure, which was like the one in a photograph I possess of him, but which she had never seen. She knew nothing of this friendship, and the name of the officer was not mentioned to her.

Last summer we met again at the same house, and although in the interval we had become better acquainted with Miss A. and her family, I am not con- scious of having ever said anything to her on the subject of my friend. On reaching the drawing-room after dinner I found her looking into a crystal and dictating with extraordinary rapidity a number of letters of the alphabet which were passing before her, and were being taken down by the lady of the house, who had the greatest difficulty in keeping pace with her. When the letters ceased, it was discovered by marking them off from the end that they formed a complete message, of which each word was spelt backwards. Before the letters began to show themselves Miss A. saw in the crystal the same figure that she had seen two years before, dressed in what appeared to be a dark uniform, and in the same peculiar attitude, but I was not in the room when this occurred. As soon, however, as the message was deciphered by our hostess, it became evident that it purported to proceed from the person whose likeness had just been reproduced. It was addressed, not to me, who was absent from the room when the letters first appeared, but to my wife, and was to the following effect : —

"Ask your husband whether he still remembers T. T. Tell him that I am constantly with him, and that death makes no difference in friendship."

The full surname was given, preceded by a nickname which had been dropped when he grew up, and was only known to those who, like myself, had been intimate with him from childhood.

It cannot be suggested that Miss A. had been in any way impressed by my thoughts, for it was not until I sat by my hostess and helped her to spell out

the words of the message that I realised from whom it came, when I was able to explain the meaning of the nickname that had completely puzzled her, though she had been well acquainted with the bearer after he entered the army, Eric Barrington.

This entirely agrees with my recollection of the circumstances. The moment Miss A. described the figure on our first meeting, I felt a very peculiar sensation, accompanied by a certainty as to the identity of the person she saw.

Christina Barrington,

[There is a privately printed life of the officer in question, in which an early nickname of his is given. But I find that this nickname is not the same as that shown in the crystal, which was appropriate for recognition by friends of boyhood only.]

625 D. The following accounts are extracts from Mr. Andrew Lang's Maki7ig of Religion (1898). Mr. Lang tells us that he made the acquaint- ance of the lady whom he calls " Miss Angus " early in 1897 ; he obtained a glass ball for the purpose of asking her to experiment with it, and was present when she first did so. The first case given here occurred on the day after she began her experiments, and is described in her own words {op. cit., p. 96).

A lady one day asked me to scry out a friend of whom she would think. Almost immediately I exclaimed, " Here is an old, old lady looking at me with a triumphant smile on her face. She has a prominent nose and nut-cracker chin. Her face is very much wrinkled,

especially at the sides of her eyes, as if she were always smiling. She is wearing a little white shawl with a black edge, Bzit . . . she can^t be old, as her hair is quite brown, although her face looks so very, very old." The picture then vanished, and the lady said that I had accu- rately described her friend's mother instead of himself ; that it was a family joke that the mother must dye her hair, it was so brown, and she was eighty-two years old. The lady asked me if the vision were distinct enough for me to recognise a likeness in the son's photograph ; next day she laid several photo- graphs before me, and in a moment, without the slightest hesitation, I picked him out from his wonderful likeness to my vision.

Mr. Lang adds : —

The inquirer verbally corroborated all the facts to me, within a week, but leaned to a theory of " electricity," She has read and confirms this account.

The next case which I quote is given, says Mr. Lang (p. loi), first in the version of the lady who was unconsciously scried for, and next in that of Miss Angus. The other lady writes : —

November 2yd, 1S97. I met Miss A, for the first time in a friend's house in the south of England, and one evening mention was made of a crystal ball, and our hostess asked Miss A. to look in it, and if possible, tell her what was happening to a friend of hers. Miss A. took the crystal, and our hostess put her hand on Miss A.'s forehead to "will her." I, not believing in this, took up a book and went to the other side of the room. I was suddenly very much startled to hear Miss

A., in quite an agitated way, describe a scene that had most certainly been very often in my thoughts, but of which I had never mentioned a

word. She accu- rately described a race-course in Scotland, and an accident which happened to a friend of mine only a week or two before, and she was evidently going through the same doubt and anxiety that I did at the time as to whether he was actu- ally killed or only very much hurt. It really was a most wonderful revelation to me, as it was the very first time I had seen a crystal. Our hostess, of course, was very much annoyed that she had not been able to influence Miss A., while I, who had appeared so very indifferent, should have affected her.

Miss Angus herself writes : —

Another case was a rather interesting one, as I somehow got inside the thoughts of one lady while another was doing her best to influence me !

Miss , a friend in Brighton, has strange " magnetic " powers, and felt

quite sure of success with me and the ball.

Another lady, Miss H., who was present, laughed at the whole thing,

especially when Miss insisted on holding my hand, and putting her other

hand on my forehead. Miss H. in a scornful manner took up a book, and crossing to the other side of the room, left us to our folly.

In a very short time I felt myself getting excited, which had never happened before, when I looked in the crystal. I saw a crowd of people, and in some strange way I felt I was in it, and we all seemed to be waiting for something. Soon a rider came past, young, dressed for racing. His horse ambled past, and he smiled and nodded to those he knew in the crowd, and then was lost to sight.

In a moment we all seemed to feel as if something had happened, and I went through great agony of suspense, trying to see what

seemed just beyond my view. Soon, however, two or three men approached, and carried him past before my eyes, and again my anxiety was intense to discover if he were only very badly hurt or if life were really extinct. All this happened in a few moments, but long enough to have left me so agitated that I could not realise it had only been a vision in a glass ball.

By this time Miss H. had laid aside her book and came forward quite startled, and told me that I had accurately described a scene on a race-course in Scotland which she had witnessed just a week or two before — a scene that had very often been in her thoughts, but, as we were strangers to each other, she had never mentioned. She also said I had exactly described her own feelings at the time, and had brought it all back in a most vivid manner.

The other lady was rather disappointed that, after she had concentrated her thoughts so hard, I should have been influenced instead by one who had jeered at the whole affair.

[This anecdote was also told to me, within a few days of the occurrence, by Miss Angus. Her version was that she first saw a gentleman rider going to the post and nodding to his friends. Then she saw him carried on a stretcher through the crowd. She seemed, she said, to be actually present, and felt somewhat agitated. The fact of the accident was, later, mentioned to me in Scotland by another lady, a stranger to all the persons. A. L.]

The next case is thus described by Mr. Lang (p. io6) : —

The following examples have some curious and unusual features. On

Wednesday, February 2, 1897, Miss Angus was looking in the crystal, to amuse six or seven people whose acquaintance she had

that day made. A gentleman, Mr. Bissett, asked her " What letter was in his pocket ? " She then saw, under a bright sky, and, as it were, a long way off, a large building, in and out of which many men were coming and going. Her impression was that the scene must be abroad. In the little company present, it should be added, was a lady, Mrs. Cockburn, who had considerable reason to think of her young married daughter, then at a place about fifty miles away. After Miss Angus had described the large building and crowds of men, some one asked, " Is it an Exchange ? " " It might be," she said. " Now comes a man in a great hurry. He has a broad brow, and short, curly hair ; 1 hat pressed low down on his eyes. The face is very serious, but he has a delightful smile." Mr. and Mrs. Bissett now both recognised their friend and stockbroker, whose letter was in Mr. Bissett's pocket.

The vision, which interested Miss Angus, passed away, and was interrupted by that of a hospital nurse, and of a lady in z. peis^noir, lying on a sofa, with bare feet. ^ Miss Angus mentioned this vision as a bore, she being more interested in the stockbroker, who seems to have inherited what was once in the possession of another stockbroker — " the smile of Charles Lamb." Mrs. Cockburn, for whom no pictures appeared, was rather vexed, and privately expressed with freedom a very sceptical opinion about the whole affair. But, on Saturday, February 5, 1897, Miss Angus was again with Mr. and Mrs. Bissett. When Mrs. Bissett announced that she had " thought of something," Miss Angus saw a walk in a wood or garden, beside a river, under a brilliant blue sky. Here was a lady, very well dressed, twirling a white parasol on her shoulder as she walked, in a curious "stumpy" way, beside a gentleman in light clothes, such as are worn in India. He was broad-shouldered, had a short neck and a straight nose, and seemed to listen, laughing, but indifferent, to his obviously vivacious companion. The lady had a " drawn " face, indicative of ill health. Then followed a scene in which the man, without the lady, was looking on at a number of Orientals busy in the felling of trees. Mrs. Bissett recognised in the lady her sister, Mrs. Clifton, in India — above all, when Miss Angus gave a realistic imitation of Mrs. Clifton's walk, the peculiarity of which was caused

by an illness some years ago. Mr. and Mrs. Bissett also recognised their brother-in-law in the gentleman seen in both pictures. On being shown a por- trait of Mrs. Clifton as a girl. Miss Angus said it was " like, but too pretty." A photograph done recently, however, showed her "the drawn face" of the crystal picture.^

Next day, Sunday, February 6, Mrs. Bissett received — what was not usual — a letter from her sister in India, Mrs. Clifton, dated January 20. Mrs. Clifton described a place in a native State, where she had been at a great "function " in certain gardens beside a river. She added that they were going to another place for a certain purpose, " and then we go into camp till the end of Feb- ruary." One of Mr. Clifton's duties is to direct the clearing of wood preparatory to the formation of the camp, as in Miss Angus's crystal picture.'* The sceptical

1 Miss Angus could not be sure of the colour of the hair.

2 The position was such that Miss Angus could not see the face of the lady.

3 I saw the photographs.

* I have been shown the letter of January 20, which confirmed the evidence of the crystal pictures. The camp was formed for ofificial purposes in which Mr. Clifton was concerned. A letter of February 9 unconsciously corroborates.

Mrs. Cockburn heard of these coincidences, and an idea occurred to her. She wrote to her daughter, who has been mentioned, and asked whether, on Wed- nesday, February 2, she had been lying on a sofa in her bedroom with bare feet. The young lady confessed that it was indeed so,^ and, when she heard how the fact came to be known,

expressed herself with some warmth on the abuse of glass balls, which tend to rob life of its privacy. ^

630 A. Note on " Number-Habits:'

Some critics of the experimental evidence for thought-transference have attempted to show that a large proportion of the successes obtained may be due, not to telepathy, but to the mental idiosyncrasies of the experimenters. This is a possible source of error which should always be kept in mind, but its actual bearing on the evidence has been widely misunderstood. A brief general review of the subject of " mental habits " is therefore given here.

It has long been recognised by psychologists that most — if not all — persons have unconscious preferences for certain objects or ideas over others of the same class ; so that, if one is asked to guess or to think of, say, a colour, a plaving- card, or a number, — certain colours, cards, or numbers occur to the mind more frequently than others, and are therefore guessed more often. These idiosyn- crasies are called "mental habits," or — if we are referring to numbers only — " number-habits," and they may vary in the same person at different times. But different persons may exhibit the same preferences, and when this is so in the case of two experimenters, a certain proportion of the diagrams drawn by the percipient may resemble those drawn by the agent, and thus simulate the phenomenon of thought-transference. Similarly, if the cards or numbers to be guessed are chosen by the agent, his mental habits may lead him to choose a large proportion of those that happen also to be favourites with the per- cipient, who will therefore have a better chance of guessing right. This is, of course, one reason why it is always best for the agent in experiments with cards or numbers to draw them at random from a batch and not to choose them.

It is sometimes found, in fact, that in experiments with diagrams of which only a small proportion have succeeded, the successes relate to the most familiar forms, such as circles and triangles. To explain,

however, by " mental habits " the large proportion of success in the series cited below, it would be necessary to prove that almost all the diagrams used were general favourites.^

In order tO" test empirically how far mental habits might have simulated thought-transference in the experiments with diagrams. Colonel G. L. Le M.

1 The incident of the feet occurred at 4.30 to 7.30 p.m. The crystal picture was about 10 P.M.

'^ [Mr. Lang gives further footnotes referring to these cases as follows :] " Miss Angus had only within the week made the acquaintance of Mrs. Cockburn and the Bissetts. Of these relations of theirs at a distance she had no knowledge. This account I wrote from the verbal statement of Mrs. Hissett. It was then read and corroborated by herself, Mr. Bissett, Mr. Cockburn, Mrs. Cockburn, and Miss Angus, who added dates and signatures. The letters attesting each of these experiments are in my possession. The real names are in no case given in this account, by my own desire, but (with permission of the persons concerned) can be communicated privately."

^ An attempt was made by Professor C. S. Minot (see his paper " Upon the Diagram Tests " in the Proceedings of Ihe Aiiierican S.P.R.^ vol. i. p. 302) to find statistically what forms occur most often when people are asked to draw or to think of diagrams.

Taylor carried out a series of dummy experiments, made in the same manner as the experiments in thought-transference, but with the element of thought- transference eliminated (see Proceedings S.P.R., vol. vi. p. 398). He got eighty persons to draw twenty-five diagrams each, and so obtained 1000 pairs of diagrams, which could be

compared according to a prearranged plan. The comparison showed how many resemblances were actually produced by chance, combined with similarity in the mental habits of the persons who drew the dia- grams ; and the number of resemblances were found to be proportionately far less than those found in the experiments in thought-transference.

To this it might be objected that the persons who drew the diagrams being taken at random, there was no reason to expect similarity in their mental habits ; whereas — since some experiments in thought-transference fail, while others suc- ceed — it might be argued that only those succeed where the mental habits of agent and percipient happen to be similar. Similarity of mental habits could not, of course, in any case ens7ire success, because it would be very unlikely that the percipient would think of his favourite forms in the same order as the agent ; but it might increase the chance of success. In many of the experiments in thought-transference, however, the diagrams were drawn or selected by some person other than the agent, and not always the same person, so that 2. general similarity in mental habits — as well as a general tendency to think of the favourites in the same order — would have to be assumed, and this seems to be negatived by Colonel Taylor's experiments.

In the case of experiments with such objects as numbers,^ the effect of " mental habits " can be more precisely tested. Supposing first that the same numbers happen to be the favourites of both agent and percipient. If, then, the agent selects numbers to think of, some successful guesses may be made which are due — not to thought-transference, but to similarity in the number-habits of the two experimenters.

This source of error, however, may be absolutely excluded if the numbers to be guessed are not selected voluntarily hy the agent, but drawn at random from a batch of numbers. As early as 1886, therefore (see Phafitasms of the Living, vol. i. pp. 31-35, and vol. ii. p. 653), experimenters who worked in connection with the Society for

Psychical Research were accustomed to use the method of drawing numbers at random.

On the other hand, supposing again that the agent selects the numbers and that his number-habits are markedly dissimilar from those of the percipient, then the successes would probably be decidedly fewer than they would be if due to chance alone.

Now, confining ourselves to cases where the numbers to be guessed are drawn at random, it is clear that the existence of any decided number-habit does not affect in any way the probability of guessing right by chance, since the number drawn at any moment is neither more nor less likely to be one of the percipient's favourites than to be any other number. On the average, there- fore, the number of accidental successes would be the same, whether a number- habit existed or not.

1 For examples of the experimental study of number-habits, see Professor and Mrs. Sidgwick's articles on their experiments in thought-transference in the Proceedings S.P.R., vol. vi. p. 170, and vol. viii. p. 548 ; also a further discussion by Professor Sidg- wick in vol. xii. pp. 303-4 ; and a brief account in a review of Dr. Dessoir's Das Doppel- Ich in vol. vi. p. 209.

A decided number-habit may, however, affect prejudicially the number of successes prodticed by telepathy (assuming, for the sake of the argument, that successes may sometimes be due to telepathy), because the idea of the favourite number, constantly obtruding itself into the mind, would tend to obscure or replace the impressions derived telepathically ; just as, when a material object is perceived in the ordinary way through the senses, a preconceived idea as to what the object is may often make us perceive it wrongly.

Thus, in experiments of the kind under consideration, there is only one case in which the existence of number-habits can increase the successes and so make the evidence for telepathy in that case appear stronger than it really is ; namely, the case in which (i) the agent selects the numbers to be guessed and at the same time (2) his number-habits are similar to those of the percipient. In all other cases, number-habits would decrease those successes which are due to any other agency than chance.

630 B. The first experimental study of thought-transference was connected with the discovery that the somnambulistic state could be artificially induced, and the greater number of observations made during this early stage were carried out in this country during the second quarter of the nineteenth century. Thought-transference in these cases took the form oi community of setisation between operator and subject, depending, as was supposed, on a specific rapport between them (see 571). The phenomenon was not studied by itself, but regarded as belonging essen- tially to mesmerism ; consequently it shared in the discredit into which the latter fell, being only one of the numerous reported mesmeric marvels, which — speaking generally — were rejected wholesale and without inquiry.

The first impetus to the more recent scientific study of telepathy was given by Professor W. F. Barrett, F.R.S., who brought forward some results of his own with a hypnotised girl, in a paper read before the British Association in 1876. In the course of the correspondence arising out of his paper, Professor Barrett learnt of other instances, which he carefully investigated, in which telepathy had been observed in the normal waking state. Later, in the years 1881-2, a long series of experiments in which Professor Sidgwick, Professor Balfour Stewart, Edmund Gurney, myself, and others joined with Professor Barrett, seemed to establish the possibility of a new mode of communication from mind to mind. And these early results have been confirmed by further experi- ments continued down to the present time by observers both in this country and abroad.

At about the time of the early S.P.R. experiments in thought-transference, popular interest had been roused in the subject by the invention of the "willing game," and the discussions and experiments — especially of Professor Barrett and other members of the S.P.R. — which showed that success in the game depended on " muscle-reading," — that the subject was led to perform actions by unconscious guidance from the person touching him, in the same way that table-tilting, or even such com-

plicated processes as writing, may be carried out by many persons in complete ignorance that their wills, or even their muscles, are concerned. Even if the subject is not in contact with any one, he may be guided through unconscious variations in tone of voice, gesture, or expression, by the persons watching his progress. On the other hand, if contact ceases before he begins to perform the required movement ; or if, while in contact, he has only to say what mental impression he has received — as in experiments in guessing playing-cards, numbers, and the like — the possibility of unconscious guidance by contact is much reduced. Since, however, it is impossible to make sure that guidance has not been operative under such circumstances, we cannot claim as evidence of thought-transference experiments in which contact has been allowed at any stage. The experiments cited here have been selected with a special view to the exclusion of these possible sources of error, and therefore no cases in which any contact had been allowed are given.

With regard to the possibility of deliberate collusion or fraud, no general statement can be made as to conditions that would absolutely exclude this. In the last resort, all scientific experiments rest on the bona fides of the experimenter. There are many psychological observa- tions which cannot be controlled by others, or repeated at will, since they relate to subjective sensations, or depend

on unknown conditions; but they are generally accepted as correct, because it is believed that the observers are genuinely interested in the truth of the facts. Similar presurnption of the genuineness of experiments in thought-transference is afforded by the intelligence of the experimenters, the scientific standing of some of them, and the general spirit in which their work has been done, as may be seen from the detailed accounts, a few of which I now proceed to give.^

Mr. Guthrie's Experiments. — Full records of these experiments were published in the Proceedings S.P.R., vol. i. pp. 263—283 ; vol. ii. pp. 1-5, 24-42, 189-200; vol. iii. pp. 424-452. The account here quoted is a briefer one, which was given by Gurney in Phantasms of the Living, vol. i. pp. 36-58.

In [this] series of experiments . . . there were two percipients, and a con- siderable group of agents, each of whom, when alone with one or other of the percipients, was successful in transferring his impression. . . .

We owe these remarkable experiments to the sagacity and energy of Mr. Malcolm Guthrie, J. P., of Liverpool. At the beginning of 1883, Mr. Guthrie

1 Besides the experiments here given, see those of Herr Max Dessoir {Proceedings S.P.R., vol. iv. p. Ill, and vol. v. p. 355); Herr Anton Schmoll and M. Etienne Mabire {ibid. vol. iv. p. 324, and vol. v. p. 169) ; Mr. J. W. Smith [ibid. vol. ii. p. 207) ; Professor Oliver Lodge (ibid. vol. vii. p. 374) ; Dr. A. Blair Thaw {ibid. vol. viii. p. 422); Dr. von Schrenck-Notzing {ibid. vol. vii. p. 3); Professor Richet {ibid. vol. v. p. 18). See also Phantasms of the Living, vol. i. pp. 32-34, and vol. ii. pp. 653- 654-

happened to read an article on thought-transference in a magazine, and though completely sceptical, he determined to make some trials on his own account. He was then at the head of an establishment which gives employment to many hundreds of persons ; and he was informed by a relative who occupied a posi- tion of responsibihty in this establishment that she had witnessed remarkable results in some casual trials made by a group of his employees after business hours. He at once took the matter into his own hands, and went steadily, but cautiously, to work. He restricted the practice of the novel accomplishment to weekly meetings ; and he arranged with his friend, Mr. James Birchall, the hon. secretary of the Liverpool Literary and Philosophical Society, that the latter should make a full and complete record of every experiment made. Mr. Guthrie thus describes the proceedings : —

" I have had the advantage of studying a series of experiments ab ovo. I have witnessed the genuine surprise which the operators and the ' subjects ' have alike exhibited at their increasing successes, and at the results of our excursions into novel lines of experiment. The affair has not been the discovery of the possession of special powers, first made and then worked up by the parties themselves for gain or glory. The experimenters in this case were disposed to pass the matter over altogether as one of no moment, and only put themselves at my disposal in regard to experiments in order to obhge me. The experi- ments have all been devised and conducted by myself and Mr. Birchall, without any previous intimation of their nature, and could not possibly have been fore- seen. In fact they have been to the young ladies a succession of surprises. No set of experiments of a similar nature has ever been more completely known from its origin, or more completely under the control of the scientific observer." [In] the earlier experiments, the ideas transferred were of colours, geometri- cal figures, cards, and visible objects of all sorts, which the percipient was to name. . . ?■ The reproduction of diagrams was introduced in October 1883, and in that and the following month about 150 trials were made. The whole series has been carefully mounted and preserved by Mr. Guthrie. No one could

look throuo-h them without perceiving that the hypothesis of chance or guesswork is out of the question; that in most instances some idea, and in many a complete idea, of the original must, by whatever means, have been present in the mind of the person who made the reproduction. In Mr. Guthrie's words :— "It is difficult to classify them. A great number of them are decided successes; another large number give part of the drawing; others exhibit the general idea, and others again manifest a kind of composition of form. Others, such as the drawings of flowers, have been described and named, but have been too difficult to draw. A good many are perfect failures. The drawings generally run in lots. A number of successful copies will be produced very

1 There is one point of novelty which is thus described by Mr. Guthrie : " We tried also the perception of motion, and found that the movements of objects exhibited could be discerned. The idea was suggested by an experiment tried with a card, which in order that all present should see, I moved about, and was informed by the percipient that it was a card, but she could not tell which one because it seemed to be moving about. On a subsequent occasion, in order to test this perception of motion, I bought a toy monkey, which worked up and down on a stick by means of a string drawing the arms and legs together. The answer was : ' I see red and yellow, and it is darker at one end than the other. It is like a flag moving about— it is moving. . . . Now it is opening and shutting like a pair of scissors.' "

quickly, and again a number of failures — indicating, I think, faultiness on the part of the agent, or growing fatigue on the part of the ' subject.' Every experi- ment, whether successful or a failure, is given in the order of trial, with the conditions, name of ' subject ' and agent, and any remarks made by the ' sub- ject' specified at the bottom. Some of the reproductions exhibit the curious phenomenon of

inversion. These drawings must speak for themselves. The principal facts to be borne in mind regarding them are that they have been executed through the instrumentality, as agents, of persons of unquestioned probity, and that the responsibihty for them is spread over a considerable group of such persons ; while the conditions to be observed were so simple— for they amounted really to nothing more than taking care that the original should not be seen by the ' subject ' — that it is extremely difficult to suppose them to have been eluded."

I give a few specimens — not unduly favourable ones, but illustrating the "spreading of responsibility" to which Mr. Guthrie refers. The agents con- cerned were Mr. Guthrie ; Mr. Steel, the President of the Liverpool Literary and Philosophical Society; Mr. I^irchall, mentioned above; Mr. Hughes, B.A., of St. John's College, Cambridge ; and myself. The names of the percipients were Miss Relph and Miss Edwards. The conditions which I shall describe were those of the experiments in which I myself took part ; and I have Mr. Guthrie's authority for stating that they were uniformly observed in the other cases. The originals were for the most part drawn in another room from that in which the percipient was placed. The few executed in the same room were drawn while the percipient was blindfolded, at a distance from her, and in such a way that the process would have been wholly invisible to her or any one else, even had an attempt been made to observe it. During the process of trans- ference, the agent looked steadily and in perfect silence at the original drawing, which was placed upon an intervening wooden stand; the percipient sitting opposite to him, and behind the stand, blindfolded and quite still. The agent ceased looking at the drawing, and the blindfolding was removed, only when the percipient professed herself ready to make the reproduction, which hap- pened usually in times varying from half a minute to two or three minutes. Her position rendered it absolutely impossible that she should obtain a glimpse of the original. Apart from the blindfolding, she could not have done so with- out rising from her seat and advancing her head several feet ; and as she was very nearly in the same line of sight as the drawing, and so very

nearly in the centre of the agent's field of vision, the slightest approach to such a movement must have been instantly detected. The reproductions were made in perfect silence, the agent forbearing to follow the actual process of the drawing with his eyes, though he was, of course, able to keep the percipient under the closest observation.

In the case of all the diagrams, except those numbered 7 and 8, the agent and the percipient were the only two persons in the room during the experi- ment. In the case of numbers 7 and 8, the agent and Miss Relph were sitting quite apart in a corner of the room, while Mr. Guthrie and Miss Edwards were talking in another part of it. Numbers 1-6 are specially interesting as being the complete and consecutive series of a single sitting.

[There was no contact between the agent and percipient in the case of any of the diagrams here reproduced.]

APPENDICES

[630 B

No. I. Original Drawing.

No. I. Reproduction.

Mr. Guthrie and Miss Edwards. No contact.

No. 2. Original Drawing.

No. 2. Reproduction.

Mr. Guthrie and Miss Edwards. No contact.

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No. 3. Original Drawing.

No. 3. Reproduction.

Mr. Guthrie and Miss Edwards. No contact.

No. 4. Original Drawing.

No. 4. Reproduction.

Mr. Guthrie and Miss Edwards. No contact.

6o6

APPENDICES

[630 B

No. 5. Original Drawing.

No. 5. Reproduction.

Mr. Guthrie and Miss Edwards. No contact.

No. 6. Original Drawing.

Mr. Guthrie and Miss Edwards. No contact.

No. 6. Reproduction.

Miss Edwards almost directly said, " Are you thinking of the bottom of the sea, with shells and fishes ? " and then, " Is it a sna'il or a fish ? " — then drew as above.

630 B]

TO CHAPTER VI

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No. 8. Original Drawing,

No. 8. Reproduction.

Mr. Gurney and Miss Relph. No contact.

No, 9. Original Drawing.

Mr, Birchall and Miss Relph. No contact.

No. 9, Reproduction.

Miss Relph said she seemed to see a lot of rings, as if they were moving, and she could not get ihem steadily before her eyes.

APPENDICES

[630 B

No. 10. Original Drawing.

No. lo. Reproduction.

Mr, Birchall and Miss Relph. No contact.

No. II. Original Drawing.

Mr. Birchall and Miss Edwards. No contact.

TO CHAPTER VI

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No. 12. Original Drawing.

Mr, Steel and Miss Relph. No contact.

No. 12. Reproduction.

VOL. I.

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APPENDICES

[630 B

No. 15. Original Drawing.

Mr. Huffhes and Miss Edwards. No contact.

No. 15. Reproduction.

Miss Edwards said, " It is like a mask at a pantomime," and immediately drew as above.

630 B]

TO CHAPTER VI

6ii

No. t6. Original Drawing.

Mr. Hughes and Miss Edwards. No contact.

No. i6. Reproduction.

6l2

APPENDICES

[630 B

Soon after the publication of these results, Mr. Guthrie was fortunate enough to obtain the active co-operation of Dr. Oliver J. Lodge, Professor of Physics in University College, Liverpool, who carried out a long and independent series of experiments with the same two percipients, and completely convinced himself of the genuineness of the phenomena. In his report,^ he says : "... We have many times succeeded with agents quite disconnected from the per- cipient in ordinary Hfe, and sometimes complete strangers to them. Mr. Birchall, the headmaster of the Birkdale Industrial School, frequently acted ; and the house physician at the Eye and Ear Hospital, Dr. Shears, had a suc- cessful experiment, acting alone, on his first and only visit. All suspicion of a pre-arranged code is thus rendered impossible even to outsiders who are unable to witness the obvious fairness of all the experiments."

The objects of which the idea was transferred were sometimes things with names (cards, key, teapot, flag, locket, picture of donkey, and so on), sometimes irregular drawings with no name. Professor Lodge satisfied himself that audi- tory as well as visual impressions played a part — that in some cases the idea transferred was that of the object itself, and, in others, that of its name. . . . Of the two percipients one seemed more susceptible to the visual, and the other to the auditory impressions. A case where the auditory element seems clearly to have come in is the following. The object was a tetrahedron rudely drawn in projection, thus —

A

The percipient said : " Is it another triangle ? " No answer was given, but Professor Lodge silently passed round to the agents a scribbled message, "Think of a pyramid." The percipient then said, " I only see a triangle " — then hastily, " Pyramids of Egypt. No, I shan't do this." Asked to draw, she only drew a triangle.

I will give only one other case from this series, which is important as show- ing that the percipient may be simultaneously influenced by two minds, which are concentrated on two different things. The two agents being seated opposite to one another. Professor Lodge placed between them a piece of paper, on one side of which was drawn a square, and on the other a cross. They thus had

n X

^

different objects to contemplate, and neither knew what the other was looking at; nor did the percipient know that anything unusual was being tried. There was no contact. Very soon the percipient said, " I see things moving about ... I seem to see two things ... I see first one up there, and then one down there ... I don't know which to draw ... I can't see either distinctly." Pro- fessor Lodge said: " Well, anyhow, draw what you have seen." She took off the bandage and drew first a square, and then said, " Then there was the other thing as well . . . afterwards they seemed to go into one," — and she' drew a cross inside the square from corner to corner, adding afterwards, " I don't know

1 Proceedings of the S.P.R., vol. ii. p. 189, &c.

what made me put it inside." The significance of this experimental proof of jomt agency will be more fully realised in connection with some of the spon- taneous cases.

Further experiments of Mr. Guthrie's related to the transference of tastes, which he was the first to observe in the case of non-hypnotised persons (and of which some account has been given in 571 C), and of smells. In these, it is difficult to make the conditions such as to ensure that no indications reach the percipient through any of the ordinary channels of sense. With regard to the transference of pains in the normal state (akin to the community of sensation

occasionally observed between hypnotists and their subjects, see 571) there is not the same difficulty of experimenting under satisfactory conditions, since a pain cannot travel like a smell. The following are some of Mr. Guthrie's experiments carried out without contact between agent and percipient. I quote them from Phantasms of the Living, vol. i. p. 57 : —

At seven of the Liverpool meetings, which took place at intervals from November 1884 to July 18S5, the experiment was arranged in the following way. The percipient being seated blindfolded, and with her back to the rest of the party, all the other persons present inflicted on themselves the same pain on the same part of the body. Those who took part in this collective agency were three or more of the following : Mr. Guthrie, Professor Herdman, Dr. Hicks, Dr. Hyla Greves, Mr. R. C. Johnson, F.R.A.S., Mr. Birchall, Miss Redmond, and on one occasion another lady. The percipient throughout was Miss Relph. In all, 20 trials were made. The parts pained were — I. — Back of left hand pricked. Rightly localised. 2. — Lobe of left ear pricked. Rightly localised. 3.— Left wrist pricked. " Is it in the left hand ? " — pointing to the back near

the little finger. 4. — Third finger of left hand tightly bound round with wire. A lower joint

of that finger was guessed. 5. — Left wrist scratched with pins. " It is in the left wrist, like being

scratched." 6. — Left ankle pricked. Rightly localised. 7. — Spot behind left ear pricked. No result. 8. — Right knee pricked. Rightly localised. 9. — Right shoulder pricked. Rightly localised. 10. — Hands burned over gas. " Like a pulling pain . . . then tingling, like

cold and hot alternately " — localised by gesture only. II. — End of tongue bitten. " It is in the lip or the tongue." 12. — Palm of left hand pricked. " Is it a tingling pain in the hand, here ? " —

placing her finger on the palm of the left hand. 13. — Back of neck pricked. " Is it a pricking of the neck ? " 14. — Front of left arm above elbow pricked. Rightly localised. 15. — 3pot just above left ankle pricked. Rightly localised. 16. — Spot just above right wrist pricked. " I am not quite sure, but I feel

a pain in the right arm, from the thumb upwards, to above the wrist." 17. — Inside of left ankle pricked. Outside of left ankle guessed.

* i8. — Spot beneath right collar-bone pricked. The exactly corresponding spot on the left side was guessed.

19. — Back hair pulled. No result.

20. — Inside of right wrist pricked. Right foot guessed.

Thus in 10 out of the 20 cases, the percipient localised the pain with great precision ; in 6 the localisation was nearly exact, and with these we may include No. 10, where the pain was probably not confined to a single well-defined area in the hands of all the agents ; in 2 no local impression was produced ; and in I, the last, the answer was wholly wrong.

Some other experiments with diagrams in which the amount of success obtained was very striking (and which I omit here for want of space) were carried out by the " Committee on Thought-transference" of the S.P.R. in 1883, and are recorded in the Proceedings, vo\. i. pp. 161-167 and 174- 215.

630 C. Mr. Henry G. Rawson's Experiments} — Mr. Rawson had previously been successful as percipient in several short sets of experi- ments in card-guessing with different agents. In the paper referred to here, he describes experiments of various kinds carried

out with a party of his friends : three sisters, Mrs. L., Mrs. B. and Miss B., and Mr. L., the husband of Mrs. L. Mr. Z., an uncle of Mr. Rawson, was also present on one occasion, and confirms what was reported then. The full names of all these persons were given us in confidence, and the originals of most of the notes of the experiments and of all the diagrams were sent to us. The following is Mr. Rawson's account of experiments on two evenings in the transference of diagrams : —

November 24/A, 1894. — The first evening was occupied with experiments in the transference of diagrams, Mrs. L. and Mrs. B. (who are sisters), being the operators, and myself the only other person present.

The positions on that occasion were throughout as follows : Mrs. L. sat on a low chair by the fire, drawing in her lap ; Mrs. B. sat some distance off at a table in the middle of the room, with her back to Mrs. L. ; and I stood almost between them with my back to the fire, looking occasionally over Mrs. B.'s shoulder. To the best of my recollection, I never saw Mrs. L.'s drawings until they were complete and handed up for comparison.

From the sitters' positions, it was impossible that they could look over one another, and as one was sitting throughout with her back to the other, some eight feet distant, no collusion was possible. In one case only, that of the fern- palms (No. 6, see below), was anything said except, " Oh ! I know what she is thinking of," or words to that effect, which the percipient exclaimed on two or three occasions almost immediately the agent began drawing, and at once com- menced her own sketch. All the diagrams drawn by both agent and percipient are reproduced below, those of the agent being marked O., and those of the percipient R. In the first three, Mrs B. was agent, and in the last three Mrs. L. No. 2 (the triangle) was the only one suggested by me, and also the only instance in which there was a failure. In this case alone some additions were made subsequently to the percipient's drawing by myself, showing how a

1 See Proceedings S.P.R., vol. xi. pp 2-17.

kind of triangle was to be seen in the figure of the cat. At that time I had not thought of reproducing the record. The agent then made some additions to her sketch, but in the reproductions which accompany this paper, both diagrams are given as originally drawn. The other diagrams were chosen by the agent in every case without communication with any one, and were drawn in the positions I have indicated.

I O.

I R.

APPENDICES

[630 C

4R.

December \ith, 1894.— Present : Mrs. L., Mrs. B., and myself.

We tried first experiments with drawings, all of which are reproduced below. The annexed plan [omitted here] shows the relative positions of the sitters. Mrs. L. on chair facing [Mrs. B.], writing on lap. Mrs. B. sitting at table, back to Mrs. L., 11 feet distant. H. G. R. facing Mrs. L.

630 C]

TO CHAPTER VI

617

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O. 3

O. 5

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APPENDICES

[630 C

R. 6

The originals of Nos. i, 2, and 3 were drawn by Mrs. L. ; in some cases Mrs. B. had finished her thought copy almost as soon as Mrs. L.

The originals of Nos. 4, 5, and 6 were drawn by Mrs. B., in each case at my suggestion.

I have recorded all that was said.

(No. i) Shortly after Mrs. L. began drawing this (a nose) Mrs. B. said, "I can think of nothing; I can only hold my nose." At that time I did not know what Mrs. L. was drawing. In some 10 seconds Mrs. B. began drawing, and was finished within 15 seconds of Mrs. L.

(No. 2) This was more like a foot at first, but while waiting for Mrs. L. to begin a fresh subject Mrs. B. began shading the boot — without thinking — and this accentuates the dissimilarity. This and the case mentioned on November 24th, are the only instances in which the drawing was touched after the original had been seen.

(No. 4) Mrs. L. said almost at once — after, say, 10 seconds: " Now I know what it is ; I am sure ; I can see it."

(No. 5) Mrs. L. began drawing within 10 to 15 seconds, and presently said, " I am drawing something I can see." The clock was in front of her on the mantelpiece.

(No. 6) Mrs. L. said, " I know what it is."

Afterwards Mrs. B. told me that she thought of putting a label on the champagne bottle she drew (No. 4).

A few experiments in "willing" the subject to perform various actions were tried at different times. No contact was used, but the subject was generally in sight of the agents, so that there might have been uncon- scious guidance through looks, &c.

Some short series of card-guesses were also carried out, the percipients on different occasions being Mr. Rawson, Mr. and Mrs. L. and Mrs. B., and the agents, Mrs. L., Mrs. B., and Miss B. The following is a summary of the results obtained : —

Total number of trials Complete successes Number of pips only right Suit only right

59 22

Sometimes second guesses were allowed, but first guesses only are included in the above summary. In fourteen cases the card to be guessed was selected by the agent ; in the other cases it was drawn from the pack at random.

630 D. Comparatively few cases have been recorded on good evidence of the experimental transference of impressions when the agent and percipient were in different places, and their value, of course, depends primarily on the total number of experiments tried in any one case, and the proportion of success obtained. Considering how seldom experiments seem to have been made under this condition, the amount of success is perhaps greater than might have been expected.^

Mr. Joseph Kirk's Experiffienfs. — The account is taken from Mr. F. Podmore's Apparitions and Thought-transference, pp. 131— 136. (See also experiment by Mr. Kirk, in 668 B.)

During the year 1890 and onwards, Mr. Joseph Kirk, of 2 Ripon Villas, Plum- stead, has carried on with a friend, Miss G., a series of experiments in thought- transference at a distance varying from 400 yards to about 200 miles. Some account of these experiments will be found in the Joiirnal of the S.P.R. for February and July 1891 and January 1892. There are 22 (excluding two in which the distance was only a few yards) trials in the transference of diagrams, &c., there recorded. The object looked at by Mr. Kirk was generally a square or oblong card, or a white disc with or without a picture, diagram, or letter on it. The object was always illuminated by a strong light. Notes of the experi- ments were in every case made independently in

writing by agent and perci- pient. In each case, with the exception of two occasions (on which Mr. Kirk's notes record his anticipation of failure), the percipient saw luminous appear- ances, often taking the form of round or square patches of light, in correspon- dence with the shape of the surface looked at by the agent. When Miss G. was at Pembroke or Ilfracombe (Mr. Kirk remaining at Plumstead) the correspon- dence did not go beyond this ; but in two or three cases, when Miss G. was also at Plumstead, at a distance of only 400 yards, the percipient appears to have seen some details of the diagram on the card, and in one instance a fairly accu- rate reproduction of the diagram was given. Mr. Kirk, on this occasion, 4th June 1891, was trying to impress three percipients — of whom Miss G. was one — and used three diagrams, viz., a Maltese cross, a white oval plate with the figure 3 on it, and a full-sized drawing of a man's hand in black on white. Miss G.'s report is as follows : —

"5/6/91- Sat last night from 11. 15 to ri.45. After a few minutes wavy clouds appeared, [these are drawn as a group of roundish objects,] followed by a pale bluish light very bright in centre. [This is drawn of an indefinite oval shape with roundish white spot in centre.] Near the end of experiment saw a larger luminous form, lasting only a moment, but reappearing three or four times ; it had lines or spikes about half an inch wide darting from it in varied positions."

^ See Mr. F. Podmore's Apparitions and Thought-transference, chapter v., for other cases of the experimental production of telepathic effects at a distance, besides those given here.

Appended are reproductions of Miss G.'s original drawings of her impres- sion, which bear, it will be seen, a marked likeness to a man's hand.

It should be added that Miss G. has not had any hallucinations of the kind except at times when Mr. Kirk was experimenting; and the amount of corre- spondence between her visions and the images which Mr. Kirk endeavoured to transfer would certainly seem beyond what chance could produce.

A further series of seven trials with the same percipient in April-June 1892 produced some interesting results. Full notes of the experiments were, as in the previous cases, made by Mr. Kirk and Miss G. independently. Mr. Kirk wrote his notes immediately after the conclusion of the experiments, vv^hich were made late in the evening, at a time previously agreed upon. Miss G., who was in the dark, and as a rule in bed, wrote her notes on the following morning before hearing from Mr. Kirk. No diagrams were used in this series, "the object being," in Mr. Kirk's words, " to test the possibility of influencing the imagination, and inducing the percipient to visualise hallucinatory figures of persons or animals thought of by the agent." Miss G. knew only that diagrams would not be used. The distance between agent and percipient was about 400 yards.

In the first three trials (April loth, 17th, and 24th, 1892), Mr. Kirk pictured to himself some ducks in a room, a witch, and other figures. On the 17th, Miss G. saw at one time a sunlike light, but with this exception she had no impres- sion at all on any of the three occasions.

At the fourth trial (ist May), Miss G. records the same night that she saw "a broken circle O, then only patches of faint light, not cloudlike, but flat, which alternated with vertical streaks of pale light." Afterwards, however, she had another vision, which she thus records on the following morning before meeting Mr. Kirk : —

" Soon after lying down last night, I had a rapid but most realistic glimpse of Mr. Kirk leaning against his dining-room mantelpiece ; the room seemed brightly lighted, and he looked rather bothered, and just as I saw him he ap- peared to say ' Doctor ' (a familiar name given to Miss G. by Mr. and Mrs. Kirk), ' I haven't got my pipe.' This seems very absurd, the more so as I do not know whether Mr. Kirk ever smokes a pipe. I see him occasionally with a cigar or cigarette, but cannot remember ever seeing him with a pipe : if I have, it must have been years ago. I do not know whether my eyes were open or closed, but the vividness of the impression quite startled me. This occurred just after the expiration of time appointed for experiment (10.45 — I'-fS)-"

Mr. Kirk reports in his account of the trial, written on the ist May, that he tried to transfer an image of himself, sitting on a low chair, and also the part of the room facing him in the light of the lamp. But after seeing Miss G.'s report, he adds : —

"The fact that I had another experiment to make, i.e. after the trial with Miss. G. , enables me to trace minutely my actions before beginning it. Imme- diately the time had expired with Miss G. , I got up and rapidly lit the gas and three pieces of candle, which I had ready in the cardboard box-cover, to illu- minate the diagram. The room was therefore brilliantly lighted. I now rested my right shoulder against the mantelpiece, with my face towards Miss G. , but with my eyes bent on the carpet. In this position I thought intensely of myself

and the whole room, and feeling really anxious to make a success, for at least six minutes. By this time my shoulder was aching very much with the con- strained attitude and the pressure on the mantelpiece, and I broke off, using words (talking to myself) very similar to those given by Miss G. What I muttered, as nearly as I can remember, was, ' Now, Doctor, I'll get my pipe.' . . . Until within the last few weeks I have not smoked a pipe for many years, and I do not think it probable that Miss G. has ever seen me use one ; but it is an absolute certainty that she was not aware I had taken to smoke one recently."

In the fifth experiment of the series, made on the 9th May, the impression which appears to have been transferred was fortunately recorded beforehand. Mr. Kirk's report of that date, after describing an attempt to transfer an image of the room, and of an imaginary witch, runs as follows : —

" Continued to influence her some minutes after limit of time for experiment (11.30 P.M.). During this time' I was much bothered by a subcurrent of thought, which I in vain strove to cast off. In the morning, just before time to get up, I had a vivid dream of my lost dog ('Laddie').^ I dreamt he had returned, and that my wife. Miss G., and myself made much of him. I thought of him all day, and tried to suppress the thought, fearing it would interfere with the success of experiments ; feel worried and irritated at this, being really anxious to make an impression. Do not expect favourable result. Written same night. J. K."

Miss G.'s report is as follows : —

" Experiment last night (9-5-92) most unsatisfactory. Saw only a glow of light and once for a few seconds a figure (of a vase). Some minutes after 1 1. 30 (time for conclusion of experiment) it seemed as if the door of my room were open, and on the landing I saw a very large dog moving as though it had just come upstairs. I cannot conceive what suggested this, nor can I understand why I thought of

Laddie during time of experiment. I do not think we have mentioned him recently. My door was locked as usual. L. G."

The sixth experiment (15th May 1892) was, in the words of Mr. Kirk's con- temporary report, " devoted to making hypnotic passes, done with great energy and concentration of mind. The passes were made, not only over Miss G.'s (imagined) face and arms, but specially over her hands," with the view of inducing hypnotic sleep.

Miss G. reports that she "fell asleep before the time arranged had expired. But it was only to awake again very soon, through dreaming I was in a basement room . . . making frantic efforts to strike a match, prevented doing so by some one behind clasping my wrists. The sensation was so unpleasantly real that it awoke me." The time fixed for the experiment had then passed. This was the

1 Mr. Kirk explains later that this dog had been lost six years before. They had all been much attached to him, and his loss was still an occasional topic of conversation and of dreams by Mr. Kirk.

only occasion in this series on which Miss G. went to sleep during an experi- ment.

In the seventh experiment (5th June 1892) Mr. Kirk again made passes to send Miss G. to sleep. Miss G. on her side, saw only something " like the varied but regular movements one sees in turning a kaleidoscope, only without the colouring ; it was simply luminous, and lasted more or less distinctly from 15 to 20 minutes." This impression may conceivably have been due, as Mr. Kirk suggests, to the regular movements of his hands in making the hypnotic passes.

In estimating the value of the coincidences between Mr. Kirk's thought and Miss G.'s impressions in the fourth and fifth trials, it should not be

overlooked that the percipient's impressions were not vague images such as are wont to crowd through our minds on the near approach of sleep, but clear-cut visions, approximating to visual hallucinations.

630 E, Mr. A. Glardon's Experiments. — The following experiments in the transference of diagrams were carried out by the Rev. A. Glardon, of Tour-de-Peilz, Vaud, Switzerland, as agent, with a friend of his, Mrs. M., as percipient, both being Associates of the Society for Psychical Research.

An earlier and somewhat less successful series of the same kind was carried out by them in 1893, at a distance of at least 200 miles from one another. (See Journal S.P.R., vol. vi. pp. 98-101.) This account is taken from the Journal S.P.R. vol. vii. pp. 325-329.

The original diagrams drawn by both agent and percipient, carefully dated and with the notes they made on them at the time, have been sent to us, and most of them are reproduced in the Plates. ... It will be seen from the account what proportion of success was attained, though it is not easy to estimate this with exactitude, because the percipient several times made a number of little scribbles which might be counted either as parts of one drawing, or all as separate drawings. See e.g. Plate II., R.3. Where we have given the number of drawings she made, without reproducing all of them (see e.g. Plate I., R. i b) we have, of course, counted as many as possible, in order not to over-estimate the argument against chance coincidence. Thus, such a case as R. 3 would have been counted as eight drawings.

The experiments will be best understood by a full description of the Plates, which we now proceed to give.

In all cases the letter O on the Plates denotes the drawings of the agent and the letter R those of the percipient; and the dotted lines mark off the drawings belonging to each experiment.

Plate I. — In the experiments here illustrated, the agent was at Tour-de- Peilz, and the percipient at Florence, and the former notes " 10

p.m. " on his sheet of diagrams as the hour of the experiments, also that he used the diagram O. I on May 8th and 9th [1893], and O. 2 on May loth and nth.

The percipient made one drawing, reproduced as R. i a, on May 8th. On May 9th she made eight attempts, of which the one most nearly resembling O. I is given, as R. i b. On her paper is noted " 1893, Tuesday, May 9th, 10.15." Dn May loth, she attempted nothing. The whole of what she drew on May i ith is reproduced as " R. 2 " ; her paper being marked, " May 11, '93 ; 10 P.M."

Plate II. — The diagrams O. 3 and O. 4 were used in experiments in which the agent was at Tour-de-Peilz and the percipient at Torre PelHce, Italy; O. 3 was used on May 19th and O. 4 on May 22nd and 23rd; in all cases at 10 p.m. R. 3 represents all the drawings made by the percipient on May 19th ; her paper is marked "19 May 1893; 10 p.m.;" and also bears the note: "a small very bright design or object." On May 23rd, at 10.5 p.m., she made three drawings, two of which are reproduced as R. 4. It will be observed that the bracket in the agent's drawing seems to be reproduced in the second of these, but this may be a mere chance resemblance. O. 5 is the diagram used by the agent on June 2nd at 10 p.m., he being still at Tour-de-Peilz, and the percipient at Vevey. She made no drawing on this date, but notes: "June 2nd, 1893; 10 p.m. See nothing but a sort of frame and a crown j too sleepy to draw it."

The agent's drawing corresponding to R. 6 is shown as O. 6 on Plate III. In this experiment, the agent and percipient were both in the same house at Tour-de-Peilz, but in different rooms. It occurred on June 7th, 1893, and Mr. Glardon gives the following account of it : —

" Gryon-sur-Bex, \AV'D,/une 2-]tk, 1893.

" Mrs. M. was sitting alone in a room adjoining the one I was in. I drew the diagram and fixed my attention on it. After two or three minutes, Mrs. M. called aloud, saying, ' I am too much excited to-day, don't go on ; ' and on my entering the room, she said, * I can see nothing but the design of the embroidery I have been working at this morning, and I will not draw it because I think it too silly.'

" She sent me afterwards that design ; you can judge for yourself. The fact is that, unawares, I had drawn a diagram resembling closely that design." . . .

The rest of the diagrams on Plates III. and IV. belong to a later series of experiments, carried out between December 14th, 1893, and January 9th, 1894. They were sent to us in April 1894 by Mr. Glardon, who writes : —

Tour-de-Peilz, April 24iA, 1894.

"... I have made a new series with the same correspondent, Mrs. M., she being in Ajaccio, Corsica, where she is still, and I here. The time was half-past nine p.m., French time ; and the results have not been very satisfac- tory. During December 1893 and January 1894, we tried many times a week. Unfortunately, Mrs. M. did not always attend, and I myself was sometimes pre- vented by visits or committees from attending; so that, in all, we had only a dozen real experiments, both attending the same night and at the same moment. Of these, I send you four instances in which it seems to me that we achieved a fair amount of success. One is a striking example of delayed and persistent impression. Two nights running I tried to send a Maltese cross [see O. 10]. Mrs. M. sat on the same days, and the two days following — pencil in hand and eyes shut as usual — on the 5th, the 6th, the 8th, and the 9th of January ; and the approximation was every time greater, till the cross came out distinctly.

" On December 28th, Mrs. M. seems to have seen the comet I had drawn pretty well [see O. 9]. On the 14th, she had an impression of

something resembling a crown, and I had drawn a rose [see O. 7]. Finally, on the 21st, she reproduced at once and exactly my drawing, as you will see from her own

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bit of paper [see O. 8 and R. 8]. It is a pity she did not use for our sittings anything larger than a common note-book.' However, I send you leaves torn from it, corresponding to my drawings."

In these four experiments, we have reproduced all the drawings made by the agent, and also all made by the percipient on each occasion, except in the experiment of January sth-pth, 1894, which is marked O. 10 and R. 10.

In her drawings marked in the Plate R. 7, she notes the date and hour as December 14th, 10 p.m.; and writes: "Like a pair of tongs — a tooth with prongs — a crown" the three descriptions apparently referring to her three drawings. The agent's drawing, O. 7, is dated December 14th, 1893. Her drawings marked R. 8 are dated

December 21st, 1893, 9.30 p.m., the agent's, O. 8, being dated December 21st, 1893; and those marked R. 9 are dated December 28th, 1893, 9.30 p.m., the agent's, O. 9, being also dated December 28th, 1893.

With regard to the experiment of January 5th-9th, 1894, the original diagram was a Maltese cross (Plate III., O. 10), which the agent notes that he used on Januar)" 5th and 6th, 1894. The percipient made on January 5th, at 9.30 P.M., four drawings, of which the one most like a Maltese cross is repro- duced as R. 10 a. On January 6th, at the same hour, she made four drawings, none of which are at all like the cross. On January 8th, at 9.30 p.m., she made four drawings, the most successful of which is reproduced as R. 10 b. On January 9th, at 9.30 p.m., she made first two drawings, resembling each other pretty closely, and added the note, " same impression as last time." One of these is reproduced as R. 10 c. She seems then to have gone off on an alto- gether wrong tack, as nine diagrams of a different character, some of them resembling a flag or key, follow. Next she appears to have made a fresh start, drawing three diagrams, one of which is R. 10 d. To these she appends the note: "Always come back to the same thing. Probably he has sent nothing." Finally, on one corner of the sheet, she draws a Greek key pattern, marked " afterwards."

In this experiment, the large number of attempts made, and the fact that success was not attained until two or three days after the agent was trying to transfer the drawing, of course strengthen the probability that the success may have been merely due to chance. On the other hand, all the diagrams made on each day, except the last, resemble one another more or less closely, as if the percipient had had only one or two ideas of a form in her mind on each evening. On January 9th also, the drawings of each of the three sets just described show marked resemblances to one another. Consequently, the probability of a chance coincidence is not so great as the total number of drawings would make it appear to be.

We have also to remember that, as Mr. Glardon informs us, there was no written communication between agent and percipient during this time, so that she did not know that he was using the same diagram two days running. In answer to the question whether he attempted to transfer any diagrams to Mrs. M. on January 8th and 9th, Mr. Glardon says (May 2nd, 1S94) that he does not remember, but he believes not.

630 F. We have as yet received very few cases of anything like a series of telepathic messages. One carefully reported case, carried out

by Miss Goodrich-Freer with a friend of hers, was given in her paper, " A Record of Telepathic and Other Experiences " {^Proceedings S.P.R., vol. vi. pp. 377-397). Another series, also carefully noted, of apparently telepathic impressions of a trivial kind — occurring between a doctor and one of his patients — was printed in theyi? z^ri^a/ S.P.R., vol. vii. pp. 299- 306, and 3 1 1-3 1 9. The following is a striking case of the same kind, obtained from a gentleman, Dr. J. S., who prefers his initials only to be published. The account is taken from Proceedings S.P.R., vol. xi. p. 455. We may observe in this case, as in others of the same kind, that some element of apparent prediction is included ; though this is probably often a mere conversion of the agent's expectation and inference into what appears to the percipient an actual fact. It must, however, also be remembered that the occasional want of contemporaneity adds slightly to the probability of chance coincidence between the thoughts of the two experimenters.

From the Pacific Theosophist^ San Francisco, August 1893.

The following experiments were conducted by a well-known physician of this city and his wife. Both were somewhat interested in the

subject and, upon the latter leaving for a visit in the country, it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver.

The notes, carefully written down while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accom- plished something more than mere telepathy. In receiving supposed messages, he several times got accurate information of things which the wife had no idea she was imparting, and in one or two instances actually foresaw occurrences which could not possibly have been known to his transmitter. This shows how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what psychic faculty is active. The phenomena recorded are commonplace in their character ; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows : —

May iztk. — Transmitter, Mrs. S. May 12th. — Received.

Arrived safely. Pleasant trip. B. Had a good trip. B. slept well,

feels fairly well. We have a nice House squarely built and plain; porch place in an old-fashioned house. surrounded by trees ; not fronting the

road ; rooms very sunny. [All accurate. What follows was seen clairvoyantly, apparently. — Ed.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north- east. [Fire occurred next night.]

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May \})ih. — Transmitter, Dr. S.

Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

May li,th.

Nothinof sent.

May \^th. — Transmitter, Dr. S.

E. and R. went to park. Mrs. A. is angry. S. paid his bill.

May i6tk. — Transmitter, Mrs. S. Paid a visit to K.'s. B. feels quite well.

May ijth. — Transmitter, Dr. S. Nothing sent; business prevented.

May \Zth. — Transmitter, Mrs. S.

B. does not feel well at all. Went for medicine.

May \()th.—

Case of D. courts 29th. Played whist.

•Transmitter, Dr. S.

will come off in the Business still quiet.

May 20th. — Transmitter, Mrs. S.

My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

May i-^th. — Received.

I think Theresa B. was there or is coming. Something, I can't make out, about business. I think it is bad.

May \\th. Forgot to keep the appointed time.

May \^th. — Received.

Could get nothing definite ; think you collected some money.

May i6th. — Received.

You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

May ijih. — Received.

Could get nothing at all. Think you were out.

May 1 8///. — Received.

See a lot of wine casks and demi- johns. Something about curtains. [Mrs. S. visited a large wine cellar on the 17th. The curtains in her room annoyed her very much. But nothing about either was consciously sent.]

May igth. — Received.

Think you had rain. You seem dissatisfied. You are telling me something about D., I am sure. [It did rain, but the fact was not consciously

sent.]

May 7.0th. — Received.

You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the Bulletin and Chj'onicle. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the Bulletin supplement only.]

TO CHAPTER VI

May 21 si.

Appointment forgotten.

May 22nd. — Transmitter, Mrs. S.

Visited springs. Very warm all day. I have a sick headache.

May 22,rd. — Transmitter, Dr. S. Up all night. Very tired. Nothing new.

May 21 si. Not at home ; did not sit to receive.

May 22nd. — Received.

It must be warm ; I see you fanning yourself; you were riding ; on a donkey, I think. [She rode in a carriage, but saw a donkey on her trip which amused her very much.]

May 22,rd. — Received. You are looking very cross and

May 2/^th. — Transmitter, Mrs. S. Sent nothing.

May 2Sth. — Transmitter, Dr. S. I have a bad sore throat. I am going to Drs. F. and S. (dentists) to give ether. It is a windy day.

tired

May 2\th. — Received.

I see a big church-like building — brick. [Mrs. S. went the evening previous to a church entertainment. The description correct. Not sent consciously.]

May 2'^th. — Received. You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner. Dr. S., but I can't make it out.

Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is a sister of Mrs. S., for whose benefit the trip was taken. The doctor had never been in that part of the country, and so could not have seen the house and church he so accurately described. The experi- ments throw much light on psychic faculties other than mere telepathy.

J. S., M.D., Physician and Surgeon.

San Francisco, November z^tk, 1893.

R. Hodgson, Esq., — Dear Sir, — In reply to yours of November iSth, my statement is that my experiment with my wife in telepathy resulted precisely as you find it given in the Pacific Theosophist. [In a later letter Dr. S. states that he is not himself a Theosophist.]

I came to try the experiment this way : I read in the daily papers of a certain drummer who, when absent from his home, made it a practice to sit at ten o'clock p.m., for about half-an-hour, his wife the same, and mentally com- municate the news of the day to each other, as exchanging letters was incon- venient, he being compelled to change his location every day.

As my wife was to go away from San Francisco last summer with a sick sister of hers, we decided to try the experiment, with the result given in the Pacific Theosophist. My wife has grown up in an atmosphere of scepticism, consequently she did not give the subject as much attention as I did, other- wise we might have had better results. Now, of course, her p&rsonal experi- ence convinced her of something.

No third person was aware of our doing, excepting what I state here : I

met Dr. J. Anderson in consultation about a patient, when I told him I be- lieved in the possibilities of telepathy, and that I was making experiments just then with my wife. He asked me to show him the result, good or bad, which I did. Dr. Anderson never met my wife, neither did he know where she went to. She was in St. Helena, Sonoma County, about sixty-three miles from the city.

We agreed to sit twenty minutes at ten o'clock p.m. In sending news, I fixed my mind strongly on the messages ; in receiving, I made my mind as near blank as I could, excluding all thought. Everything I received came to me as a mental picture. Sometimes I would see things only partly, like half of a face. When I saw her arm, with the poison oak, it came very clearly. I almost thought I could speak to her, but I never heard anything like noise. . . .

(Signed) Dr. J. S.

I corroborate the above statement in every detail. Mrs. E. S.

Mr. W. E. Coleman, well known to Dr. Hodgson, writes to him as

follows : —

Chief Q. M, Office, San Francisco, California, December 21st, 1893. Upon inquiry I find that Dr. J. S. is a reputable physician of character and standing. AH speak well of him, and he is considered a man of veracity. I can find nothing against him as man or as doctor. W. E. Coleman.

630 G. Miss DespartTs Experwients. — The following case comes from two ladies well known to me. Miss R. C. Despard and Miss C. M. Campbell. After successful experiments with both in the same room, they made two trials, both of which were successful, with agent and per- cipient in different parts of London. Some time later they carried out another short series of experiments at a distance, which I quote in full from the Journal S.P.R., vol. vii. pp. 234-237. (For full details of all their experiments, see the Journal S.P.R., vol. vi. pp. 4-9, and vol. vii. pp. 234-238.)

The descriptions of each witness were always written before compar- ing notes with the other. All the letters quoted, with the envelopes corresponding to the first two of them, were sent to the Editor of the Journal S.P.R.

[Miss Despard describes the general conditions of the experiments thus: —]

Agent in Surbiton, Percipient in London, W.C. district, distance about 14 miles.

Agreed upon: Agent to concentrate attention at 11 p.m.; percipient to then write down any impression received. Experiments to begin on December 27th, 1895 ; one experiment each night, alternately an object and a diagram. December 31st to be omitted.

[The first account is a letter written from Surbiton by the agent, Miss Despard, to Miss Campbell in London.]

Strathmore, Surbiton Hill Park, Surbiton, December 2-jth, 1895. 11-30 ^-M. Dear K., — As you know, we agreed a few days ago to try

some experiments in thought-transference — to begin to-night at 1 1 p. M. — alternate nights to think

of an object and a diagram. So to-night I fixed my attention about H.4P.M. on a brass candlestick with a lighted candle in it. I feel the result will not be very satisfactory, for I found difficulty in concentrating my mind, and not having decided previously what object to think of, I looked over the mantelpiece first and rejected two or three things before fixing on the candlestick. A very noisy train was also distracting my attention, so I wonder if you will think of that.

December 7&th, 11.45 P-*^- — I thought of this diagram [a cross inscribed in a triangle], the [triangle] in thick black, and the cross inside in lighter.

December 29/^, 11.40 p.m. — I hope this will be more successful. I found to-night I could bring up a much clearer mental picture of the object — a small Bristol-ware jug about six inches high, the lower part being brownish red, of a metalhc coppery colour, the upper part having a band of reddish and light- purple flowers of a somewhat conventional rose pattern — handle greenish. I do not think you have seen this jug, as it has been put away in a cupboard and only lately brought out. I saw the jug chiefly by bright firelight.

December 30/^, 12 midnight. — I am very tired and fear the result is vague; this is the diagram.

My mental image was not as correct, but tended to slope up to the right.

Let me know your impressions soon. — Yours, &c.,

R. C. Despard.

[The corresponding account of the percipient. Miss Campbell, is as follows : —]

77 Chesterton Road, W., December 2()th, 1895.

Dear R., — I have nothing very satisfactory to report. I am sorry to say I quite forgot on the 27th about our projected experiments until I was just getting into bed, when I suddenly remembered, and just then I heard a train making a great noise, and as I have never noticed it like that before, I wondered if it was one of your trains. I could not fix my mind on any object, but clock, watch, bath, all flitted past, and the circle of firelight in the front room ; the only word that came to me was " sand " and a sound like k or q 3.1 the beginning of a word (you know I as often hear the name of the object as see the thing itself). I stopped, for it seemed ridiculous, hut you must have attracted my attention, for just after I stopped I heard the clock here strike the half-hour, and found next morning it was twenty minutes fast, so when I "suddenly remembered," it must have been just after eleven.

Last night I believe yozi forgot, for I had no strong impression, but you see the paper enclosed.^ The scribbles in corner my pencil did without me ; the rectangle I believe was a guess ; as for the circle, my pencil would go round and round in the centre making that spot, the circle itself being a very shadowy impression.

II. 15 P.M. — The first thing that came into my mind was a sponge, but I think that was suggested by the sound of water running in the bath-room, and next I had more distinctly an impression of a reddish metallic lustre, and I thought it must be the Moorish brass tray on May's mantelpiece ; but at last I saw quite distinctly a small jug of a brownish metallic appearance below, with above that a white band with coloured flowers, lilac and crimson, on it. I can't be sure what it was like at the top, for that seemed to be in shadow and

1 The diagram enclosed is not at all similar to the agent's figure.

seemed to be darkish, — perhaps like the bottom, but I saw no metallic gleam. I don't remember anything like this among May's things, but the impression was so vivid I describe it.

2,0th, 1 1. 15 P.M. — Thought vaguely of a triangle and figure like this, but no vivid impression ; if you were thinking of any figure at all, were also thinking of something else.

3 1 J-/. — I send you this as far as it goes, and shall be glad to hear from you with your accounts. — Yours,

C. M. Campbell. 15 Heathcote Street, W.C.

[The post-marks on the envelopes of these letters proved that Miss Camp- bell posted her letter before receiving Miss Despard's; and almost proved — but for an illegibility in a portion of one post-mark — that Miss Despard posted hers before receiving Miss Campbell's.

Five more experiments were made, of which I quote the first two, the last three being failures. The following is the agent's account: —]

Strathmore, Surbiton,

yamiary 1st, 1896. 11.40 P.M. Dear K. — Have thought of a small dog's whip hung on M.'s wall, but did not see it clearly, kept thinking of it in use ; was in E.'s room, looking at some dresses, and could not give whole attention to it.

January 2nd. 11. 15 P.M. — Thought of small almanac with a picture of pink roses on it. . . . R. C. Despard.

[The percipient. Miss Campbell, wrote as follows. Her envelope was addressed to Miss Despard at Surbiton, but apparently not posted

for the reason given in her final sentence.]

15 Heathcote Street, W.C.

January isf, 1896. 11. 10 p.m. — [Sketch of a capital S, the upper part slop- ing to the right and the lower to the left.] First I had inclination to let my pen wriggle, then saw large capital S, and heard sound of letter, though this was most probably imagination.

Jamiary ind. 11.30 p.m. — Had a very vivid impression of your walking up to the chest of drawers in your room, opening the top drawer and touching those velvet and lace straps, as if you were meditating what you could think of, and looking in front of you at the little glass-fronted bookcase ; then there was a small scrimmage between the cat and the dog from downstairs and I lost the thread ; but next seemed to be touching a book — no, a single leaf, a sheet of writing-paper, and then it seemed to be pink and blotty ; but it all seemed very aimless and I had a bad headache, so could not concentrate attention well. ... CM. Campbell.

634 A. We have on record a few cases suggestive of telepathic com- munication between human beings and animals. Since, from the nature of the case, only the witnesses on one side can be examined, any inter- pretation of such occurrences must remain dubious at best. Apart from the possibility of independent clairvoyance, the supposed telepathic im- pulse might come from some other human being acquainted with the condition of the animal, — not from the animal itself.

634 A] TO CHAPTER VI 635

I quote an instance from the Proceedings S.P.R., vol. xiv. p. 285. The account was received in December 1890/ from Mrs. Bagot, writing from The Palace, Hampton Court. Both Mrs. Bagot and her daughter, who confirms the account, are known to me.

In the year 1883 we were staying at the Hotel des Anglais, at Mentone. I had left at home (in Norfolk), in the care of our gardener, a very favourite little dog, a black and tan terrier, named Judy. I was sitting at table d'hote and suddenly saw my dog run across the room, and unthinkingly exclaimed, " Why, there's Judy ! " There was no dog in the hotel, and when I went upstairs I told my daughter, who was ill, what I had seen. A few days after I got a letter saying that Judy had gone out with the gardener as usual in the morning quite well, but when he returned at breakfast-time she was suddenly taken ill, and died in half-an-hour. At this distance of time I cannot distinctly remember whether the dates agreed, but my impression is that she had died the day I saw her. Mary Bagot.

Mrs. Bagot's daughter, Mrs. Wodehouse, sent me on February 9th, 1896^ the following corroboration, stating that the quotations were an exact copy of the references to the dog in her diary for March 24th and 28th, 1883. It will be observed that there is no proof that the dog was seen on the day of its death, but it is clear that Mrs. Bagot had not heard of its death till afterwards.

56 Chester Square, S. W.

{Copy of Diary .') March i^th, 1883. Easter Eve {M.^'a.\.on€). — " Drove with A. and picked anemones. Lovely bright day. But m)' head ached too much to enjoy it. Went to bed after tea and read Hettner's ' Renaissance.' Mamma saw Judy's ghost at table d'hOte ! "

March zSth, Wednesday (Monte Carlo). — "Mamma and A. came over for the day. Judy dead, poor old dear."

Note, — I distinctly remember my father and mother and sister (Mrs. Algernon Law) and my cousin (Miss Dawnay) coming into my bedroom all laughing and telling me how my mother had seen Judy (black and tan terrier) running across the room whilst they were at table d'hote. My mother was so positive about it, that one of the others (I think my father) had asked the waiter if there were any dogs

in the hotel, and he had answered in the negative. I can find no further mention of the time or day of the dog's death in my diary.

I may also be mistaken in the day on which my mother saw Judy, for although I usually write my diary every evening, I sometimes leave it for two or three days and then write it in as best I can remember. But I distitictly remember lying in my bed at Mentone when they told me the story, and equally clearly I remember receiving the news of Judy's death at Monte Carlo.

Adela H. Wodehouse.

1 In February 1896, Mrs. Bagot wrote a second account of the same incident, which was printed in Xho. Journal S.P.R. for April 1896 (vol. vii. p. 243), with her daughter's confirmation, then obtained for the first time. The earUer account, here given, is practically identical with the later one, so that Mrs. Bagot's recollection of the circum- stances does not seem to have varied.

For another somewhat similar case, see the Journal S.P.R., vol. iv. p. 289.

642 A. General Criticism of the Evidence for Telepathy. — Various possible sources of error and the general canons of evidence in the case of spontaneous telepathy were discussed fully by Gurney in Phantasms of the Living, vol. i. chap, iv., of which the following is a brief abstract.

The most general objection to the evidence is that all manner of false beliefs have in their day been able to muster in their support a consider- able amount of evidence, — even educated evidence, — much of which was certainly not consciously fraudulent ; the behef in witchcraft is a favourite instance. But an enormous proportion of the

witch evidence ^ consisted in confessions extracted by torture or intimidation ; in many other cases, actual occurrences were attributed, on no grounds whatever, to any suspicious persons who happened to be in the neighbourhood. In the remaining cases (i) the testimony on which the alleged facts were believed came exclusively from the uneducated classes ; and (2) the easy acceptance of this evidence by better-educated persons was due to the then almost universal ignorance of the phenomena of hallucination, hysteria, trance, and hypnotism. As a result of this ignorance, it was thought that there were only two alternative interpretations of the evidence : {a) that the facts happened as alleged, or (b) that the witnesses were practising deliberate fraud. There was, of course, some fraud, but the fact that many of them gained nothing but suffering for their statements showed that the testimony was on the whole honestly given. Fraud being thus excluded, the facts were believed genuine.

The phenomena of witchcraft which were then put down to " possession " can now be explained by hallucination, since we know that subjective hallucinations may appear absolutely real to the percipient, that they may easily be produced by hypnotic suggestion (which was probably often used by witches), and that they are also frequent in spontaneous trance and hysteria, both which conditions are contagious and no doubt were often present. With regard to such marvels as aerial rides and transformations into animals, there is absolutely no first-hand evidence — even from uneducated peasants — that these were actually witnessed. The evidence relied on for transformations was usually that the accused person proved to have some bodily hurt on the day the animal associated with her had been wounded.

There are, however, a few cases recorded on really good authority of the apparent possession of telepathic powers by the witches or their sub- jects. No stress can, of course, be laid on this, but it is noteworthy that the only cases of supposed magic with which persons of sense and educa- tion seem at the time to have come into close quarters were similar in

^ See " Note on Witchcraft " in Phantasms of the Living, vol. i. p. 172, for an account, with numerous references, of the historical evidence for witchcraft.

character to cases for which persons of sense and education are still found to offer their personal testimony.

But in whatever light these residual cases are regarded, the general conclusion remains the same, — that the phenomena which were character- istic of witchcraft and which are an accepted type of exploded superstitions never rested on the first-hand testimony of educated and intelligent per- sons ; and the sweeping assertion which is often made that such persons were, in their days, witnesses to the truth of these absurdities needs, therefore, to be carefully guarded. What the educated and intelligent believers did was to accept from others, as evidence of objective facts, statements which were really only evidence of subjective facts, the necessary means of correction not being within their reach. Those who were in any direct sense witnesses to the facts were invariably persons inclined to such beliefs to begin with, — who had been brought up in them and had accepted them as a matter of course.

When we come to compare the evidence for witchcraft with the modern evidence for telepathy, it will be seen that a very large number of our first-hand witnesses are educated and intelligent persons, by no means generally inclined beforehand to admit the reality of the pheno- menon, nor even interested in it afterwards. The facts alleged are not connected with any special form of received belief ; for while apparitions of the dead have been believed in widely from the earliest ages, the idea of apparitions at the time of death or of serious crises in life has no established vogue, though sporadic instances have often been reported.

There are, notwithstanding, several sources of error which may affect the testimony of honest and educated persons to events that are both unusual and of a sort unrecognised by contemporary science.

First, as to errors of observation these can only relate to real objects, seen and misinterpreted, e.g. a real figure seen out of doors and at some distance may be wrongly recognised, and the person supposed to have been seen may happen to have died on that day.

In most cases, however, the experience is clearly hallucinatory, and the next class of errors — those of inference — are therefore unimportant. The only question is, — not, how did the witness interpret his impression, but, what did he seem to himself at the time to perceive ?

Errors of narration and of memory may be more serious. As to the former, there is the tendency to exaggerate, — to make the account graphic and picturesque ; but this would vitiate oral rather than written accounts, and — as might be expected from general experience — affects especially second-hand accounts.

Errors of memory are much more difficult for a thoroughly honest person to avoid, since very few are aware of the untrustworthiness of their own memory. This ignorance aids unconscious tendencies to bring events into harmony with one's own beliefs and opinions — whether religious or scientific — and with each other ; to exaggerate the clearness and precision

of recollections, and to simplify them, either by bringing any group of events into a connected whole or merely by dropping some of the details. The total effect may be an exaggeration of the marvellous elements in a story, or occasionally the reverse ; e.g. a waking hallucination may be remembered as a dream.

Having reviewed these various possible sources of error, we may now pass on to consider the canons of evidence in the case of telepathy. In a typical instance of a telepathic phenomenon, there are three points on which indisputable evidence is required : (i) that the agent has had an unusual experience, — say, has died ; (2) that the percipient has had an unusual experience, including a certain impression of the agent, — say, has, while awake, had a vision of the agent in the room ; (3) that the two events coincided-^ in time, which implies that their respective dates can be accurately fixed.

(i) Of the agent's experience, evidence independent of the percipient's statements can generally be obtained, either from printed notices if he has died, or, if not, from the man himself. (2) The percipient's experience consists in an impression affecting himself alone, to which therefore no one else can bear direct witness. But if this impression is made known at once to some other person, so that the latter's confirmation may date from a time before the condition of the agent was k?iow7i, such confirma- tion is valuable as being practically independent of the percipient. (3) Evidence is required that the experiences of the agent and percipient happened on the same day,^ since the closeness of the coincidence may easily be exaggerated in memory, especially after the lapse of some time.

The worth of the evidence of course varies greatly in different cases, and the evidential conditions may be summarised according to their value as follows : —

A. Where the event which befell the agent, with its date, is recorded in printed notices, or in contemporary documents which we have examined ; or is reported to us by the agent himself independently, or by some in- dependent witness or witnesses ; and where

(i) The percipient (a) made a written record of his experience, with its date, at the time of its occurrence, which record we have either seen or otherwise ascertained to be still in existence ; or (/?) before the

arrival of the news^ mentioned his experience to one or more persons, by whom the

1 Supposing the facts proved, we have still to meet the objection that the coincidence of events may have been due to chance and not to telepathy (see account of the Report on the Census of Hallucinations, 612 A, for discussion of this) ; but the first step obviously is to prove the facts.

" Since numerical data are required to estimate the argument for chance coincidence, an arbitrary limit of time for the coincidence must be fixed, and we include all cases in which the interval between the two events is not more than twelve hours, though it appears generally to be much less than this.

" The words " the news " mean always in this connection the news of what has befallen the supposed agent.

fact that he so mentioned it is corroborated ; or (y) immediately adopted a special course of action on the strength of his experience, as is proved by external evidence, documentary or personal.

(2) The documentary evidence mentioned in (la) and (ly) is alleged to have existed, but has not been accessible to our inspection ; or the ex- perience is alleged to have been mentioned as in(i/S), or the action taken on the strength of it to have been remarked as in (ly), but owing to death or other causes, the person or persons to whom the experience was mentioned, or by whom the action was remarked, can no longer corro- borate the fact.

This second class of cases is placed here for convenience, but should probably rank below the next class. At the same time the fact that the percipient's experience was noted in writing by him, or was

communicated to another person, or was acted on, before the arrival of the news, is not one which is at all specially likely to be unconsciously invented by him afterwards.

(3) The percipient did not (a) make any written record, nor (^) make any verbal mention of his experience until after the arrival of the news, but then did one or both ; of which fact we have confirmation.

This class is, of course, as a rule, decidedly inferior to the first class. At the same time, cases occur under it in which the news was so immediate that the fact of the coincidence could only be impugned by representing the whole story as an invention.

(4) The immediate record or mention on the arrival of the news is alleged to have been made, but owing to loss of papers, death of friends, or other causes, cannot be confirmed.

(5) The percipient alleges that he remarked the coincidence when he heard the news ; but no record or mention of the circumstance was made until some time afterwards.

Such cases, of course, rapidly lose any value they may have as the tim.e increases which separates the account from the incident. Still, sometimes we have been able to obtain the independent evidence of some one who heard an account previous to the present report to us ; or we have ourselves obtained two reports separated by a considerable interval. And where a comparison of accounts given at different times shows that they do not vary, this is to some extent an indication of accuracy.

B. Where the percipient is our sole authority for the nature and date of the event which he alleges to have befallen the agent.

In many of these cases, the percipient is also our sole authority for his own experience ; and the evidence under this head will then be weaker than in any of the above classes. But where we have independent testimony of the per- cipient's mention of the two events,

and of their coincidence, soon after their occurence — he having been at the time in such circumstances that he would naturally know the nature and date of what had befallen the agent — the case may rank as higher in value than some of those of Class A (5).

The analysis just given refers exclusively to first-hand evidence, that is, evidence in which the main account comes to us direct from the per- cipient. There is one, and only one, sort of second-hand evidence which can on the whole be placed on a par with first-hand ; namely, the evidence of a person who has been informed of the experience of the percipient while the latter was still unaware of the corresponding event ; and who has had equal opportunities with the percipient for learning the truth of that event, and confirming the coincidence. The second-hand witness's testimony in such a case is quite as likely to be accurate as the per- cipient's, for though his impression of the actual details will no doubt be less vivid, yet on the other hand he will not be under the same temptation to exaggerate the force or strangeness of the impression in subsequent retrospection. The risks of error in all other second-hand evidence have been so abundantly proved by experience (some illustra- tions of this are given in this section of chapter iv. oi Pharitasms, pp. 149 to 157) that it is better to leave it altogether out of consideration, and the great majority of the cases given in Phantasms are first-hand.'^

As regards the accuracy of the records, though it has been possible to draw up a sort of table of degrees, such a table affords, of course, no final criterion. Each case must be judged on its merits by reference to a considerable number of points. It is essential for judgment that the narrative should be given in the percipient's own words, — not converted into second-hand evidence by being paraphrased. This principle has been followed throughout, as well as that of obtainmg, whenever possible, corroborative evidence of all

sorts, whether from private sources, public notices, or official records.

Further, a very large proportion of the narratives in Phantasms have stood the test of cross-examination of the witnesses in personal interviews. This part of the investigation was carried out by the authors of the book and their colleagues, especially Professor and Mrs. Sidgwick, and it greatly added to their own confidence that the testimony they published came from trustworthy and intelligent witnesses. The practice of making the personal acquaintance of the witnesses has been continued as far as possible with all the best evidence received since by the Society for Psychical Research.

Another argument for the general trustworthiness of the evidence is the fact that amid all their differences, the cases present one general characteristic — an unusual affection of one person, having no apparent relation to anything outside him except the unusual condition, otherwise unknown to him, of another person. This characteristic gives them the

^ Except in the Supplement, which includes a good many second-hand accounts, as well as first-hand accounts where the evidence, from lack of corroboration or other causes, falls short of the standard attained in the body of the work. The principle in selecting cases for the Supplement was to take only those which — supposing telepathy to be established as a fact in Nature — would reasonably be regarded as examples of it.

appearance of a true natural group, and involves the hypothesis that the facts, if truly stated, are probably due to a single cause. It involves further, a very strong argument that the facts are truly stated ; since it is extremely unlikely — if all the accounts are erroneous — that the various supposed errors of inference, lapses of memory, and

exaggerations and perversions of narration should issue in a consistent body of evidence, presenting one well-defined type of phenomenon, free in every case from excrescences or inconsistent features, and explicable and completely expli- cable by one equally well-defined hypothesis. What is the likelihood that a number of narratives, if we assume them to have diverged in various ways from the actual facts, should thus converge to a single result? We find that all of them stop short at or within a given line — the line being the exact one up to which a particular explanation, not of the witnesses but of ours, can be extended, and beyond which it could not be extended. Tempting marvels lie further on — marvels which in the popular view are quite as likely to be true as the facts actually reported, and which the general traditions of the subject would connect with those facts. But our reporters one and all eschew them. To take, for instance, he group of cases which the reader will probably find to be the most interesting, as it is also the largest, in our collection — apparitions at the time of death. Why should not such apparitions hold prolonged converse with the waking friend ? Why should they not produce physical effects — shed tears on the pillow and make it wet, open the door and leave it open, or leave some tangible token of their presence? It is surely noteworthy that we have not had to reject, on grounds like these, a single narrative which on other grounds would have been admitted.

On the other hand, these details are found abundantly in second-hand cases, and they are precisely of the sort which the telepathic hypothesis could by no possibility be made to cover. The existence of such features in second-hand narratives shows how wide is the possible range of inci- dents in stories where ordinary human faculties are alleged to have been transcended. Of this wide field, the hypothesis of the action of mind on mind covers only a single well-defined portion. We can hardly suppose, then, that if error were widely at work in the case of our first-hand evidence, its results would always fall inside and not outside this very limited area — should all, that is, conform to the purely telepathic type.

Meanwhile, it is not, of course, claimed that the evidence is such as must convince every candid inquirer, and after setting forth the standard desired, and discussing the force of that actually attained, we may pass on to a consideration of some of the principal criticisms that have been directed against the latter.

642 B. Contemporary Documentary Evidence. — Some attacks were made on the ground of the scarcity of contemporary documentary evi- dence ; for instance, one by Mr. A. Taylor Innes, in a paper entitled "The Psychical Society's Ghosts," in the Nineteenth Century for Nov- VOL. I. 2 s

ember 1891. He alleged that the natural thing to do after witnessing a "wraith or other intimation " would be at once to post a letter inform- ing some one of it, and observed, " In all the most important of the Psychical Society stories of 1886 we have one such letter alleged — sometimes even two." The production of these letters would prove the stories, and with regard to some of them, " if such a letter exists, with contents and postmark undisputed, it is worth a thousand guineas in the market." But, he stated, there was not one case in which the editors of Phantasms had " seen or ascertained a letter or document issued at the time by the narrator, so as to prove his story to be true." Since, then, in a large proportion of the cases, contemporary documents had been alleged to have been written, the fact that none of them had been forthcoming showed, he m^ntained, that the evidence was worthless.

Mr. Innes's statements were misleading in two respects : — (i) they gave a very exaggerated impression of the proportion of cases in which docu- mentary evidence was alleged to have existed ; and (2) it was incorrect to say that such evidence was not forthcoming in any of them.

The following is a list of some of the cases authenticated by such evidence : —

{a) In Phantasms of the Living, vol. i. p. 93, Mr. S. H. B. ; p. 108, Mr. S. H. B. (quoted in 668) ; p. 197, Mr. Keulemans (quoted in 662 A) ; p. 199, Mr. Wingfield (quoted in 429 C) ; p. 221, a lady, name not given; p. 324, Mr. Sladen; p. 407, Mr. Jukes ; p. 425, Mrs. T. (quoted in 428) ; p. 527, Miss R. (quoted in 6S7 A).

Ibid. vol. ii. p. 31, Mr. Gottschalk (quoted in 662 B) ; p. 154, Mr. W. (quoted in 428 D) ; p. 693, Mr. Teale.

In all these cases, the written note of the percipient's experience, made before ascertaining whether it was veridical or not, was seen by one of the authors of Phantasms.

(J)) In the Proceedings S.P.R., vol. vi. p. 31, Mr. Cameron Grant (also re- ferred to in vol. viii. p. 212, and in Phantasjns of the Living, vol. ii. p. 688) ; vol. xi. p. 431, Mr. Glardon ; p. 438, Mrs. Chase; vol. xii pp. 268 and 270, Mrs. D.

{c) In ih.& fournal S.P.R., vol. iii. p. 265, Mr. Boyle (quoted in 423) ; p. 267, Mr. Hamilton (quoted in 424); vol. vii. p. 239, Mr. Nascimento (quoted in 421 J) ; vol. ix. p. 134, Mrs. Verrall.

{d) In the Proceedings of the American S.P.P., vol. i. p. 226, a lady, name not given ; p. 227, Mrs. T. ; p. 395, Mr. J. T.

In reply to Mr. Innes's suggestion of he commercial value of documentary evidence, Mr. Podmore (in he National Review for April 1892) observed that, " although a well-attested ghost story may be, to its pos- sessor, of more value than gold, it is very doubtful whether an investigator can afford to give sixpence for it. The Society for Psychical Research, at any rate, early decided that it could offer no remuneration whatever to informants, holding it essential to avoid any inducement to the production of false or doctored evidence." (It is obvious, of course, that documentary

evidence could easily be forged, and rests therefore, generally speaking, on the bona fides of the witness. But supposing that the witness is not accused of practising deliberate fraud, but merely of remembering events inaccurately, the value of the documentary evidence simply lies in its independence of his memory.)

Mr. Podmore discusses various reasons why letters or other notes of the occurrences should seldom be made, and why only a small proportion of those made should be preserved, and goes on to give six cases received during the few years since the publication of Phantasms, in which the original documents had been preserved and seen.

The question is discussed more fully in the Proceedings S.P.R., vol. x. (" Report on the Census of Hallucinations," pp. 220-223), from which I quote a short extract, as follows : —

"The importance and value of contemporary documentary evidence for telepathy was first pointed out in Phantasms of the Living (vol i. pp. 134-147), and has been constantly and emphatically reiterated by those who are working at psychical research, with the result that, in addition to what existed at the time Phantasms of the Living was written, the amount of it has since been steadily, though slowly accumulating. Some of the critics of the Society's work have assumed that in a large propor- tion, probably about one in seven, of the cases where a sensory hallucina- tion is experienced, the percipient would at once write a letter on the subject to some friend, and that letters containing such accounts would, in general, be carefully preserved. They have accordingly maintained that the absence of documentary evidence in the great majority of cases constitutes a positive argument against the telepathic explanation. The force of this argument depends, of course, primarily on the

frequency with which contemporary notes of possibly telepathic incidents are made. We have therefore endeavoured to obtain information as to the cases in which any notes were taken at the time of the hallucinatory experience. From the information received, it appears that in 49 out of the 1942 cases recorded — that is, in 2.5 per cent. — some note was made, or some letter mentioning the hallucination written, within 24 hours of the occurrence, and before knowing whether it was coincidental or not, either by the percipient himself, or by some person who was told of it at the time. We have included in the 49 some cases in which it is not quite certain from the expressions used whether our informant meant that he had made a written or a mental note of his experience, in order to obtain an outside estimate of the number of cases in which contemporary documentary evidence of any kind ever existed."

[Of these 49 cases, 8 were hallucinations coinciding with deaths (of which 6 were recognised apparitions), 9 were coincidental with other events, and 32 were non-coincidental. With regard to the kinds of hallu- cinations, 24 out of the 49 were recognised apparitions of living persons, 4 of dead persons, and 9 other visual hallucinations; 10 were auditory

hallucinations and 2 tactile. The writers proceed to give reasons why the amount of documentary evidence should be so small, and continue : —]

" Of the 1 7 coincidental cases which were noted at the time, the note has been seen by us in two cases ; '^ in the third case a letter which was written in answer to one from the percipient describing her experience, and which establishes the coincidence, has been seen by us ; in a fourth case we have received a copy of a similar letter ; and in five other cases we have evidence — either from the persons who

received the letters, or from those who witnessed the making of the notes — confirmatory of the percipient's statement that the letters or notes were written at the time."

642 C. Hallucinations and Illusions of Metnory. — Another important objection was raised on the score of possible hallucinations of memory as to the incidents alleged. Now, ilhisions of ??te?nory — inaccurate re- collections of actual events — are as familiar as illusions of the senses — perceptions based on misinterpretations of material objects. It is also possible that there may be hallucinations of memory — or recollections of events that have never really occurred at all — analogous to sensory hallu- cinations, or perceptions based on no material objects. In the case of memory, it is very difficult to draw the line in any concrete instance be- tween illusion and hallucination ; but it is important to recognise the theoretical distinction between the two types and not to assume without proof that what can be predicated of one type necessarily applies also to the other.

The hypothetical " pseudo-presentiments " by which Professor J. Royce attempted to explain a large number of impressions reported as veridical belong to the class of hallucinations of memory. To quote his own description (see Proceedings of the American Society for Psychical Research, vol. i. p. 366) : "This hypothesis is that in certain people, under certain exciting circumstances, there occur what I sliall henceforth call pseudo- presejttime7its, i.e. more or less instantaneous and irresistible hallucinations of memory, which make it seem to one that something which now excites or astonishes him has been prefigured in a recent dream, or in the form of some other warning, although this seeming is wholly unfounded, and although the supposed prophecy really succeeds its own fulfilment." Thus, on hearing of a death, one might think that one had just dreamt or had a presentiment of it. " Members of the same family would," he sug- gests, " be especially apt to be similarly subject to this form of illusion, and then the same news would show them all the same mirage of memory, with startling results in the way of ' telepathic ' evidence." He compares this with the familiar illusion of " double

memory " or the deja vu, — the feeling that an experience which is being passed through is an exact repetition of something that has happened before, — though he admits

^ For exact references to all these cases, see Report on the Census of Hallucinations, p. 223.

that this latter illusion generally corrects itself at once.^ The only positive evidence brought forward in support of the supposed new type of illusion is afforded by two cases quoted from Professor Emil Kraepelin (^Archiv fiir Psychiatric, vol. xviii. p. 397) of insane patients who, among other delusions, constantly fancied that whatever happened to them, or attracted their attention, had already been predicted to them.

In reply, Gurney pointed out (i) that in recent cases where we have evidence that the percipient's experience was related to some one else before the arrival of the news, the hypothesis of collective illusion fails to account for the difference in the recollections of the witnesses, — one remembering that he has had a certain impression, and the other that this impression has been related to him. (2) Professor Royce omitted alto- gether to consider the type of case most important evidentially, namely, veridical sensory hallucinations. Supposing that the news of an exciting event has some tendency to produce the impression that one had known of it before, this would not show that the receipt of news, say, of the death of a friend, had any tendency to produce the impression of having recently seen an apparition of the friend, which did not announce, or even suggest his death. Further, the assignment of the supposed recollection to a particular time constitutes an essential difTerence from the familiar illusions of " double memory," which are quite unlocalised in time.

Mr. Hodgson (see Proceedings of the American Society for Psychical Research, p. 542) points out further that the hypothesis can only — with any show of reason — be applied to cases of certain kinds, namely, remote cases, and those depending only on the evidence of the percipient, especially where the experience is merely a dream or mental impression, still more if it is supposed to foreshadow future events, or if the percipient has forgotten it and is only reminded of it by receiving the news.

The conception of " pseudo-presentiments " has been adopted, greatly extended, and applied in a wholesale manner to the telepathic evidence by E. Parish. ^ He fails altogether to grasp the distinction between illusions of memory, for which there is ample evidence, and hallucinations of memory, for which the evidence is exceedingly meagre — resting, in fact, almost entirely on the rare morbid cases quoted again from Kreepelin. By premising both positive and negative defects of memory. Parish disposes at one blow of the argument that apparitions at the time of death are pro- portionately too numerous to be attributed to chance ; he simply supposes that non-coincidental apparitions are very frequent, but that almost all of them are fo?- gotten ; while coincidental ones hardly ever really occur, but are oittn falsely re?nembered.

1 For a discussion of this phenomenon, to which I have given the name oipromnesia, see Proceedings S.P.R., vol. xi. pp. 340-347.

"^ See Ueber die Trugwahrnehmung, by E. Parish (Leipzig, 1894], and Reviews of it in Proceedings S.P.R., vol. xi. p. 162, and in Mr. A. Lang's The Makijig of Religion, p. 337 (Appendix on "Oppositions of Science"). Also Zur Kritik des telepathischen Beweis-Materiels, by E. Parish (Leipzig, 1897), and Review of it in Proceedings S.P.R., vol. xiii. p. 589.

A piiori speculations as to the working of memory will obviously lead to whatever conclusion it is desired to support. But positive evidence is more worthy of serious consideration, and it is possible to obtain this by comparing the recollections of the same person at different times, and also by comparing the recollections of different persons. The great mass of records collected by the S. P. R. have been examined by their investigators with this special end in view. In particular, the study of one important type of cases (see " The Possibilities of Mal-observation and Lapse of Memory from a Practical Point of View : Introduction," by R. Hodgson ; *' Experimental Investigation," by S. J. Davey ; Proceedings S. P. R., vol. iv. pp. 381—495) has shown what kinds of error occur in actual experience. Many events are found to be absolutely forgotten ; the blank in memory may be filled by conjectured details, or may close up, so that events really separated by an interval of time may be remembered as occurring close together; a detail afterwards remembered may be interpolated in a record ; or an event occurring at one time may be remembered as occurring at another. All these are errors of omission, exaggeration, or distortion of a generally — though more or less vaguely — recognised kind ; but few persons who have not made a special study of the subject realise the extent to which testimony is vitiated by them. Such false memories are illusions, which develop and consolidate gradually as time goes on. But investigation of the experiences of sane persons has not revealed any instances of Professor Royce's hypothetical hallucinations of memory which arise instantaneously in a complex and fully elaborated form.

Illusions of memory have also been studied from the point of view of their bearing on the subject of "hypnotic crimes" (see 555 A), stress having been laid especially on the facility with which hysterical or weak- minded persons may be made to imagine, or may spontaneously imagine, that they have witnessed fictitious occurrences, and may thus be brought to bear false witness. Bernheim also found that by hypnotic suggestion he could produce actual hallucinations of memory in a few specially susceptible

subjects. But these cases, again, are obviously not compar- able with Professor Royce's " pseudo-presentiments," which are supposed to arise suddenly and spontaneously in persons in a normal condition.

645 A. The following case of repeated apparitions is taken from Phantasms of the Living, vol. ii. p. 82, the account being given by the Rev. T. L. Williams, vicar of Porthleven, near Helston.

August 1st, 1SS4.

Some years ago (I cannot give you any date, but you may rely on the facts), on one occasion when I was absent from home, my wife awoke one morning, and to her surprise and alarm saw my cl'ScuXov standuig by the bedside looking at her. In her fright she covered lier face with the bedclothes, and when she ventured to look again the appearance was gone. On another occasion, when I was not absent from home, my wife went one evening to week-day evensong, and on getting to the churchyard gate, which is about forty yards or so from the

church door, she saw me, as she supposed, coming from the church in surplice and stole. I came a little way, she says, and turned round the corner of the building, when she lost sight of me. The idea suggested to her mind was that I was coming out of the church to meet a funeral at the gate. I was at the time in church in my place in the choir, where she was much surprised to see me when she entered the building. I have often endeavoured to shake my wife's belief in the reality of her having seen what she thinks she saw. In the former case I have told her, "You were only half awake and perhaps dreaming." But she always confidently asserts that she was broad awake, and is quite certain that she saw me. In the latter case she is equally confident.

My daughter, also has often told me, and now repeats the story, that one day, when hving at home before her marriage, she was passing my study door, which was ajar, and looked in to see if I was there. She saw me sitting in my chair, and as she caught sight of me I stretched out my arms, and drew my hands across my eyes, a familiar gesture of mine, it appears. I was not in the house at the time, but out in the village. This happened many years ago, but my wife remembers that my daughter mentioned the circumstance to her at the time.

Now nothing whatever occurred at or about the times of these appearances to give any meaning to them. I was not ill, nor had anything unusual happened to me. I cannot pretend to offer any explanation, but simply state the facts as told me by persons on whose words I can depend.

There is one other thing which I may as well mention. A good many years ago there was a very devout young woman living in my parish, who used to spend much of her spare time in church in meditation and prayer. She used to assert that she frequently saw me standing at the altar, when I was certainly not there in the body. At first she was alarmed, but after seeing the appear- ance again and again she ceased to feel anything of terror. She is now a Sister of Mercy at Honolulu. Thomas Lockyer Williams.

[The circumstances, and the frequency, of this third percipient's experiences decidedly favour the view that they were merely subjective.]

Mrs. Williams writes : —

June 2Qtk, 1885.

As requested, I write to tell you what I saw on two occasions, I am sorry that I am unable to give you the dates, even approximately, as many years have passed since I had the experiences referred to. On one occasion my husband was absent in Somersetshire, and on

waking one morning I distinctly saw him standing by my bedside. I was much alarmed, and instinctively covered my face with the bedclothes. My friends have often tried to persuade me that I was not broad awake, but I am quite certain that I was, and that I really saw my husband's appearance.

The other occasion was on a certain evening I was going to church, and on getting to the churchyard gate, which is about twenty yards from the door of the church, I saw my husband come out of the church in his surphce, walk a little way towards me, and then turn off round the church. I thought nothing of it until on entering the church I was startled at seeing him in his place in the choir, about to conduct the service. It was then broad daylight, and I am quite sure that I saw the appearance. Nothing whatever occurred after either of these appearances, and, of course, I can in no way account for them.

Emma Williams.

[In reply to the question whether his wife or daughter had ever experienced any other hallucination of the senses, Mr. Williams replies confidently in the negative.]

See also a case given in Phantasms of the Living, vol. ii. p. 83.

645 B. The next account (quoted from Phantasms of the Living, vol. ii. p. 85) is from Mrs. Stone, of Shute Haye, Walditch, Bridport, and was written in 1883.

On three occasions, each time by different persons, I have been seen when not present in the body. The first instance that I was thus seen was by my sister-in-law, who was sitting up with me, the night after the birth of my first child. She looked towards the bed where I was sleeping, and distinctly saw me and my double ; the first my natural

body, the second spiritualised and fainter ; several times she shut her eyes, but on opening them there was still the same appearance, and the vision only faded away after some little time. She thought it a sign of my death. I did not hear of it for many months.

The second instance was by my niece ; she was staying with us at Dor- chester. It was rather early on a spring morning; she opened her bedroom door, and saw me ascending the flight of steps opposite her room, fully dressed in the mourning black gown, white collar, and cap, which I was then wearing for my mother-in-law. She did not speak, but saw me, as she thought, go into the nursery. At breakfast she said to her uncle, " My aunt was up early this morning; I saw her go into the nursery." "Oh no, Jane," my husband an- swered, " she was not very well, and is going to have her breakfast before coming down."

The third instance was the most remarkable. We had a small house at Weymouth, where we occasionally went for the sea. A Mrs. Samways waited on us when there, and took care of the house in our absence ; she was a nice quiet woman, thoroughly trustworthy, the aunt of my dear old servant Kitty Balston, then living with us at Dorchester. She had written to her aunt the day before the vision occurred, telling her of the birth of my youngest child, and that I was going on well. The next night Mrs. Samways went to a meeting-house, near Clarence Buildings; she was a Baptist. Before leaving, she locked an inner door leading into a small courtyard behind the house, and the street-door after her, carrying both keys in her pocket. On her return, unlocking the street-door, she perceived a light at the end of the passage, and on going nearer saw, as she thought, the yard-door open. The light showed the yard and everything in it, but in the midst she clearly recognised me, in white garments, looking very pale and worn. She was terribly frightened, rushed into a neighbour's house (Captain Court's), and dropped in the passage. After recovering, Captain Court went with her into the house, which was exactly as she had left it, and the yard-door securely locked. I

was taken very faint about the same time, and lingered for many weeks, hovering between life and death. ^

1 Taken in connection with these instances, the following e.xperience of Mrs. Stone's own is of considerable interest : —

" When about nine or ten years old I was sent to a school in Dorchester as a day boarder ; it was here my first curious experience occurred that I can clearly remember. 1 was in an upper room in the school, standing with some others, in a class opposite our

645 C] TO CHAPTER VI 649

Professor Sidgwick visited Mrs. Stone, and after thoroughly questioning her on her narrative, he wrote (September 23, 1884) : —

She certainly understands thoroughly the importance of accuracy. She said she had heard of her apparition direct from the seers, in the first two cases mentioned. She had never heard of her sister-in-law having had any other hallucination before this time (1833) or afterwards, until very lately, when she has had an apparition of a dead person. She is old, and Mrs. Stone is un- willing to trouble her on the matter. Nor does she think that her niece, Jane Studley (who is dead), ever had any other hallucination. As regards the third instance, Mrs. Stone only heard it after her recovery, from Kitty Balston, whose account — as repeated by Mrs. Stone — was that Mrs. Stone was taken ill in the evening, or rather just before the evening, and was quite unconscious at the time when she was seen by Mrs. Samways.

645 C. Taken from Phantasms of the Living, vol. ii. p. 91. The account comes from Captain A. S. Beaumont, of i Crescent Road, South Norwood Park : —

February 2^th, 1885.

About September 1873, when my father was living at 57 Inverness Terrace, I was sitting one evening, about 8.30 p.m., in the large dining-room. At the table, facing me, with their backs to the door, were seated my mother, sister, and a friend, Mrs. W. Suddenly I seemed to see my wife bustling in through the door of the back dining-room, which was in view from my position. She was in a niazive dress. I got up to meet her, though much astonished, as I believed her to be at Tenby. As I rose, my mother said, " Who is that ? " not (I think) seeing any one herself, but seeing that I did. I exclaimed, " Why, it's Carry," and advanced to meet her. As I advanced the figure disappeared. On inquiry, I found that my wife was spending that evening at a friend's house, in a mauve dress, which I had most certainly never seen. I had never seen her dressed in that colour. My wife recollected that at that time she was talking with some friends about me, much regretting my absence, as there was going to be dancing, and I had promised to play for them. I had been unexpectedly detained in London. Alex. S. Beaumont.

The following corroboration is from the friend who was present : —

II Grosvenor Street, W., March t^tk, 1885.

As far as I can recollect, Captain Beaumont was sitting talking, when he looked up, and gave a start. His mother asked him what was the matter. He replied, " I saw my wife walk across the end of the room, but that is nothing ; she often appears to people ; her servants have seen her several times." The room we were in was a double dining-room, one end was lit with gas, and the

teacher, Miss Mary Lock ; suddenly I found myself by her side, and looking towards the class saw myself distinctly — a slim, pale girl, in a white frock and pinafore. I felt a strong anxiety to get back, as it were, but it seemed a violent and painful effort, almost struggle, when accomplished. I was much frightened, but did not mention it till many years after."

I may mention that Mrs. Stone's daughter has had a similar experience ; so that here is perhaps another example of hereditary tendency.

other, where Mrs. Beaumont appeared, was comparatively dark. No one else saw her except her husband. Mrs. Beaumont was at the time in Wales, and this happened in Inverness Terrace, Bayswater. Florence Whipham.

Mrs. Beaumont says : —

I distinctly remember hearing from my husband, either the next day or the second day after his experience ; and in his letter he asked, " What were you doing at such an hour on such a night ? " I was able to recall that I was standing in a group of friends, and that we were regretting his absence. I was in a mauve dress, which I am confident that he could never have seen.

C. Beaumont.

Captain Beaumont adds that he has never had any other hallucination of the senses except on the occasion next described. This other case, in which the same agent and percipient were concerned, and a third case appended to it, would be quite without evidential value if they stood alone ; but they are of interest in connection with the foregoing stronger example.

February 2£ftk, 1885.

In 1 87 1 I was staying at Norton House, Tenby, for the first time, and had just gone to bed, and was wide awake. I had the candle on my right side, and was reading. At the foot of the bed and to the right

was a door, which was locked, and, as I learnt afterwards, pasted up on the other side.

Through this I saw the figure of my future wife (the lady of the house) enter, draped in white from head to foot. Oddly enough, I was not specially startled. My idea was that some one was ill, and that she had come to get something out of the room. I averted my head, and when I looked up again the apparition was gone. I suppose that I saw it for two or three seconds.

Alex. S. Beaumont.

Mrs. Beaumont says : —

February 2\th, 1S85. In 1872, two or three months after my marriage, Captain Beaumont and I returned from London to Tenby. I went up into my dressing-room and gave the keys of my luggage to my servant, Ellen Bassett. I was standing before the looking-glass with my back turned to her, and I heard her utter a little sharp cry. I turned round, saying, " What's the matter ? " and saw her with my nightcap in her hand. She said, " Oh, nothing, nothing," and I went down- stairs. The day after, my husband saw her taking off the paper which pasted up the door between my bedroom and the dressing-room. He said, " What are you doing ? " She said she was opening that door. He said, " Why, the first night that I slept in this house, I saw your mistress walk through that door." (I must explain that Captain Beaumont had been a guest in this house on a good many occasions before our marriage. On the occasion mentioned, he had imagined that perhaps some one was ill in the house, and that I had entered his room to get something, thinking him sure to be asleep.) Then the maid told him that she had seen me the night before we came home — she did not know exactly what day we were coming, and had been sleeping in the same bed as he had been in when he saw me. She was just going to step into bed when she saw me enter " through the door," with a nightcap on, and a candle

in my hand. She was so terrified that she rushed out of the room by the other door, and told the other servants she was sure I was dead. They comforted her as well as they could, but she would not return to the room. The cause of her crying out, when I heard her do so, was that, in unpacking, she recog- nised the identical nightcap that the apparition had worn. The curious point is that the nightcap was one that 1 had bought in London, and had not men- tioned to her, and was perfectly unlike any that I had ever worn before. It had three frills. I had been accustomed to wear nightcaps of coloured muslin without frills.

The same servant, some months after the nightcap incident, went into the kitchen and said to the other servants, " We shall have news of missus to-day; I've just seen her standing in the dining-room door ; she had on a black velvet bonnet and black cloak." (We had been in London some weeks.) This occurred about 9 o'clock a.m. About 10.30 she received a telegram from us to say we should be home that evening; the telegram was sent from Paddington Station as we waited for our train. The bonnet and cloak had been bought in town without her knowledge.

The maid was with me for years, and was certainly not nervous or hysterical. I have now parted with her for some years. C. Beaumont.

645 D. From the Journal S.P.R., vol. vi. p. 129. The case is recorded by the Misses H, M. and L. Bourne.

Additional evidence of the hallucinatory character of the figure seen is afforded by the details having been more clearly discernable than those of a real figure at the same distance would have been, and also by the second appearance, where the percipient had the impression of being transported to a different scene.

Miss L. Bourne writes : —

On February 5th, 1887, my father, sister, and I went out hunting. About the middle of the day my sister and I decided to return home with the coach- man, while my father went on. Somebody came and spoke to us, and delayed us for a few moments. As we were turning to go home, we distinctly saw my father, waving his hat to us and signing us to follow him. He was on the side of a small hill, and there was a dip between him and us. My sister, the coach- man, and myself all recognised my father, and also the horse. The horse looked so dirty and shaken that the coachman remarked he thought there had been a nasty accident. As my father waved his hat I clearly saw the Lincoln and Bennett mark inside, though from the distance we were apart it ought to have been utterly impossible for me to have seen it. At the time I mentioned seeing the mark in the hat, though the strangeness of seeing it did not strike me till afterwards.

Fearing an accident, we hurried down the hill. From the nature of the ground we had to lose sight of my father, but it took us very few seconds to reach the place where we had seen him. When we got there, there was no sign of him anywhere, nor could we see any one in sight at all. We rode about for some time looking for him, but could not see or hear anything of him. We all reached home within a quarter of an hour of each other. My father then told us he had never been in the field, nor near the field, in which

we thought we saw him, the whole of that day. He had never waved to us, and had met with no accident.

My father was riding the only white horse that was out that day.

Louisa Bourne. H. M. Bourne.

The second signature was added later, with the words : " This was written by my sister and me together."

Miss H. M. Bourne enclosed the above in the following letter to Mrs. Dent, to whom we are indebted for the case : —

Weston Subedge, Broadway, Worcestershire, May 2ist, 1 891.

My dear Mrs. Dent, — Louisa has asked me to send you the enclosed account of the impression she, the coachman, and I had of seeing papa on Paddy in the hunting-field. It was on the 5th February 1887 it happened, and in March the same year, when I was out walking alone, I thought I saw papa and Paddy stop at a little plantation of his close to, and look at the wall, which had fallen in [in] one part. He then appeared to ride a few yards towards me, but afterwards turned round and went back past the plantation and out of sight. When I went in I asked him if he had not seen me, and why he turned back, when it transpired he had not been past that plantation all day, but had ridden home another way. He said it must have been some one else on a white horse, and asked where I was when I saw him, and then, not before, it dawned on me that it was utterly impossible to see either planta- tion or wall from where I was. Since then I have often been along the same road, and stood, and looked, and wondered how it was I so distinctly saw the broken wall and papa on the white horse ; a turn in the road makes my having really done so quite impossible. I am sorry I cannot give you the exact date of this : I know it was in March 1887, but cannot remember the day, except that it was noif on the 5th. The other " experience " is, I always think, far more interesting, as having been seen by three, and also from the fact that Paddy was the only white or grey horse in the hunting-field that day ; so that unbelievers could not say it was some one else on a white horse that we had mistaken. . . . Nina M. Bourne.

Mrs. Sidgwick writes : —

February Zi^th, 1892. I saw Miss H. Bourne and her father this afternoon. Miss Bourne told me the stories of her seeing her father, first with her sister, and later by her- self, and signed the account which she and her sister had, she says, made out together about it. The groom who saw the figure at the same time has since been dismissed, and cannot be asked for his evidence. Canon Bourne re- members hearing of the matter the day it happened. The groom rode up to the ladies as they were looking, and said: " The Canon is beckoning. Miss, and I think you had better go to him ; his horse looks as if he had had a fall " (that is, muddy). The figure was beckoning to them with their father's usual (and peculiar) gesture. He is a heavy man, and his white horse, adapted to carry weight, was quite unlike any other horse in the neigbourhood. Every one agrees as to the impossibility of mistaking the horse. The horses of the neighbourhood were well known to the neighbourhood in general and to the

Miss Bournes in particular, as they were at that time constantly out with the hounds. The incident seems quite unaccountable.

645 E. From the " Report on the Census of Hallucinations," Proceedings S.P.R., vol. x. p. 275. This case is particularly interesting because the agent, Miss Maughan (now Mrs. G. Rayleigh Vicars), has been successful in producing an experimental apparition of herself (see 668 D), while one of her sisters was the agent in another case of spontaneous telepathy (see " Report on the Census of Hallucinations," p. 291).

[Extract from letter received by Miss Maughan on March 12th from Miss Gatty. The original letter is in our possession.]

Holbein House, Sloane Square, S.W. Wednesday, March wth^ 1891.

I wonder whether you have been experimenting psychically, or if it be a mere curious coincidence that I should have had a distinct vision of you last night.

The facts are these. Being very seedy yesterday — writing to you probably tired me a good deal, and feeling very helpless where you were concerned distressed me more than a little — I went off to [bed] at about 8 o'clock. I read for an hour or thereabouts, and then fell asleep. I woke again when mother passed through to go to her own room, and several times in the night after dreaming in an unexciting fashion. Then I lay awake for some time, and thought about a Roman Catholic I know, &c.

A little while after, I don't know what it was that made me turn my head towards one special corner of the room, where I saw you standing (in a night- dress trimmed with Swiss embroidery), in a most ill-balanced posture. So much did this strike me that I got out of bed (the cold of the floor was exces- sive), and went to catch you, so that you might not fall over on your face. You remained there until I had made the motion of touching, when I found nothing there any longer. This is all, except that you looked as if you had candlelight or some faintly perceptible yellowishness behind you. I went back to bed, and, not liking to disturb mother by asking her the time, I listened for the chimes, and shortly after heard four strike. Of course I didn't go to sleep again, but lighted my candle and read until day dawned. At breakfast I told mother, who accounts for everything by the word " somnambulism," but says she heard me moving about. I am perfectly convinced of my wakefulness, but in any case, as I am unused to sleep-walking, that would be strange enough in itself to make me wonder if there should be any cause for it beyond my subjective reason of anxiety about you. The time is the most curious part, is it not?

E. K. G.

Miss Maughan writes : —

East Kirkby Vicarage, Spilsby, Lincolnshire, May 21st, 1891.

I left W , in Derbyshire, on March loth, and arrived at Collingham, in

Nottinghamshire, about 3 p.m. I was not alone, or able in any way to give my attention to any one subject until nearly midnight, when I went to bed. During the whole evening, though I had been busy hearing and giving news of

mutual interest, I had experienced a sort of "undertone" of thought about my friend E. G. [Miss Gatty]. I had only once spoken of her incidentally during the evening, but I felt my mind revert to her in a general vv^ay for a few moments several times. When I got to bed I lay awake and thought of her again. Why, I did not really know. I had heard from her the day before, saying she was not well, but that was not specially in my mind, as I did not suppose she was more than temporarily indisposed. I remember wondering at the time why she was so present to my mind, as I had a great many things to think of that day totally apart from any connection with her.

I fell asleep at last, to wake up suddenly. It must have been after 3 a.m., as the fire had burnt very low — almost out.

During the short time I lay awake I remember clearly that the thought of E. G. returned strongly to my mind. I felt an instinctive turning towards her for the mental sympathy certain circumstances might render me in need of, and I felt with a sort of flash that she would be better able to understand what I wanted than any friend I had. I know I dwelt on this with strengthening confidence until I fell asleep.

I had not been dreaming consciously of anything : I merely woke up, thought of E. G., and mentally claimed her sympathy, but with no intention whatever of trying to influence her in any possible way. The

whole attitude of my mind was unconscious and involuntary, and, but for the letter I received from her on the 12th, I should have attached no importance to the matter.

Edith Maughan.

Mrs. Sidgwick writes : —

June 26th, 1891.

I saw Miss Edith Maughan . . . this afternoon. ... As to the appearance to Miss Gatty, Miss Maughan is quite sure that she did think of her in a special way, as the person who would be able to help her in an anticipated difficulty. This suddenly occurred to her in the middle of the night. It appears that Miss Gatty was troubled about Miss Maughan, wishing she could help her in her difficulty. Miss Maughan told me that she had written to Miss Gatty about this difficulty, and begged her to write to her often while it lasted. Miss Maughan is not sure whether the embroidery seen on the apparition by Miss Gatty was of the kind that she was wearing then.

Another case of the apparition of a person being seen twice is given in Proceedings S.P.R., vol. x. p. 356.

651 A. From Phantasms of the Living, vol. ii. p. 144.

The following statement (which was first published in the Spiri^alist) was drawn up sixteen days after the incident occurred, through the prompt energy of Mr. W. H. Harrison, and on the suggestion of the late Mr. Cromwell F. Varley, F.R.S., who had questioned Captain Blacklock on the subject.

The steamship Robert Lowe returned to the Thames on Tuesday, October nth, 1870, from St. Pierre, Newfoundland, where she had been repairing one of the French Atlantic Telegraph Company's cables. An engineer on board, Mr. W. H. Pearce, of 37 Augusta Street, East India Road, Poplar, was taken ill with the typhus fever,

and on the 4th of October last he died. One of his mates, Mr. D. Brown, of i Edward Street, Hudson's Road, Canning Town,

651 A] TO CHAPTER VI G55

Plaistow, a strong, healthy man, a stoker, not likely to be led astray by ima- gination, attended him till the day before he died. [Brown, it appears, bore the best of characters, and had a strong friendship for Pearce.] On the after- noon before his death, at three o'clock, in broad daylight, Brown was attending the sick man, who wanted to get out of bed, but his companion prevented him. And this is what the witness says he saw : —

" I was standing on one side of the bunk, and while trying to prevent Pearce from rising, I saw on the other side of the bunk, the wife, two children, and the mother of the dying man, all of whom I knew very well, and they are all still living. They appeared to be very sorrowful, but in all other respects were the same as ordinary human beings. I could not see through them ; they were not at all transparent. They had on their ordinary clothes, and, perhaps, looked rather paler than usual. The mother said to me in a clearly audible voice, ' He will be buried on Thursday, at 12 o'clock, in about fourteen hundred fathoms of water.' They all then vanished instantly, and I saw them no more. Pearce did not see them, as he was delirious, and had been so for two days previously. I ran out of the berth in a state of great excitement, and did not enter it again while he was alive. He died on Tuesday, not Thursday, and was buried at four o'clock, not twelve. It was a sudden surprise to me to see the apparitions. I expected nothing of the kind, and when I saw them I was perfectly cool and collected. I had never before seen anything of the kind in my Hfe, and my health is, and always has been, good. About five minutes afterwards I told Captain Blacklock I would stop with the sick man no longer, but would not tell him why, thinking that if I did, nobody else would take my place. About an hour later, I told Captain Blacklock

and Mr. Dunbar, the chief engineer, whose address is Old Mill, near Port William, Wigtownshire, Scotland."

The other sailors on board say that they saw that Mr. Brown was greatly agitated from some cause, and they gradually drew this narrative out of him. Captain Blacklock says : —

" Brown came down into the cabin, looking very pale and frightened, and declared in a strong and decided way that he would not attend the sick man any more on any conditions — not for a thousand pounds. I told him that he ought to attend a sick and dying comrade, especially as a storm was raging, and he needed kind and considerate help, such as any of us might need one day. I pressed him all the more, as I wanted a strong, steady man to attend the delirious invalid ; besides, it being bad weather, the other men were fagged and over-worked. Brown would not go back, and he left the cabin, as I think, crying, so I sent him out a glass of brandy. Shortly after that, I heard he was very ill, and that his mates had some trouble in soothing and calming him.

" We the undersigned, officials on board the Robert Lowe, declare the above statements to be true, so far as each of the circumstances came under our personal notice, but we none of us commit ourselves to any opinion as to the cause of the phenomenon. We give the statement simply because we have been requested to do so, rumours of the occurrence having gone abroad and caused inquiries to be made.

(Signed) "J. Blacklock, Commander.

" Andrew Dunbar, First Engineer.

(Signatures of six other members of the crew.)

" Witness, W. H. Harrison.

" October 20th, 1870."

[Captain Blacklock is dead. 1h.& Robert Lowe was lost in 1872, and only- one or two of the crew escaped. The account included a description of some distressing experiences of Mrs. Pearce's, which had occurred in London during the few days before her husband's death, and filled her with anxiety on his account ; but this anxiety cannot be confidently assumed to have been a condition of Brown's experience.]

654 A. From Phantasms of the Living, vol. ii. p. 9 7. The narrator is the late Rev. W. Mountford, of Boston, U.S.A., a minister and author of repute.

One day, some fifteen years ago, I went from the place of my abode to see some friends who resided in the fen districts of Norfolk. They were persons whom I knew, not merely well, but intimately. They were two brothers who had married two sisters. Their houses were a mile and a quarter apart, but standing on the same road, and with only two or three other habitations inter- vening. The road was a straight, bare, open road, like what is so often to be seen in the fens, and used chiefly and almost exclusively by the occupants of the few farms alongside of it. The house at which I was visiting stood about ten yards from the edge of the road. The day was fine and clear — a day in March. About four o'clock in the afternoon I stood at the window, and looking tip the road I said, " Here is your brother coming." My host advanced to the window and said, " Oh yes, here he is ; and see, Robert has got Dobbin out at last." Dobbin was a horse which, on account of some accident, had not been used for some weeks. The lady also looked out of the window, and said to me, " And I am so glad, too, that my sister is with him. They will be delighted to find you here." I recognised distinctly the vehicle in which they rode as being an open one, also the lady and the gentleman, and both their dress and their attitudes. Our friends passed at a

gentle pace along the front of the window, and then turning with the road round the corner of the house, they could not longer be seen. After a minute my host went to the door and exclaimed, " Why, what can be the matter ? They have gone on without calling, a thing they never did in their lives before. What can be the matter ? "

Five minutes afterwards, while we were seated by the fireside, the parlour door opened, and there entered a lady of about twenty-five years of age ; she was in robust health and in full possession of all her senses, and she was possessed, besides, of a strong common-sense. She was pale and much excited, and the moment she opened the door she exclaimed, " Oh, aunt, I have had such a fright ! Father and mother have passed me on the road without speaking. I looked up at them as they passed by, but they looked straight on and never stopped nor said a word. A quarter of an hour before, when I started to walk here, they were sitting by the fire; and now, what can be the matter? They never turned nor spoke, and yet I am certain that they must have seen me."

Ten minutes after the arrival of this lady, I, looking through the window up the road, said, " But see, here they are, coming down the road again." My host said, " No, that is impossible, because there is no path by which they could get on to this road, so as to be coming down it again. But sure enough, here they are, and with the same horse ! How in the world have they got here ?" We all stood at the window, and saw pass before us precisely the same appearance which we had seen before — lady and gentleman, and horse and carriage. My

host ran to the door and exclaimed, " How did you get here ? How did you get on to the road to be coming down here again now ? " "I get on the road ? What do you mean? I have just come straight from

home." "And did you not come down the road, and pass the house, less than a quarter of an hour ago ? " " No," said the lady and gentleman both. " This is the first time that we have come down the road to-day." "Certainly," we all said, "you passed these windows less than a quarter of an hour ago. And, besides, here is Mary, who was on the road and saw you." " Nonsense !" was the answer. "We are straight from home, as you may be very sure. For how could you have seen us pass by before, when you did see us coming down now ." " " Then you mean to say that really you did not pass by here ten or fifteen minutes ago ? " " Certainly ; for at that time, probably, we were just coming out of the yard and starting to come here."

We all of us remained much amazed at this incident. There were four of us who had seen this appearance, and seen it under such circumstances as apparently precluded any possibility of our having mistaken some casual passengers for our intimate friends. We were quite satisfied that we had really not seen our bodily friends pass down the road that first time when we thought that we saw them. As for myself, I was sure that it was not they; and yet hardly could I help feeling that it could have been no persons else.

There is an old saying about keeping a thing ten years, and then finding a use for it. This curious experience of mine is as vivid in my mind as though it were of yesterday. Is it of use as illustrating mistakes as to identity, or is it rather a singular instance of what is called second-sight? M.

This account was first published in the Spiritual Magazine for August i860. On our writing to Mr. Mountford on the subject, he replied : —

Beacon Street, Boston, U.S.A., %th August 1884.

The narrative of which you have sent me a copy was written by myself, as you had rightly supposed. It was carefully prepared, and I believe it to be as exactly true as any report ever made by phonograph or photograph. At the time when the occurrence

happened, I was simply amazed at it, and I felt but just simply as some untaught ploughman might have felt in the open field, if an aerolite had fallen at his feet, hot from the skies.

The persons besides myself, of whom I wrote in that account, were all of the family name of Coe, and were all of Islington, near King's Lynn ; and they were all living at the time when I wrote about them, but they have all been carried away. I have only to add that Mrs. Robert Coe said that she and her husband knew of their daughter's having started to see her aunt, but that they had had no intention of following her till Mr. Robert Coe, suddenly starting from his chair by the fireside, exclaimed " Let us go to Clement's."

654 B. From Phantasms of the Living, vol. ii. p. 194. Major W., resident near Conon Bridge, Ross-shire, writes : —

February gth, 1882. It was the month of August ; rather a dark night and very still ; the hour, midnight ; when before retiring for the night I went, as is often my custom, to the front door to look at the weather. When standing for a moment on the VOL. I. 2 T

step. I saw, coining round a turn in the drive, a large close carriage and pair of horses, with two men on the box. It passed the front of the house, and was going at a rapid rate towards a path which leads to a stream, running, at that point, between rather steep banks. There is no carriage-road on that side of the house, and I shouted to the driver to stop, as, if he went on, he must un- doubtedly come to grief. The carriage stopped abruptly when it came to the running water, turned, and, in doing so, drove over the lawn. I got up to it ; and by this time my son had joined me with a lantern. Neither of the men on the box had spoken, and there was no sound from the inside of the carriage. My son looked in, and all he could discern was a stiff-looking figure sitting up in a corner, and draped, apparently, from

head to foot in white. The absolute silence of the men outside was mysterious, and the white figure inside, appar- ently of a female, not being alarmed or showing any signs of life, was strange. Men, carriage, and horses were unknown to me, although I know the country so well. The carriage continued its way across the lawn, turning up a road which led past the stables, and so into the drive again and away. We could see no traces of it the next morning — no marks of wheels or horses' feet on the soft grass or gravel road ; and we never again heard of the carriage or its occupant, though I caused careful inquiries to be made the following day. I may mention that my wife and daughter also saw the carriage, being attracted to the window by my shout. This happened on the 23rd of August 1S7S.

After a visit to the house in September 1884, Mr. Podmore wrote : —

Major W., on whom I called to-day, is practically satisfied that what he and his family saw was not a real carriage. He showed me the whole scene of its appearance. The spot where the carriage appeared to turn barely leaves sufficient room for the passage of an ordinary carriage, and that a carriage should turn round there seems almost impossible. The carriage went for some distance across the lawn — a mossy and rather damp piece of grass — and stopped in front of the house for more than a minute, while Major W. spoke to the man, but without receiving any reply. His wife, whom I also saw, was attracted to the window by the sound of the wheels, in the first instance, on the gravel. Major W. made many inquiries among his neighbours, but could not find that any one had seen the carriage at all. The house is situated on a peninsula stretching between the Cromarty and Moray Firths, and some three miles from the neck of the peninsula. The locality is very lonely, there being no villages or hamlets, and but few private residences of any kind ; and it is difficult to imagine the errand which could bring a strange carriage into such a country at the dead of night. Major W. has had one other purely subjective hallucination.

655 A. From Phantasms of the Living, vol. ii. p. 103. In the following auditory case the actual word used by the agent was distin- guished by the percipient. The account is from Mr. R. Fryer, of Bath, brother of our colleague, the Rev. A. T. Fryer, now of 13 Dumfries Place, Cardiff, who tells us that he " distinctly remembers being told of the occurrence within a few weeks of its happening." He explains that " Rod " was the name by which his brother, the percipient, was called in the family.

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January 1S83. A strange experience occurred in the autumn of the year 1879. A brother of mine had been from home for three or four days, when, one afternoon, at half-past five (as nearly as possible), I was astonished to hear my name called out very distinctly. I so clearly recognised my brother's voice that I looked all over the house for him ; but not finding him, and indeed knowing that he must be distant some forty miles, I ended by attributing the incident to a fancied delusion, and thought no more about the matter. On my brother's arrival home, however, on the sixth day, he remarked amongst other things that he had narrowly escaped an ugly accident. It appeared that, whilst getting out from a railway carriage, he missed his footing, and fell along the platform ; by putting out his hands quickly he broke the fall, and only suffered a severe shaking. " Curiously enough," he said, " when I found myself falling I called out your name." This did not strike me for a moment, but on my asking him during what part of the day this happened, he gave me the time, which I found corresponded exactly with the moment I heard myself called.

In answer to an inquiry, Mr. R. Fryer adds : —

I do not remember ever having a similar experience to the one narrated to you ; nor should I care to, as the sensation, together with

the suspense as to the why and wherefore of the event, is the reverse of pleasant.

In conversation, he explained that he had frequently expostulated with his brother on the latter's habit of alighting from trains in motion ; and the automatic utterance of his name, on this occasion, might thus be accounted for by association. The agent's account of the matter is as follows : —

Newbridge Road, Bath, November i6tk, 1885.

In the year 1879 I was travelling, and in the course of my journey I had to stop at Gloucester. In getting out of the train I fell, and was assisted to rise by one of the railway officials. He asked if I was hurt, and asked if I had any one travelling with me. I repHed "No" to both questions, and inquired why he asked. He replied, " Because you called out Rod." I distinctly recollect making use of the word Rod.

On arriving home, a day or two afterwards, I related the circumstance, and my brother inquired the time and date. He then told me he had heard me call at that particular time. He was so sure of its being my voice that he made inquiries as to whether I was about or not. John T. Fryer.

656 A. This case is taken from the " Report on the Census of Hallucinations " in Proceedings S.P.R., vol. x. p. 308. The account was written in 1890 by one of the two percipients concerned, Miss A. E. R.

When out in camp in an Indian jungle, my sister and I were anxiously awaiting the return of her husband, who had left in the morning on a surveying expedition, promising to return early in the afternoon. Between six and seven P.M. we were very uneasy, and were watching the line of road, I should say, 200 yards distant from where we stood. Simultaneously we exclaimed, " There he is," and I distinctly saw him, sitting in his dog-cart driving his grey horse

the syce occupying the seat behind. We at once returned to the tents — my sister ordering the bearer to get the Sahib's bath-water ready, and the butler to prepare dinner— I running to set my brother-in-law's mother's mind at rest as to the safety of her son. However, as time passed on, and he did not appear, our alarm returned, and was not allayed until he arrived in safety at eight o'clock. On interrogating him, we found he was just starting from the survey- ing ground, about eight miles distant, at the very time we had the above related experience. I should add, we were both in good health and certainly wide awake at the time, and I have never before or since had any experience of the kind.

Miss R. was about ten years old at the time of this incident. Her

sister, Mrs. H., writes : —

December ijth, 1890.

In answer to your request, I write to say that I fully endorse the statement made by my sister with reference to our experience in India. I was present at the time. Also I may state that there was no possibility of our mistaking any other person for my husband, as the road ended at our tents, and the figure we saw must necessarily have driven straight to us. I should also say we were in an isolated part of the country.

I called on Mrs. H. in December 1891, and she informed me that the incident took place "about 18 years ago," when her son, who was then twenty, was about two years old. She explained to me in conversation that a mistake of identity was impossible, both from the lonely nature of the country and from the great height of her husband, who is about 6 ft. 4 in. tall.

Mrs. H. added a further note to her sister's account, to the following

effect : —

December ^th, 1891.

I fully endorse all the details of this account. I may add that the time I saw my husband was about the hour I expected him home. He had been detained later than he expected, and I know would be concerned as to my anxiety about him. I have never had any other similar experience.

In this case the proof that the figure was not real depends not so much on the recognition— for the distance was probably too great for certain recognition — as on the combination of that with the very great improbability that any human being whatever was driving a dog-cart in the place at that moment.

656 B. The following case is quoted from Over the Teacups, by Oliver Wendell Holmes (3rd ed. 1891, p. 12). We are told in the Introduction that the part of the book containing these cases was written in March 1888.

I relate a singular coincidence which very lately occurred in my experience. ... I will first copy the memorandum made at the time : —

" Remarkable coincidence. On Monday, April 18th, being at table from 6.30 P.M. to 7.30, with and [the two ladies of my household], I

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told them of the case of ' trial by battel ' offered by Abraham Thornton in 1817. I mentioned his throwing down his glove, which was not taken up by the brother of his victim, and so he had to be let off, for the old law was still in force. I mentioned that Abraham Thornton

was said to have come to this country, 'and [I added] he may be living near us for aught that I know.' I rose from the table and found an English letter waiting for me, left while I sat at dinner. I copy the first portion of this letter : —

'20 Alfred Place West (near Museum), South Kensington, London, S.W., April "jth, i887.

' Dr. O. W. Holmes, — Dear Sir, — In travelling the other day I met with a reprint of the very interesting case of Thornton for murder, 181 7. The prisoner pleaded successfully the old Wager of Battel. I thought you would like to read the account, and send it with this . . . — Yours faithfully,

' Fred. Rathbone.' "

Mr. Rathbone is a well-known dealer in old Wedgwood and eighteenth- century art. As a friend of my hospitable entertainer, M. Willett, he had shown me many attentions in England, but I was not expecting any com- munication from him ; and when, fresh from my conversation, I found this letter just arrived by mail and left while I was at table, and on breaking the seal read what I had a few moments before been telling, I was greatly surprised, and immediately made a note of the occurrence, as given above.

I had long been familiar with all the details of this celebrated case, but had not referred to it, so far as I can remember, for months or years. I know of no train of thought which led me to speak of it on that particular day. I had never alluded to it before in that company, nor had I ever spoken of it with Mr. Rathbone. . . .

The case I have given is, I am confident, absolutely free from every source of error. I do not remember that Mr. Rathbone had communicated with me since he sent me a plentiful supply of mistletoe a year ago last Christmas. The account I received from him was cut out of The Sporting Times of March 5th, 1887. My own knowledge of the case came from Kirby's Wonderful Museum, a work

presented to me at least thirty years ago. I had not looked at the account, spoken of it, nor thought of it for a long time, when it came to me by a kind of spontaneous generation, as it seemed, having no connection with any previous train of thought that I was aware of. I consider the evidence of entire independence, apart from possible "telepathic" causation, completely waterproof, airtight, incombustible, and unassailable.

662 A. From Phantasms of the Living, vol. i. p. 196. In the following case, the percipient, Mr. J. G. Keulemans, acquires information of what is happening at a distance through a mere mental impression, completely unexternalised, but yet conveying both the abstract idea of an event and the concrete picture of a scene. Mr. Keulemans' account, which I quote, is prefaced by some remarks of Gurney's on the evidential aspect of the case, as follows : —

It occasionally happens that a number of occurrences, perhaps trivial in character, and each of them likely enough to be dismissed as merely a very odd coincidence, fall to the experience of one person ; and if he is observant of his

impressions, he may gradually become conscious of a certain similarity between them, which leads him to regard them as telepathic, or at any rate as something more than accidental. Before it can be worth while to consider such evidence, we must have reason to believe that the witness is a good observer, and alive to the very general mistake of noting hits and not misses in these matters. Such an observer we believe that we have found in Mr. Keulemans, of 34 Matilda Street, Barnsbury, N., a well-known scientific draughtsman, of whose care and accuracy we have had several examples. He has experienced so many of these coincidences that, even before our inquiries quickened his interest in the matter, he had

been accustomed to keep a record of his impressions — which, according to his own account, were invariably justified by fact. Some more of his cases will be given in the sequel. The one here quoted is trivial enough (except per- haps to the baby who fell out of bed), and of little force if it were a single experience. Yet it will be seen that the impression was precise in character, was at once written down, and proved to be completely correct. We may per- haps assume Mrs. Keulemans to have been the agent.

Mr. Keulemans writes : —

October i6tk, 1883.

My wife went to reside at the seaside on September 30th last, taking with her our youngest child, a little boy thirteen months old.

On Wednesday, October 3rd, I felt a strong impression that the little fellow was worse (he was in weak health on his departure). The idea then prevailed on my mind that he had met with a slight accident ; and immediately the pic- ture of the bedroom, in which he sleeps, appeared in my mind's eye. It was not the strong sensation of awe or sorrow, as I had often experienced before on such occasions; but, anyhow, I fancied he had fallen out of the bed, upon chairs, and then rolled down upon the floor. This was about 11 a.m., and I at once wrote to my wife, asking her to let me know how the little fellow was getting on. I thought it rather bold to tell my wife that the baby had, to my conviction, really met with an accident, without being able to produce any con- firmatory evidence. Also I considered that she would take.it as an insinuation of carelessness on her part ; therefore I purposely wrote it as 2i post sc7-ipttim.

I heard no more about it, and even fancied that this time my impression was merely the consequence of anxiety. But on Saturday last I went to see my wife and child, and asked whether she had taken notice of my advice to protect the baby against such an accident. She smiled at first, and then informed me that he had

tumbled out of the bed upon the chairs placed at the side, and then found his way upon the floor, without being hurt. She further remarked, " You must have been thinking of that when it was just too late, because it happened the same day your letter came, some hours previously." I asked her what time of the day it happened. Answer: "About 11 a.m." She told me that she heard the baby fall, and at once ran upstairs to pick him up.

I am certain, without the shadow of a doubt, that I wrote immediately after the impression ; and that this was between 11 and 11.30 in the morning.

The following note was made by Gurney : —

I have seen the letter which Mr. Keulemans wrote to his wife. The enve- lope bears the post-mark of Worthing, October 3rd; and the postscript con- tained the following words : " Mind little Gaston does not fall out of bed.

Put chairs in front of it. You know accidents soon happen. The fact is, I am almost certain he has met with such a mishap this very morning."

Mrs. Keulemans' aunt supplied the following testimony, a day or two after Mr. Keulemans' letter of October i6th : —

36 Teville Street, Worthing. Mrs. Keulemans (my niece) and her baby are staying at my house. The baby had fallen out of bed the morning of the day the letter li.e. Mr. Keule- mans' letter] was received. C. Gray.

662 B. From Phantasms of the Living, vol. ii. p. 31. The following case, though undoubtedly sensory, seems still to belong to a somewhat indescribable stage of visualisation. If interpreted as

telepathic, it is further of interest as illustrating that rarer type where the phantasm is not merely representative of the agent, but visibly reproduces some actual percept or idea which is prominently present at the time to the agent's consciousness. The account is from Mr. F. Gottschalk, of 20 Adamson Road, Belsize Park, N.W., and is dated February 12, 1886.

[Mr. Gottschalk begins by describing a friendship which he formed with Mr. Courtenay Thorpe, at the rooms of Dr. Sylvain Mayer, on the evening of February 20th, 1885. On February 24th, being anxious to hear a particular recitation which Mr. Thorpe was shortly going to give, Mr. Gottschalk wrote to him, at the Prince's Theatre, to ask what the hour of the recitation was to be.] In the evening I was going out to see some friends, when on the road there seemed suddenly to develop itself before me a disc of light, which appeared to be on a different plane to everything else in view. It was not possible for me to fix the distance at which it seemed to be from me.^ Examining the illumined space, I found that two hands were visible. They were engaged in drawing a letter from an envelope which I instinctively felt to be mine and, in consequence, thought immediately that the hands were those of Mr. Thorpe. I had not previously been thinking of him, but at the moment the conviction came to me with such intensity that it was irresistible. Not being in any way awe-struck by the extraordinary nature and novelty of this incident, but in a perfectly calm frame of mind, I examined the picture, and found that the hands were very white, and bared up to some distance above the wrist. Each forearm ter- minated in a ruffle ; beyond that nothing was to be seen. The vision lasted about a minute. After its disappearance I determined to find out what con- nection it may have had with Mr. Thorpe's actual pursuit at the moment, and went to the nearest lamp-post and noted the time.

By the first post the next morning, I received an answer from Mr. Thorpe, which began in the following way : " Tell me, pray tell me, why did I, when I saw your letter in the rack at the Prince's Theatre, know that it was from you."""

^ Cf. a. remark in M. Marillier's account of his interesting subjective experiences, referred to in \Phantasms of the Livuig\ vol. i. p. 521 : " Je ne pourrais indiquer ni la place de I'image que j'ai objectivee, ni la distance a laquelle elle se trouve." The indescribableness of a certain sort of externalisation is well brought out in the same writer's description of his vision of parts of his body which could never actually be seen by him — e.g. the back of his head.

[We have seen this letter, which is dated " Tuesday night " ; and February 24th, 1885, fell on a Tuesday.] Mr. Thorpe had no expectation of receiving a letter from me, nor had he ever seen my writing. Even had he seen it, his know- ledge of it would not affect the issue of the question, as he assured me that the impression arrived the moment he saw there was a letter under the "T clip," before any writing was visible. [Mr. Gottschalk explains that from the con- struction of the rack, which he has examined, the address on the envelope would be invisible.]

On the evening of February 27th, by arrangement, I again met him at the rooms of Dr. Mayer, and there put questions to him with a view to eliciting some explanation. As near as possible, I give them as they were put at the time, and add the answers. It is necessary for me here to state that he and the Doctor were in complete ignorance of what had happened to me. Having first impressed upon him the necessity of answering in a categorical manner and with the greatest possible accuracy, I commenced: —

"When did you get my Tuesday's letter?" "At 7 in the evening, when I arrived at the theatre." " Then what happened?" " I read it, but, being very late, in such a hurry that when I had finished I was as ignorant of its contents as if I had never seen it." " Then? " " I dressed, went on the stage, played my part, and came off." "What was the time then?"

"About 20 minutes past 8." " What happened then ? " "I talked for a time with some of the company in my dressing-room." "For how long?" "Twenty minutes." "What did you then do? " " They having left me, my first thought was to find your letter. I looked everywhere for it, in vain. I turned out the pockets of my ordinary clothes, and searched among the many things that encumbered my dressing-table. I was annoyed at not finding it immediately, especially as I was anxious to know what it was about. Strangely enough I discovered it eventually in the coat which I had just worn in the piece 'School for Scandal.' I immediately read it again, was delighted to receive it, and decided to answer at once." "Now be very exact. What was the time when you read it on the second occasion ? " "As nearly as I can say, 10 minutes to 9."

Thereupon I drew from my pocket a little pocket-diary in which I had noted the time of my vision, and asked Dr. Mayer to read what was written under the date 24th JFebruary.

" Eight minutes to 9."

[Mr. Gottschalk has kindly allowed us to inspect his diary, which confirms all the dates given.]

Having estabhshed in this way, without any assistance, the coincidence of time between his actually opening the envelope and my seeing him do so, I was satisfied as to the principal part, and proceeded to analyse the incident in detail. The whiteness of the hands was accounted for by the fact that actors invariably whiten their hands when playing a part like the one Mr. Thorpe was engaged in — " Snake " in the " School for Scandal." The ruffles also formed part of the dress in this piece. They were attached to the short sleeves of the shirt which Mr. Thorpe was actually wearing when he opened my letter.

This is the first hallucination I ever had. I have had one since of a similar nature, which I will recount separately. Ferdinand Gottschalk.

Dr. Mayer, of 42 Somerset Street, I'ortman Square, W., corroborates as follows : —

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March xst, 1886. I well remember having read something \i.e. in Mr. Gottschalk's diary] — the exact words memory will not allow me to give — which tallied almost exactly with the story told by Courtenay Thorpe ; and can bear positive testimony of the above conversation having taken place. Sylvain Mayer.

We cannot lay any stress on Mr. Thorpe's impression as to the letter and its writer, since that may easily have been accidental. But it is a point to be noticed that he read the letter with very decided pleasure, after a considerable hunt for it — in other words, that the reading of the letter stood out rather distinctly from the general run of such experiences. Though the incident is trivial, the close correspondence of time and detail is strongly suggestive of telepathic clairvoyance. In the second case men- tioned, an illuminated disc was again seen, which " seemed not to belong to the surroundings " ; but the details were not quite as distinctive as in the above instance.

662 C. From Phantasms of the Living, vol. ii. p. 35. In the case just quoted, the vision hardly suggested a real external object, and further stages remain, on the path to the final one of natural solid-looking externality. In the following case the image appeared with a sort of apparent relief, but certainly not yet as co-ordinate in any natural fashion with the real objects in view. The account is from Mr. Richard Searle, barrister, of Home Lodge, Heme Hill, who tells us that he has had no other experience of a hallucination.

, JVovetnber 2nd, 1883.

One afternoon, a few years ago, I was sitting in my chambers in the Temple, working at some papers. My desk is between the fireplace

and one of the windows, the window being two or three yards on the left side of my chair, and looking out into the Temple. Suddenly I became aware that I was looking at the bottom window-pane, which was about on a level with my eyes, and there I saw the figure of the head and face of my wife, in a reclining position, v/ith the eyes closed and the face quite white and bloodless, as if she were dead.

I pulled myself together, and got up and looked out of the window, where I saw nothing but the houses opposite, and I came to the conclusion that I had been drowsy and had fallen asleep, and, after taking a few turns about the room to rouse myself, I sat down again to my work and thought no more of the matter.

I went home at my usual time that evening, and whilst my wife and I were at dinner, she told me that she had lunched with a friend who lived in Gloucester Gardens, and that she had taken with her a little child, one of her nieces, who was staying with us ; but during lunch, or just after it, the child had a fall and slightly cut her face so that the blood came. After telling the story, my wife added that she was so alarmed when she saw the blood on the child's face that she had fainted. What I had seen in the window then occurred to my mind, and I asked her what time it was when this happened. She said, as far as she remembered, it must have been a few minutes after 2 o'clock. This was the time, as nearly as I could calculate, not having looked at my watch, when I saw the figure in the window-pane.

I have only to add that this is the only occasion on which I have known my wife to have had a fainting-fit. She was in bad health at the time, and I did not mention to her what I had seen until a few days afterwards, when she had become stronger. I mentioned the occurrence to several of my friends at the time. R. S.

Mr. Paul Pierrard, of 27 Gloucester Gardens, W., writes as follows : —

4//^ December 1883.

It may be interesting for special observers to have a record of an extra- ordinary occurrence which happened about four years ago at my residence, 27 Gloucester Gardens, W.

At an afternoon party of ladies and children, among whom were Mrs. Searle, of Home Lodge, Heme Hill, and her little niece, Louise, there was a rather noisy, bustling, and amusing game round a table, when little Louise fell from her chair and hurt herself slightly. The fear of a grave accident caused Mrs. Searle to be very excited, and she fainted.

The day after, we met Mr. Searle, who stated that in the afternoon of the preceding day he had been reading important cases in his chambers, No. 6 Pump Court, Temple, when a peculiar feeling overcame him, and he distinctly saw, as it were in a looking-glass, the very image of his wife leaning back in a swoon, which seemed very strange at the moment.

By comparing the time, it was found that this extraordinary vision was pro- duced at the very same instant as the related incident.

We often spoke of the case together, and could not find any explanation to completely satisfy our minds; but we registered this rare fact for which a name is wanted. Paul Pierrard.

Here there was more than the mere representation of the agent ; she was represented apparently in the aspect which she actually wore, but in which the percipient had never seen her, and in which she would hardly be consciously picturing herself. We are scarcely driven, however, in this case, to the difficult conception of ""telepathic clairvoyance "; for it is possible to suppose that the idea of fainting,

impressed on Mr. Searle's mind, worked itself out into perception in an appropriate fashion.

662 D. From Phantasms of the Livmg, vol. ii. p. 37. The stage of visualisation in the next case is particularly interesting. The narrator is Mrs. Taunton, of Brook Vale, Witton, Birmingham.

January 15//;, 1884. On Thursday evening, 14th November 1867, I was sitting in the Birming- ham Town Hall with my husband at a concert, when there came over me the icy chill which usually accompanies these occurrences. ^ Almost immediately, I saw with perfect distinctness, between myself and the orchestra, my uncle, Mr. W., lying in bed with an appealing look on his face, like one dying. I had not heard anything of him for several months, and had no reason to think he was ill. The appearance was not transparent or filmy, but perfectly solid-

1 This refers to a few other experiences of a different character, one of which, how- ever, involved a hallucination of sight.

looking; and yet I could somehow see the orchestra^ not through, but behind it. I did not try turning my eyes to see whether the figure moved with them, but looked at it with a fascinated expression that made my husband ask if I was ill. I asked him not to speak to me for a minute or two ; the vision gradually disappeared, and I told my husband, after the concert was over, what I had seen. A letter came shortly after telling of my uncle's death. He died at exactly the time when I saw the vision. E. F. Taunton.

[The signature of Mrs. Taunton's husband is also appended.]

Rich. H. Taunton.

[We find from an obituary notice in the Belfast News-Letter that Mr. W. died on November 14th, 1867.]

The phantasm here was perfectly external, and is described as " perfectly solid-looking " ; yet it certainly did not hold to the real objects around the same relation as a figure of flesh and blood would have held ; it was in a peculiar way transparent. This feature is noticeable, as it is one which occasionally occurs also in hallucinations of the purely sub- jective class.-^ It may thus be taken as one of the numerous minor indications of the hallucinatory character of telepathic phantasms (see Pha?itas7}is, chap. xii. § 10).

The "Report on the Census of Hallucinations" {Proceedings S.P.R., vol. X.) gives further examples of what are there called " incompletely deve- loped hallucinations," and discusses in chapter iv. the distinction between mental images, including what Kandinsky ^ calls " pseudo-hallucinations,"

1 Of many subjective hallucinations, it has been specially noticed that they hid what- ever was behind the place which they appeared to occupy ; and the rule seems to be that when the percept is completely externalised, it is solid-looking. But exceptions are not infrequent. Whitish transparent figures were a feature in a pathological case first published in the Phrenological Jotcrnal and Miscellany (Edinburgh), No. vi. p. 290, &c., and described in the well-known article on " Spectral Illusions " in Chambers's Miscellany. Wundt (Grimdziige der physiologischen Psychologic, vol. ii. p. 357), records the experience of an overseer of forests, who saw heaps of wood all round him in his house, but also saw the furniture and carpet just as usual. [Cf. case 193.) Miss Morse, of Vermont, a careful observer, who has had hallucinations at rare intervals during a good many years, tells me that at first " they seemed to be pictured just withifi instead of before my eyes." Lately, however, "they have usually been projected into space; but however real the apparitions at first appear, a close inspection reveals that they have no solidity — that objects can be seen through them." Another of my informants, who on

waking had a hallucination of a tall female figure, noticed that he could see a towel through her ; and similarly in one of my cases of persistent dream-images. Professor Goodwin reports that with him they " retain an appearance of solidity for some seconds after waking, the furniture of the room being distinctly recognised through these figures, like a dissolving view." Another correspondent describes such images as seen " as it were with one eye asleep, the other awake." In one of Paterson's cases {Edijiburgh Medical and Surgical Journal ior Jan. 1843), ^^^ phantasm appeared as though seen through gauze. I may also refer to the telepathic phantasms which gave the impression of being formed from mist {Phantasms, chap. xii. § 3, cases 315, 518, and Mrs. Deane's experi- ence, p. 237). I have mentioned that the disappearance is occasionally through a stage of increased tenuity and transparency. — E. G.

2 Kritische und klinische Betrachtungen im Gebiete der Sinnestduschungen, Berlin, 1881:,

and fully externalised sensory hallucinations. Examples of figures gradu- ally developed out of a mist or glow of light are given on pp. 117, 120, and 293, and examples of transparent figures on pp. 117, 119, and 143 of the " Report."

663 A. In the Appendices to section 425 I have given some cases of premonitions occurring in dreams. Other precognitive cases are given in my article on " The Subliminal Self : the Relation of Supernormal Phenomena to Time" {Proceedings S.P.R., vol. xi. pp. 334-593), and I quote here one of them (from p. 573). The narrative comes from Dr. A. S. Wiltse, of Skiddy, Kansas, personally known to Dr. Hodgson and myself as a careful and conscientious witness, who writes : —

This incident occurred in Morgan Co., Tennessee, I think in the spring of 1878. Mrs. Wiltse and myself had spent the day with her mother

and step- father, Mr. and Mrs. Todd. I had passed most of the day with Mr. Todd in the field where he was planting corn. We retired early, and Mrs. Wiltse almost immediately fell asleep.

Mr. Todd and myself being wakeful, lay and talked. There was but one room, in which there was an open fireplace containing fire mostly buried up with ashes, a large pine knot having been laid on top of these embers, and so nearly buried in ashes as to give about a one candle power of light. . . .

While we were talking, I saw a picture slide on to the wall at my feet, at such a height as to rest easily in the line of my vision. I called to Mr. and Mrs. Todd to cease talking, and told them what I saw. The picture was some feet in size each way, and remained before me long enough for me to describe [it] in detail to them. It was a landscape, the main features in which were a river with a large creek emptying into it very nearly at right angles. When I had given a full description, the picture disappeared with a quick movement like that with which it had appeared, but in the opposite direction from which it came. Mr. Todd said, " You have described Emerald River and Rock Creek where it empties into it," — which I thought correct, as I was famihar with the two streams.

While we were talking, another picture slid on to the wall in the same manner as the first one. It was the same picture as the first, with the addition of several open fields and wooded lands along the banks. In one of the fields was a log-house with its surroundings which I did not recognise. The picture remained stationary until I had described it thoroughly, when it disappeared similarly to the first.

Both Todd and his wife said I had described the " Cass Davis House," which was about a mile distant, across the river. At this another picture shd on to the wall, the very counterpart of the second one, except that a good portion of the landscape was left out, but the house was there, the door of which was closed, and as I announced its appearance, I heard the muftled report of a gun on the inside of

the house, and immediately afterwards the door flew open and a man rushed out seemingly in a great fright.

At this point Todd said, "See here. Doc, are you seeing these things, or just playing off a drive on us 1 " I assured him that I actually saw, or seemed to see the things I describea, although they did not seem possessed of soHdity, but were more as if one should breathe over a looking-glass, then stand at some distance from it and observe his image ; it would look shadowy and dim.

In the meantime the door of the house in the picture had been left open so that I could see into the house, where I saw a man staggering toward the door with blood running from his mouth. He reached the door, where he supported himself by leaning against the door-facing, and steadied him- self off the doorstep on to the ground. In so doing he left the print of his hand in blood upon the door-facing.

At this point the picture again disappeared and was immediately re- placed by another much the same as the other, but in it the dead body of the man was lying on the ground some few feet from the door, while from the field advanced several people, with hoes and mattocks in their hands, who gathered round the body in apparent excitement and conster- nation, when the picture vanished and I saw nothing more.

I asked Todd if he was sure of the house ; he assured me that it bore the exact description I had given. I asked if tliere was any rumour, or ever had been to his knowledge, of a tragedy having occurred there. " Not that he had ever heard of." I believe I said that "something of the kind has occurred there or else will. If it is past we may never know it ; if it is to come, we may see."

When the corn which Todd had planted that day was ready for hoeing, I was with him again in the field a portion of a day, and together we left the field and started to go to Wartburg, the county seat about two miles distant. On the way we met Cass Davis, a quadroon, who asked us if we had heard of Henderson Whittaker killing himself. We had not, and he told us that during the (forenoon, I think) Whittaker went into the house, where Mr. Haun was sitting alone, and asked Haun to loan him his rifle to go hunting. Haun pointed to the corner where the rifle stood, saying, " I don't know whether it is loaded or not." Whittaker put his mouth over the muzzle to blow into the gun, pushing back the hammer with his foot. The foot slipped off and the gun was discharged into his mouth. Haun ran out into the field for help. The hands came up and I think found the young man dead in the yard. I have also been told that the hand-print of blood was left upon the door-facing, but these lesser points can be learned best from parties who lived in the neighbourhood at the time. The main points are absolutely certain. The tragedy occurred in the house I had described, and was of substantially the nature I had described from the picture-writing on the wall.

We obtained the following answers to questions sent to Mr. William Todd, January 15th, 1891, re Dr. Wiltse's Vision.

Q. r. " Did Dr. Wiltse describe to you picture appearances which he said he was seeing at the time ? "

A. I. "Yes."

Q. 2. " Did he describe particulars of what he was seeing, such as the print of a bloody hand upon the door-facing of the Cass Davis House ; the sound of a gun inside ; one man running out in apparent fright and the other staggering out of the doorway and dying upon the ground near the door ? "

A. 2. " He did describe the place and asked me if I knew of such a place ; I told him that it was the Cass Davis House."

Q. 3. " Do you recollect if he told you he believed something of such nature had happened in the Cass Davis House, or else would in the future ? "

A. 3. " He told me that something had happened at that place, or would in the future."

Q. 4. " Did the future events in that house, in the matter of the death of H. Whittaker, lead you to conclude that Dr. Wiltse really saw that night what he told you he was seeing ? "

A. 4. " It did as to H. Whittaker, and I do believe he saw what he said he saw." Wm. TonT), January 26th, 1891.

Mr. M. Haun writes as follows to Dr. Hodgson : —

Kismet, Tenn., March 2nd, 1891.

Your request received, and will say in reply, 1st, that I remember Dr. A. S. Wiltse having told me of his " prophetic vision," but whether it was before or after the fulfilment I can't say. However, the facts were about as follows : The young man shot himself in the mouth while attempting to blow in the gun ; ball passed out through the back of his neck just in the edge of his hair, rupturing some large vein or artery. He fell instantly and was un- able to utter a word intelhgibly. He raised himself up on his hands with his head drooping over, and from his mouth the blood ran profusely, making a large pool of blood upon the floor. I ran about forty rods from the house to call the nearest help, and on returning found the young man lying full length, flat on his face, dead, his hat lying on the doorstep ; the print of his hand made on door-casing ; it seemed that he had crawled out upon his hands and knees.

Now the hand-print on the door; the blood-stained hat on the doorsteps; the kind of house and its location ; the season of the year when the acci- dent occurred, correspond with the Dr.'s vision, if I remember correctly.

The tragedy occurred, I think, in the month of July, not far from the i8th. As to when the Dr. had this vision or dream I don't remember.

No. I don't remember thinking of his vision at the time, for, as before stated, I don't remember having heard it before, although I might have heard it. Maniphee Haun.

Mr. J. Bales writes to Dr. Hodgson : —

Wartburg, Tenn., March i\th, 1891.

In reply to yours of 2/27, will say that I remember hearing Dr. Wiltse talk of the occurrence you mentioned in regard to the tragedy which hap- pened at the Cass Davis Place. He told me of it before it happened, and when it did occur he came and asked me if I remembered what he had told me about it before. As to the dates, I can't remember exactly, but it must have been twelve or fourteen years ago. There was no newspaper published here at that time, and there was never any publication of it, so far as I am aware.

I do not remember the appearance of a bloody hand on the door or anywhere else, but there was blood on the house in different places.

Would have answered you sooner, but I wanted to remember correctly before writing. Dr. A. S. Wiltse considered a truthful and honest man here. James Bales.

Mr. Howard writes to Dr. Hodgson : —

Kismet, Tenn., March 2-^rd, iSgfi]. Your inquiry of recent date just received, and will say in reply that Dr. Wiltse told his vision to Mr. William Todd and his wife, my stepfather and my mother, a short time before the occurrence. I was informed by Mr. Todd that the details' in the case were exactly similar to the Dr.'s vision. My mother stated the same fact in my hearing, but she is now dead. I understand from different parties that the blood-print, &c., were exactly as seen in the vision. Dr. Wiltse was stopping at our house (Mr. Todd's) at the time, and, after relating his vision, my stepfather recognised the place described as the " Cass Davis House," where the tragedy afterwards occurred. I would refer you to Mr. William Todd for further particulars, as he probably remembers the date ; I do not. W. T. Howard.

I may refer also to a small group of predictions of numbers to be drawn in the conscription for the Belgian army ; the report of which was sent in 1894 by Professor G. Hulin, of the University of Ghent, to Professor Sidgwick, and given by me at length in the paper already mentioned {Proceedings S.P.R., vol. xi. p. 545). Five cases of the right numbers being predicted during the eight years, 1886-94, are given on good authority ; the numbers in the first four cases being respectively, 90, 112, 216, III. The first case was an especially striking one; a clearly externalised vision of the number 90 appeared to the percipient, and produced a strong impression on his mind, convincing him that he would draw that number. In the fifth case the man who was to draw first announced that his number would be 116, and on being told that that was already drawn, said it would be 115, which turned out correct. The report only professes to give correct predictions, and we have no means of knowing how often predictions of these numbers are made which turn out wrong. Neither are we told how many numbers there were to draw from, except in one case, where it appears that there were at least 150, the lowest of them being 46 and the highest 223. In this case the number 216 was the one rightly guessed. We must assume, I think, that these facts were known to the man who was to draw — the narrative cer- tainly does not exclude this supposition, and, in fact, rather suggests it — and, if so, the chance of his making a correct guess was, of course, about I

in 150, and the cases are hardly numerous enough to exclude the explanation of chance coincidence.

Dr. G. B. Ermacora, in an article published in 1898 in the Rivista di Studi Psichici (of which a translation, with the title " Sur la possibilite des theories rationnelles de la premonition," appeared in the Annales des Sciences Psychiques, January-February, 1899, P- 46), suggests that the ful- filment of premonitions about the results of drawing by lot — when the drawing is done by the person who experiences the premonition — might be explained by telaesthesia, as we might suppose that in such a case the drawing of the number is not accomplished blindly, but is guided by a supernormal perception which leads the subject to select automatically, and probably unconsciously, the particular number.

6/2 APPENDICES [665 A

665 A. From the Journal S.P.R,, vol. vii. p. 25. The following case is interesting on account of the different stages through which the impression passed. It will be noticed that it began with a vivid sense of presence, then took the form of an externalised visual hallucination, but transparent, — thus being what was called in the Report on the Ce?isus of Hallucinatiotis (as just mentioned) an incompletely developed hallucina- tion, — and finally assumed a "pseudo-hallucinatory" form. The account was received by me from Mr. Kearne, of 37 Avonmore Gardens, West Kensington, on December 24th, 1894, and the signatures of the two other witnesses were added later.

On the evening of February loth, 1894, I was sitting in my room expecting the return of two friends from a concert in the provinces where they had been performing. The friends in question had lived with me for some years, and we were more than usually attached to one another. I had no knowledge by what particular train they

intended returning to town, but knew when the last train they could catch was due to arrive in London (9.5 p.m.) and how long to a few minutes they would take from the terminus to get home (about 10 p.m.). Our profession entails a great deal of travelling; my friends have had plenty of experience in this direction, and there was no question of their being well able to look after themselves. I may just add that one of these friends has made this same journey weekly for the last eight or nine years, so that I knew quite well his usual time of arrival at Liverpool Street.

On the day mentioned they were performing at an afternoon concert, and I had every reason to believe they would be tired and get home as soon as possible. I allowed half-an-hour beyond the usual time (10.30 p.m.) of arrival to elapse before I got at all uneasy, speculating as people will under such circumstances as to what was keeping them, although arguing to myself all the time that there was not the slightest occasion for alarm. I then took up a book in which I was much interested, sitting in an easy chair before the fire with a reading-lamp close to my right side, and in such a position that only by deliberately turning round could I see the window on my left, before which heavy chenille curtains were drawn. I had read some twenty minutes or so, was thoroughly absorbed in the book, my mind was perfectly quiet, and for the time being my friends were quite forgotten, when suddenly without a moment's warning my whole being seemed roused to the highest state of tension or alive- ness, and I was aware, with an intenseness not easily imagined by those who have never experienced it, that another being or presence was not only in the room but close to me. I put my book down, and although my excitement was great, I felt quite collected and not conscious of any sense of fear. Without changing my position, and looking straight at the fire, I knew somehow that my friend A. H. was standing at my left elbow, but so far behind me as to be hidden by the arm-chair in which I was leaning back. Moving my eyes round sHghtly without otherwise changing my position, the lower portion of one leg became visible, and I instantly recognised the grey-blue material of trousers he often wore, but the stuff appeared semi-

transparent, reminding me of tobacco smoke in consistency.^ I could have touched it with my hand without moving

1 The trousers of grey-blue stuff proved to be what A. H. wore the evening the vision was seen.

more than my left arm. With that curious instinctive wish not to see more of such a "figure," I did no more than glance once or twice at the apparition and then directed my gaze steadily at the fire in front of me. An appreciable space of time passed, — probably several seconds in all, but seeming in reality much longer, — when the most curious thing happened. Standing upright between me and the window on my left, and at a distance of about four feet from me and almost immediately behind my chair, I saw perfectly distinctly the figure of my friend, — -the face very pale, the head slightly thrown back, the eyes shut, and on one side of the throat, just under the jaw, a wound with blood on it- The figure remained motionless with the arms close to the sides, and for some time, how long I can't say, I looked steadily at it ; then all at once roused myself, turned deliberately round, the figure vanished, and I realised instantly that I had seen the figure behind me without moving from my first position, — an impossible feat physically. I am perfectly certain I never moved my position from the first appearance of the figure as seen physically, until it disappeared on my turning round.

I should like to state that for the last fifteen years I have been the witness of psychic phenomena of almost every kind, that in consequence I am not flurried or afraid at their appearance as one strange to them would be ; but in all that time never once has anything of a psychical nature happened to me alone and unsought for ; it was in fact a unique experience to me. I was now of course thoroughly alarmed, and as rapidly as possible considered what was

to be done. My first thought was to go to the railway terminus and see if anything had happened. I, however, carefully noted the time (10.50 p.m.) by the clock in front of me, and reflected that if the apparition meant an accident to my friend at anything like the time of its appearance, the last train had been due in London at least i^ hours, so that it could not have happened on the journey home. How I got through the next 40 minutes, with our housekeeper worrying about our missing friends, I don't know. At the end of this time I heard a hansom stop before the door (11.35 p-m.). My friends came in and apparently [did] not hurry themselves to come up and see me, from which fact I felt reassured that nothing very serious could have happened, or I should have been informed of it at once. My friend B. then came up, saying, " Come and see A. H., what a state he is in." I found him in the bathroom with his collar and shirt torn open, the front of the latter with blood upon it, and bath- ing a wound under his jaw which was bleeding. His face was very pale, and he was evidently suffering from a shock of some kind. As soon as I could, I got an account of what had happened.

They had arrived in London punctually, and feeling tired, although in good spirits, drove with a third gentleman, who had been performing with them, to a restaurant opposite King's Cross Station to have some supper. Before leaving the restaurant, my friend, A. H. (whose apparition I saw), complained of feeling faint from the heat of the place, went out into the street to get some fresh air, and had hardly got into the open when he felt his senses leave him, and he fell heavily forward, striking his jaw on the edge of the kerb, then rolling over on his back. On recovering consciousness, two policemen were standing over him, one of whom, — failing to unfasten his collar to give him air, — had cut both that and his tie. After informing the rest of the party of what had happened, a cab was called, and my two friends were driven home as quickly as possible. The exact time that my friend, A. H., fainted was not of course noted by them ; but judging by the average time a cab takes to do the distance, VOL. I. 2 u

cut rather short on this occasion in the effort to get A. H. home quickly, it would correspond within three minutes to the time when the apparition appeared to me.

In conclusion it may be of interest to state that a curious mental sympathy seems to exist between A. H. and myself. In addition to the phenomenon of saying the same thing at the same time, and being aware on special occasions of one another's thoughts, I have on many occasions distinctly felt his approach before seeing him, and generally when I have been walking in the street and he has overtaken me on the top of the 'bus. On one occasion I was making a purchase in a shop, and the man took his time wrapping up the article I wanted. Without any apparent reason, I began to get uneasy, and felt that unless he quickly handed me my parcel and let me go, I must leave it and go into the street. To his astonishment, I suddenly rushed out of the shop, saw my friend riding past on a 'bus, signed to him to come down, and we returned to the shop together. I don't know which of the three was most surprised.

i Percy K'eak^b., Jamiary gth, 1895. Alfred 'Ho'BJi ay, Jatiuary gth, 1895. Arthur B^i'iX, January gth, 1895.

[I had an interview with Mr. Kearne and Mr. Bent on December 29th, 1894, when we went carefully over the tvnes of the various incidents of the evening in question, and were satisfied that the accident and the apparition were prob- ably simultaneous. Mr. A. H., I understand, had no conscious thought or impression of Mr. Kearne at the time of the accident.]

665 B. From the Journal S.P.R., vol. v. p. 68. The following is an instance of a visual impression of a communication which the agent was at the moment anxious to make to the percipient. It was sent to

us by Mr. Robert Lodge, an Associate of the Society. The letters were addressed to him by a relative.

50 Adelaide Square, Bedford, February i^ih, 1S91.

In answer to your request I send you account about the telegram.

On the 27th of April 1889, we were expecting my sister-in-law and her daughter from South America. My wife, being away from home, was unable to meet them at Southampton, so an intimate friend of the family, a Mr. P., offered to do so. It was between Derby and Leicester about 3.30 P.M. My wife was travelling in the train. She closed her eyes to rest, and at the same moment a telegram paper appeared before her with the words, " Come at once, your sister is dangerously ill." During the afternoon I received a telegram from Mr. P. to my wife, worded exactly the same and sent from Southampton 3.30 P.M. to Bedford. On my wife's arrival home about 9 p.m., I deferred com- municating it until she had some refreshment, being very tired. I afterwards made the remark, " I have some news for you," and she answered, " Yes, I thought so, you have received a telegram from Mr. P. ! " I said, " How do you know?" She then told me the contents and her strange experiences in the train, and that it impressed her so much that she felt quite anxious all the rest of the journey.

With regard to the above, my wife had no idea of her sister being ill, and was not even at the time thinking about them, but was thinking about her own child she had just left at a boarding school. Also the handwriting my wife

saw, she recognised at once to be Mr. P.'s. But then, again, he would have been writing on a white paper form, and the one she saw was the usual brown coloured paper. Fredk. L. Lodge.

In reply to inquiries, Mr. F. Lodge wrote as follows : —

The letter I sent you, with account of vision, I wrote from my wife's dicta- tion. After it occurred in the train she took notice of the hour, and from the time marked on the telegram of its despatch from Southampton, we at once remarked it must have occurred as Mr. P. was filling in a form at Southampton. Mr. P. is now in South America constructing a railway line, and will not return to England for about a year. The occurrence was mentioned to him.

Two years having elapsed, my wife could not say the exact time now, but it was between 3 and 4 p.m., although when it happened, we did notice from the telegram that the time corresponded. Fredk. L. Lodge.

665 C. From the Journal S.P.R., vol. v. p. 147. The following account of a very curious experience of Mr. Dickinson, a photographer, of 43 Grainger Street, Newcastle-on-Tyne, was obtained for us by Mr. E. T. Nisbet, of Newcastle-on-Tyne.

February z^th, 1891.

On Saturday, the 3rd of January this year, I arrived at my place of business a few minutes before 8 a.m. The outer door, is protected by an iron gate, in which is a smaller lock-up gate, through which I passed into the premises. Having opened the office and turned the gas on at meter, and lit the gas-fire, I stood at the office counter for a few minutes waiting for the lad who takes down the iron gate at the front door. Before the lad came, however, a gentleman called to inquire if his photographs were finished ; I asked him if he had the receipt (which usually accompanies any inquiry), and he replied that he had no

receipt, but his photograph was taken on (giving the date), and that the

prints were promised to be sent to him before this call. Having got the date and his name, I referred to my book and found the order as he stated. I read out to him the name and address, to which he replied, "That is right." In my book I found a date given on which the negative was ready to be put into the printer's hands, and the date being seventeen days previous I had no hesitation in saying, " Well, if you call later on you will get some," and I called his atten- tion to the fact that it was very early, and explained to him that the employees would not be at work until nine o'clock, and if he could call after that time he would be certain to get some of his photographs. He said, "I have been travelling all night, and cannot call again." With that he turned abruptly, and went out. Anxious to retain his good will, I shouted after him, " Can I post what may be done ? " but I got no answer. I turned once more to the book, looked at the number, and on a slip of paper wrote, " No. 7976, Thompsott, post." (This I wrote with pen and ink, and have the paper yet.) At nine o'clock, when Miss S. (clerk and reception-room attendant) came, I handed the shp of paper to her and asked her to have it attended to, telling her that the man had called for them, and seemed much disappointed that he had not received them before. Miss S., with considerable surprise, exclaimed: " Why, an old man called about these photographs yesterday (Friday), and I told him they could not be ready this week owing to the bad weather, and that we were nearly three weeks behind with our work." I suggested that it was quite time

Mr. Thompson's were ready, and inquired who was printing the order. I was told it was not in print, and pointing to a pile of negatives Miss S. said, " Thompson's is amongst that lot, and they have been waiting quite a fortnight." I asked to be shown the negative, and about half-an-hour later Miss S. called me, saying, " This is Thompson's negative." I took it in my hands and looked at it carefully, remarking, "Yes, that is it ; that is the chap who called this morning." Miss S.

again referred to the fact that she had told the man who had called on the previous day that none were done, or could be done that week. " Well," I said, " put this to one side and I will see to it myself on Monday, and endeavour to hurry it forward." On the Monday (January 5th), I was in one of the printing rooms, and, about 10.30 a.m., having one or two printing frames empty, I thought of Thompson's negative, and accordingly went down to the office and asked Miss S. for it. " Oh yes," she replied, " and here are a few more equally urgent ; you may take them as well." I said, "That cannot be, as I have only two or three frames at liberty " (she had about twenty negatives in her hand, holding them out tome) ; " give me Thompson's first and let me get my mind at rest about it." To which she answered, " His is amongst this lot ; I will have to pick it out." (Each negative was in a paper bag.) I offered to help her, and she commenced at one end of the batch and I at the other, and before we got half-way through I came across one which I knew was very urgent, and turned away to look up the date of taking it, when crash ! went part of the negatives on the floor. This accident seemed so serious that I was almost afraid to pick up the fallen negatives, but on doing so, one by one, I was greatly relieved to find otily one was broken, but judge of my horror to find that that one was Thompson's ! I muttered something (not loud, but deep), and would fain have relieved my feelings, but the presence of ladies restrained me (this accident being witnessed also by my head-printer. Miss L.). I could not honestly blame Miss S. for this — each thought the other was holding the lot, and between us we let them drop. The negative was broken in two, right across the forehead of figure. I put the pieces carefully away, and, taking out a memo, form, wrote to Mr. Thompson, asking him to kindly give another sitting, and offering to recoup him for his trouble and loss of time ; this letter was posted five minutes after the negative was broken, and the affair was forgotten by me for the time. However, on Friday, the 9th of January, I was in the printing-room upstairs when I was signalled by the whistle which communicates with the office, and Miss S. asked if I could go down, as the gentleman had called about the negative. I asked " What negative 1 " " Well," she replied, "the one we broke, Mr.

Thompson's." I answered, "I am very busy, and cannot come down, but you know the terms I offered him ; send him up to be taken at once." " But he is dead ! " said Miss S. " Dead !" I ex- claimed, and without another word I hastened down the stairs to my office. Here I saw an elderly gentleman, who seemed in great trouble. " Surely," said I to him, " you don't mean to say that this man is dead .?" " It is only too true," he replied. " Well, it must have been dreadfully sudden," I said sympa- thetically, " because I saw him only last Saturday." The old gentleman shook his head sadly, and said, "You are mistaken, for he died last Saturday."

"Nay," I returned, " I am not mistaken, for I recognised the negative by him." However, the father (for such was his relationship to iny sitter) per- sisted in saying I was mistaken, and that it was he who called on the Friday and not his son, and, he said, " I saw that young lady (pointing to Miss S.), and she told me the photographs would not be ready that week." " That is quite right,"

said Miss S., but Mr. D. also saw a gentleman on Saturday morning, and when I showed Mr. D. the negative he said, ' Yes, that's the man who called.' I told Mr. D. then of your having called on the Friday." Still Mr. Thompson sen. seemed to think that we were wrong, and the many questions and cross- questions I put to him only served to confirm him in his opinion that I had got mixed ; but this he said : No one was authorised to call, nor had they any friend or relative who would know of portraits being ordered, neither was there any one likely to impersonate the man who had sat for his portrait. I had no further interview with the old gentleman until a week later, when he was much calmer in his appearance and conversation, and at this interview he told me that his son died on Saturday, January 3rd, at about 2.30 p.m.; he also stated that at the time I saw him (the sitter) he was unconscious, and remained so up to the time of his death. I

have not had any explanation of this mysterious visit up to present date, February 26th, 1891.

It is curious to me that I have no recollection of hearing the man come upstairs, or of him going down. In appearance he was pale and careworn, and looked as though he had been very ill. This thought occurred to me when he said he had been travelling all night. (Signed) James Dickinson.

43 Grainger Street, Newcastle-on-Tyne.

Miss S. signs the following statement : —

I am the Miss S. referred to in the foregoing narrative. I have read Mr. Dickinson's statement carefully, and I can testify that everything in it referring to me has been correctly stated. Ethel Maud Simmon.

66 Malcolm Street, Heaton, April \st, 1891.

The next statement was written by Mr. Nisbet from Mr. Thompson sen.'s information, and with a little alteration and addition signed by him.

March 22nd, 1891.

At the beginning of December 1890, my son, John Thompson, got photo- graphed by Mr. Dickinson, of Grainger Street, Newcastle-on-Tyne. He was wishful to present a photograph of himself to each of his chief comrades on New Year's Day. During the Christmas week he took typhoid fever and was very ill.

On Friday, January 2nd, 1891, I went to Newcastle to purchase certain articles for him, and being in Newcastle I thought I would kill two birds with one stone, so I called at Dickinson's to see if his photos were ready. I called chiefly because he seemed anxious about them — he spoke of them when he was delirious. I saw a young woman at Dickinson's who told me that the photos were not ready.

On Saturday, January 3rd, my son died at 2.5 p.m.

On Monday, January 5th, 1891, I received a letter addressed to my son asking him to call and sit again for his photograph as the negative had been broken. I still possess this letter and envelope ^ (dated January 5th, 1891).

On Friday, January 9th, I called at Mr. Dickinson's, when he explained that he had seen my son in his place on the previous Saturday. I told him he must be mistaken, as my son was then ill in bed, but I told him that / had called on the Friday about the photographs. Mr. Dickinson persisted in saying

1 Mr. Nisbet has seen it.

he had seen my son on the Saturday, so I showed him the " burial lines " to convince him.

I know of no one who could have called about the photos on the Saturday, nor do I know of any of my son's friends who could be mistaken for him. My son was 21 years of age, and was studying for the Primitive Methodist ministry. There was always strong sympathy between me and my son. I had the power of influencing him at a distance. My son was calm and steady, not easily excited ; the joy of the household, and a general favourite with the public. — Yours truly, Thompson.

Mr. Dickinson informed Mr. Nisbet that he was perfectly well at the time of this occurrence. He has never had any other experience at all resembling this, but he is subject to nightmare and walking in his sleep.

Mr. Nisbet learned that Mr. Dickinson was not quite sure whether he was present when Mr. Thompson was photographed ; his assistant said he was, but Mr. Dickinson could not remember. They photographed about 40 people on the day Mr. Thompson sat. Mr. Dickinson was quite sure that Miss S. had said nothing to him on the Friday about Mr. Thompson, senior, calling, and Miss S. confirmed this.

Professor Sidgwick was introduced to Mr. Dickinson in September 1 89 1, and heard his story vividly and fully told by himself. Extracts only from his notes need be given here.

D. did not hear T. come in, but being busy writing was not surprised at this, though he was surprised that he had come so early. . .

T. said that " He could not call later, he had been travelling all night." He had an overcoat on, and a careworn look — looked ill. The thought passed through D.'s mind, "Yes, poor man, you have been travelling all night, and you are going home to die." Meanwhile T. turned and went out : he had not sat down, but stood all the time. D. ran round the counter towards the door and called after him, " Can I post them ?" but got no answer, and did not hear the visitor go down or out; this he would ordinarily have done, but the not hearing did not surprise him. He thought the visitor was " huffed," and turned to copy out the number of the order and the name on a piece of paper, on which he wrote the word "post." (This paper Mr. Nisbet saw, and remembers reading the number and name, but the paper seems to be lost.) All this, according to his recollection, with perfect wakefulness, and without the least idea or feeling of anything abnormal.

Careful inquiries (described fully in the account in the Journal') were made by Mr. Nisbet to ascertain whether it could have been possible for Mr. Thompson, junior, to have actually called at the photographer's, un- known to his family, or whether any one else had

called on his behalf; with the result that both these hypothetical explanations of the case seemed to be excluded.

666 A. The following example of a " reciprocal " case (quoted from Phantasms of the Living, vol. ii. p. 162) is from the Hon. Mrs. Parker, of 60 Elm Park Gardens, S.W., who wrote to us on May 24th, 1883 : —

666 A] TO CHAPTER VI 679

The following experience happened in the month of November 1877, in Regency Square, Brighton. My husband [since deceased] was undergoing a course of magnetism from Mr. L., an American. The treatment consisted of rubbing by mesmeric passes down the back and arms and legs, but in all this there was no intention of putting my husband to sleep. The passes were intended to give strength. Mr. L. called himself, I believe, a professional mesmerist, but at the time we employed him he was not practising as such. He had come to Brighton for rest.

After the treatment my husband was in the habit of sitting, for some hours, in his wheel-chair, at the top of the Square garden, and on the day of which I am writing he had expressed a wish to stay out rather later than usual. I went into the house for luncheon, leaving him alone, but on looking out of the window a little later, at two o'clock, I saw a man standing in front of his chair, and apparently talking to him. I wondered who it was, and concluded it must be a stranger, as I did not recognise the figure, or the wide-awake hat and rather oddly-cut Inverness cape which he wore. However, as it very often happened that strangers did stop and speak to him, I was not surprised. I turned away my eyes for a moment, and when I again looked up the garden, the man had disappeared. I could not see him leaving the garden by any of the numerous gates, and remarked to myself how very quickly he must have walked to be so soon out of sight. Regency

Square does not possess a tree and scarcely a shrub, so that there was nothing to impede my view.

When my husband came in a little later, I said to him, carelessly, " Oh, who was that talking to you in the square just now ? "

He replied, " No one has spoken to me since you left. No one has even passed near me."

" But I saw a man standing in front of you and — as I thought — talking to you about a quarter of an hour ago. His dress was so odd, I could n't at all tell who it could be."

At this my husband laughed, saying, " I should think not, for there was no one to recognise. I assure you not a soul has been near me since you left."

" Have you been asleep ? " I asked, though I did not think it very likely. He assured me he had not. So the subject dropped ; still in my own mind I knew I had seen the mysterious figure.

Two days afterwards, Mr. L., after giving my husband his treatment, came, as was his usual habit, to speak to me before leaving the house. After a few words and directions, he said, " It is a very odd thing, but the same experience has happened to me twice since I have attended your husband, that, when in quite another place, I have suddenly felt as if I were standing by his side, either in your drawing-room or out there in the garden."

I looked at him, and for the first time noticed his overcoat which he had put on before coming into the room, and the wide-awake in his hand. It struck me that these articles were very similar to those worn by the figure I had seen, and that in every way Mr. L. resembled this same figure. I asked him when, and at what time, he had had the last experience spoken of ? " The day before yesterday," was the reply. " I had just finished an early dinner, and was sitting in front of the fire with a newspaper. It was about two o'clock; I remember the time

perfectly. Suddenly I felt I was no longer there, but standing near your husband in the Square garden."

I then told him of the figure I had seen at the same time and place, and how I now recognised it to be his. Afterwards I asked my husband if he had

mentioned the circumstance to Mr. L., but he had not done so, and had indeed forgotten all about it. My husband was the only person to whom I had mentioned the fact of my vision. It could not by any possibility have got round to Mr. L. Augusta Parker.

In answer to the inquiry whether she had ever had any other hallucination of the senses, Mrs. Parker replied that she had had one other. It seems likely, however, that this was merely a case of mistaken identity, the figure being seen at the end of a long hotel passage ; and this was her own impression at the time.

666 B. The next case (from Phantasms of the Living, vol. ii. p. 164) was one of collective percipience. The full names of the persons concerned were given to us, but not allowed to be printed. Mrs. S., one of the percipients, writes : —

April 1883. A and B ^ are two villages in Norfolk, distant about five miles from each other. At the time of the occurrence about to be related, the clergymen of these parishes both bore the same name, though there was no relationship between them ; at the same time there was a great friendship between the two families. On the 20th February 1870 a daughter, Constance, about fourteen years old, of the clergyman of A, was staying with the other family — a daughter, Margaret, in that family, being her great friend. Edward W., the eldest son of the Rector of A, was- at that time lying dangerously ill at home with inflamma- tion of the lungs, and was frequently delirious. On the

day mentioned, at about noon, Margaret and Constance were in the garden of B Rectory, running down a path which was separated by a hedge from an orchard adjoining ; they distinctly heard themselves called twice, apparently from the orchard, thus : " Connie, Margaret — Connie, Margaret." They stopped, but could see no one, and so went to the house, a distance of about forty yards, concluding that one of Margaret's brothers had called them from there. But to their sur- prise they found that this was not the case; and Mrs. W., Margaret's mother, assured the girls no one had called them from the house, and they therefore con- cluded they must have been mistaken in supposing they had heard their names repeated. This appeared to be the only explanation of the matter, and nothing more was thought of it.

That evening Constance returned to her home at A. On the following day Mrs. W. drove over to inquire for the sick boy Edward. In the course of con- versation, his mother said that the day before he had been delirious, and had ■ spoken of Constance and Margaret, that he called to them in his delirium, and had then said, "Now I see them running along the hedge, but directly I call them they run towards the house." Mrs. W., of B, at once called to mind the mystery of the previous day, and asked, " Do you know at what time that happened ? " Edward's mother replied that it was at a few minutes past twelve, for she had just given the invalid his medicine, twelve being his hour for taking it. So these words were spoken by Edward at the same time at which the two

^ The letters are substituted for those actually given, for the sake of clearness. The names of the villages were not suppressed in the accounts that follow ; but as they were suppressed in this first one, it has been thought right to suppress them throughout.

girls had heard themselves called, and thus only could the voice from the orchard be accounted for. M. K. S.

(The " Margaret " of the narrative.)

The following statement is from Mrs. R., the " Constance" of the narrative.

Sept. 1884.

Margaret and I were walking in some fields at B., away from the road, but not very far from the house. Here I heard a voice call " Connie and Margaret " clearly and distinctly. I should not have identified it with Ted's voice (z>. her brother's at A), for we thought it was one of the B brothers at the time, till we found no one had called us. I remember that it was before early dinner, and that I was expecting to be fetched home that same morning, because of Ted's illness ; and that Mrs. W. thought of asking mother if Ted had mentioned our names in any way, before she told her of what had passed at B. I ought to add that an explanation of the story might be found in the conduct of some B plough-boy, playing a trick upon us. The situation was such that he might easily have kept out of sight behind a hedge. C. E. R.

Mr. Podmore says : —

Nffvember zdth, 1883.

I saw Mrs. R. yesterday. She told me that they recognised the voice vaguely as a well-known one at the time. She thinks that the coincidence in time was quite exact, because Mrs. W. of B made a note of the circumstance immediately. Her brother — an old school-fellow of mine — cannot recollect the incident at all.

If a written note was made, the girls' experience must have seemed odder than the " nothing more was thought of it " in Mrs. S.'s account would imply. Mrs. W. of A says : —

My son was about seventeen years old. He had had fever and inflamma- tion, and was weakened by illness. It was about twelve o'clock. I was sitting with him, after his washing and dressing, and he seemed quiet and sleepy, but not asleep. He suddenly sprang forward, pomted his finger, with arms outstretched, and called out in a voice the loudness of which astonished me, " Connie and Margaret ! " with a stress on each name, " near the hedge," looked wildly at them, and then sank down, tired. I thought it odd at the time, but, considering it a sort of dream, did not allude to it. The next day, Mrs. W. called with Connie and Margaret, and said the girls had heard their names called ; had run home ; were walking by a hedge in their field, had found no one had called them from B Rectory. The voice sounded familiar, but as far as I can remember — my daughter will say — it was not distinctly thought to be Edward's. I at once told my story, as it was too striking not to be named.

They said it was about twelve o'clock. Though he was constantly delirious in the evening, when the pulse rose, he was never so in the middle of the day, and there was no appearance of his being so at the time this occurred.

M. A. W.

Mrs. W. of B says : —

August 1884.

Connie was staying with us on account of the illness of her brother Edward, and had — with Margaret — been reading with me one morning. At about 11.30

they went into the garden to play (they were girls of about thirteen and fourteen), and in half-an-hour came up to the window to know

what I wanted. I said " Nothing," and that I had not called them, though they had heard both their names called repeatedly. I asked them where they were when they heard it, and they said in the next walk — which, you will remember, is formed on one side by the orchard hedge. Margaret said directly, " There, Connie ; I said it was not mother's, but a boy's voice." Then I turned to look at the clock — for we had some boys as pupils then — and I said, " It would not be one of the boys, for they are not out of the study ; it is now twelve o'clock, and I hear them coming out."

I was to take Connie home that afternoon, ^ and, on arriving, of course my first question was " How was Edward?" Mrs. W. told me that he had not been so well, and had been very delirious. She said that morning he had been calling, ^'•Margaret ! Connie! Margaret ! Connie J Oh, they are running by a hedge, and won't listen to we." I did not say what had happened at home, but asked if she knew at what time this had so distressed him. She said " Yes ; " for she had looked at the clock, hoping it was nearly time to give him his medicine, which always quieted him, and was thankful to find it was just twelve o'clock.

666 C. The following case is taken from Mrs. Sidgwick's paper, " On the Evidence for Clairvoyance," in Proceedings S.P.R., vol. vii. p. 41. The case was sent to us by Mr. W. B. H., who writes : —

Bridgeport, Ct., December iZih, 1889.

. . . The incidents were related to me by Mr. S. R. Wilmot, a manufacturer of this city, several years ago, and I wrote them down from memory, and he afterwards revised the manuscript. Mr. Wilmot and his wife and sister are still living here, and would, no doubt, be happy to answer any questions about the matter. He does not know that I have had his narrative compared with a file of the New York Herald, as per memorandum appended. It seems to stand the test pretty well, however.

If published, please do not give my name, as I have simply acted as scribe, and have no personal knowledge about the incidents. W. B. H.

The manuscript account, in which Mr. Wilmot's corrections are embodied, was as follows :—

On October 3rd, 1863, I sailed from Liverpool for New York, on the steamer City of Limerick, of the Inman line, Captain Jones commanding. On the evening of the second day out, soon after leaving Kinsale Head, a severe storm began, which lasted for nine days. During this time we saw neither sun nor stars nor any vessel ; the bulwarks on the weather bow were carried away, one of the anchors broke loose from its lashings, and did considerable damage before it could be secured, and several stout storm sails, though closely reefed, were carried away, and the booms broken.

Upon the night following the eighth day of the storm the tempest moderated a little, and for the first time since leaving port I enjoyed refreshing sleep. Toward morning I dreamed that I saw my wife, whom I had left in the United States, come to the door of my state-room, clad in her night-dress.

1 The other accounts make it probable that it was not till next day that Mrs. W. of B went to A.

At the door she seemed to discover that I was not the only occupant of the room, hesitated a little, then advanced to my side, stooped down and kissed me, and after gently caressing me for a few moments, quietly withdrew.

Upon waking I was surprised to see my fellow-passenger, whose berth was above mine, but not directly over it — owing to the fact that our room was at the stern of the vessel— leaning upon his

elbow, and looking fixedly at me. "You're a pretty fellow," said he at length, "to have a lady come and visit you in this way." I pressed him for an explanation, which he at first declined to give, but at length related what he had seen while wide awake, lying in his berth. It exactly corresponded with my dream.

This gentleman's name was William J. Tait, and he had been my room- mate in the passage out, in the preceding July, on the Cunard steamer Olympus J a native of England, and son of a clergyman of the Established Church. He had for a number of years lived in Cleveland, in the State of Ohio, where he held the position of librarian of the Associated Library. He was at this time perhaps fifty years of age, by no means in the habit of practical joking, but a sedate and very religious man, whose testimony upon any subject could be taken unhesitatingly.

The incident seemed so strange to me that I questioned him about it, and upon three separate occasions, the last one shortly before reaching port, Mr. Tait repeated to me the same account of what he had witnessed. On reaching New York we parted, and I never saw him afterward, but I under- stand that he died a number of years ago in Cleveland.

The day after landing I went by rail to Watertown, Conn., where my children and my wife had been for some time, visiting her parents. Almost her first question when we were alone together was, " Did you receive a visit from me a week ago Tuesday ?" "A visit from you ? " said I, "we were more than a thousand miles at sea." " I know it," she repHed, " but it seemed to me that I visited you." " It would be impossible," said I. " Tell me what makes you think so."

My wife then told me that on account of the severity of the weather and the reported loss of the Africa, which sailed for Boston on the same day that we left Liverpool for New York, and had gone ashore at Cape Race, she had been extremely anxious about me. On the night previous, the same night when, as mentioned above, the storm

had just begun to abate, she had lain awake for a long time thinking of me, and about four o'clock in the morning it seemed to her that she went out to seek me.' Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up, and then descending into the cabin, passed through it to the stern until she came to my state-room. " Tell me," said she, " do they ever have state-rooms like the one I saw, where the upper berth extends further back than the under one ? A man was in the upper berth, looking right at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down and kissed you, and embraced you, and then went away."

The description given by my wife of the steamship was correct in all particulars, though she had never seen it. I find by my sister's diary that we sailed October 4th ; the day we reached New York, 22nd ; home, 23rd.

With the above corrections I can very willingly subscribe my name.

S. R. WiLMOT.

Mr. W. B. H. adds :—

The files of the Herald show that the City of Limerick left Liverpool October 3rd, 1863, Queenstown October 5th, and arrived at New York early on the morning of the 22nd of October, 1863. Herald, October 14th, 1863, says : —

" Steamer Africa from Queenstown on the 4th inst. put into St. John's N.F., yesterday afternoon, on her voyage to Boston by way of Halifax. The Africa struck on the rocks near Cape Race at ten o'clock last Monday night (October 12th) during a dense fog. She was put about before she struck, but took ground, fore, aft, and amidships.

There was considerable sea running, with a southerly wind at the time. The steamer's boats were got ready, but not launched. The Africa floated off after an hour, and was speedily cleared of water by her pumps. Captain Stone then headed her for Halifax, but soon deemed it prudent to put into St. John's, Newfoundland. Both cargo and vessel were badly damaged. When our last despatch was forwarded from St. John's, the Africa was making a large quantity of water."

Found no report of severe storm. A. H.

fuly 1889.

In answer to inquiries Mr. Wilmot writes to Mr. Hodgson : —

Bridgeport, February 2^tk, 1890.

As to whether I and my wife have ever had any analogous experiences, will say for myself, Yes, dreams revealing subsequent events, but nothing of such ■& joint tiature.

I only spoke of my dream and Mr. Tait's experience to my sister (who was with me then, and is now), as I could not quite divest myself of the thought that Mr. T. might have invented his part from witnessing something unusual in me while asleep, therefore my questions to him when about to disembark at N.Y. I do not think it likely that Mr. Tait mentioned to others on board ship, or if he had, that it could now be ascertained. I did not mention these things to any but my sister till after reaching home and learning what I did from my wife. That astonished me ; it almost took my breath away. S. R. Wilmot.

Miss Wilmot writes : —

In regard to my brother's strange experience on our homeward voyage in the Limerick, I remember Mr. Tait's asking me, one morning (when assist- ing me to the breakfast table, for the cyclone was raging fearfully), if I had been in last night to see my brother; and my

astonishment at the question, as he shared the same state-room. At my '■'■No, why.'"' he said he saw some woman, in white, who went up to my brother (who was too seasick to leave his berth for several days). I soon went in to see [my brother], who told me that Mr. Tait had wondered at my coming in to see him, and I think he said he had dreamed of seeing his wife there, but in the imminent danger that loomed over us, I did not fix my mind on their after conversations.

I think my brother must have written to Mr. Tait the share my sister had in the vision — shall I call it? AVhen visiting at the Taits' in Cleveland, two or three years after, he spoke of the wonderful coincidence. It evidently impressed him. If he were still living, I would refer you to to him.

Eliza E. Wilmot.

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Mrs. Wilmot says : —

Bridgeport, Conn., February zyth, 1S90.

... In reply to the question, Did I " notice any details about the man I saw in the upper berth ? " I cannot at this late day positively say that I did, but I distinctly remember that I felt much disturbed at his presence, as he leaned over, looking at us.

I think that I told my mother the next morning about my dream ; and I know that I had a very vivid sense all the day of having visited my hus- band : the impression was so strong that I felt unusually happy and refreshed, to my surprise. . . . [Signed] Mrs. S. R. Wilmot.

In commenting on this case, Mrs. Sidgwick observes : —

This case differs from those that precede it. In them the clairvoyant person was apparently a passive recipient of the telepathic impulse from the agent which led to the clairvoyant perception. But here Mrs. Wilmot seems, as it were, to have actively sought communication with her husband. I should still hold with Mr. Gurney that this is no reason for regarding the incident as other than telepathic, for there is as little ground for supposing that Mrs. Wilmot could have perceived psychically any cabin as there is for thinking that Mrs. Paquet [see 663] could have had a vision of atiy death scene. In other words, it is probable that the presence of the husband and brother respectively were essential conditions of the percipience, which, therefore, depended on some unknown process of com- munication from mind to mind. The fact that Mr. Wilmot at the same time dreamt of his wife seems to me, if anything, to strengthen the telepathic hypothesis, because it shows that there was actually a community of mental impressions.

But it may be said that it is more difficult thus to account for Mr. Tait's seeing a figure at the same time as Mr. Wilmot, and that this at least tends to show that Mrs. Wilmot was actually there in some sense other than a purely mental one. The question here raised is the difficult one of the significance of collective psychical experiences. . . . Briefly, . . . besides the possibility of a direct telepathic communication between the primary agent and both percipients, there are two hypotheses to account for collective hallucinations,—assuming of course that they are not due to suggestion by word or gesture. One is that there is some kind of objective presence, some centre of " phantasmogenetic efficacy," located in space and within range of the operation of the percipient's senses. The other is that the primary per- cipient, B, whether his own impression is due to telepathy or is purely sub- jective, becomes an agent as regards the secondary percipient C, who receives his impression by thought-transference from or through B.

It is this second view which I agree with Mr. Gurney in thinking the most probable. . . .

667 A. From Phantasms of the Living, vol. i, p. 527. The next account was from a lady known to Mr. Gurney, whose only reason for withholding her name and address was her fear that a near relation might object to their publication.

December lyth, 18S3.

Years ago, a friend and myself made the time-worn arrangement that which- ever died first would endeavour to return to visit the other. Some years after, I asked this man's sister to remember me to him and say, did he remember his promise, and having received for answer " Perfectly, and I hope I shall appear

to , and not she to me," the whole matter passed out of my mind. My

friend was in New Zealand, his sister I don't know where. One night I awoke with a feeling some one was in the room. I must tell you that I always have a bright light burning on a table, not far from my bed. I looked about, and pre- sently saw something behind the little table ; felt myself grow perfectly cold ; was not in the least frightened, rubbed my eyes to be sure I was quite awake, and looked at it steadfastly. Gradually a man's head and shoulders were per- fectly formed, but in a sort of misty material, if I may use such a word. The head and features were distinct, but the whole appearance was not substantial and plain ; in fact it was like a cloud, formed as a man's head and shoulders. At first I gazed and thought, who is it, some one must be here, but who 1 Then the formation of the head and forehead (which are most marked in my friend) made me exclaim to myself " Captain W ." The appearance faded away.

I got up and put the date down ; and waited until news from New Zealand was possible. I made inquiries about my friend, never doubting but that he was dead. The answer always came " No news."

At last this also, " We are so anxious, it is so long since we have heard. We shall again wait another mail, and write to so-and-so." And then came the news, a mere scrap, " Have had a severe fall off the coach ; can't write ; head all wrong still." That was all, and pretty much the exact words as far as I can remember. In due time we heard more. He had fallen off the coach, and was insensible for some time, and then, as he had said, his head was not clear for a while. I have never had the shghtest doubt but that, while insensible, his spirit came here. The appear- ance to me was coincident with the time of his insensibility, I have never had but this one experience of an apparition. E. W. R.

In a subsequent letter, Miss R. adds : —

Jattuary 1st, 18S4. I put the date down in a book I use daily : there is a page for every day in the month. I mentioned it to several people — quite three or four. One was extremely amused because my friend had not died ; which she always used to assure me was — she was sure — a cause of sincere regret to me.

" The present writer (says Gurney) has seen the book, which is one con- taining reading for every day of the month. The words written in pencil, on the page of the 15th day, are : 'Night of this clay, March, '74. ' "

The following corroborative note was obtained from Miss R.'s sister : —

DiTCHINGHAM, May isf, 1884.

As far as I can remember, my sister told me of heV vision soon after it occurred, and before the news of her friend's accident arrived. It is so many years ago that I cannot speak more positively. Mother C.

In conversation. Miss R. especially, and unasked, confirmed the fact that the feeling of a presence in the room preceded the vision. She

described the formation of the figure as like a cloud taking a definite shape.

667 B] TO CHAPTER VI 687

She further said that the hair of the head which appeared was distinctly grey, and that this was the chief reason why she did not sooner recognise the face. Her friend had black hair when she last saw him, and she had never thought of him otherwise ; but she found out afterwards that he had be- come grey, and was so at the time of his accident. She also stated that she had ascertained beyond a doubt that her vision fell during the period of her friend's insensibility.

See also another "compact" case in Fhaniastns of the Living, vol. ii. P- 253-

667 B. From Phantasms of the Living, vol. ii. p. 227. The next account is from Commander T. W. Aylesbury (late of the Indian Navy), of Sutton, Surrey. The case, at first sight, (says Gurney) may seem as if it belonged to the reciprocal class ; but Commander Aylesbury's vision did not include enough detail to justify us in regarding it as other than subjective, the scene being apparently such as he might naturally have

conjured up.

December 1882.

The writer, when thirteen years of age, was capsized in a boat, when landing on the island of Bally, east of Java, and was nearly drowned. On coming to the surface, after being repeatedly submerged, the boy called his mother. This amused the boat's crew, who spoke of it afterwards, and jeered him a good deal about it. Months after, on arrival in England, the boy went to his home, and while telling his mother of his narrow escape, he said, " While I was under water, I

saw you all sitting in this room ; you were working something white. I saw you all — mother, Emily, Eliza, and Ellen." His mother at once said, " Why, yes, and I heard you cry out for me, and I sent Emily to look out of the window, for I remarked that something had happened to that poor boy." The time, owing to the difference of E. longitude, corresponded with the time when the voice was heard.

Commander Aylesbury adds : —

I saw their features (my mother's and sisters'), the room and the furniture, particularly the old-fashioned Venetian blinds. My eldest sister was seated next to my mother.

I think the time must have been very early in the morning. I remember a boat capsized the day before, and washed up. The mate said we would go and bring her off in the morning, but the exact time I cannot remember. It was a terrible position, and the surf was awful. We were knocked end over end, and it was the most narrow escape I ever had — and I have had many ; but this one was so impressed on my mind with the circumstances — the remarks and jeers of the men, — " Boy, what was you calHng for your mother for? Do you think she could pull you out of Davy Jones's locker," &c., with other language I cannot use.

The following is an extract from a letter written to Commander Aylesbury by one of his sisters, and forwarded to us, in 1S83 : —

I distinctly remember the incident you mention in your letter (the voice calling " Mother ") ; it made such an impression on my mind, I shall never

forg-et it. We were sitting quietly at work one evening ; it was about nine o'clock. I think it must have been late in the summer as we had

left the street door open. We first heard a faint cry of " Mother " ; we all looked up, and said to one another, " Did you hear that ? Some one cried out ' Mother.' " We had scarcely finished speaking, when the voice again called, " Mother," twice in quick succession, the last cry a frightened, agonising cry. We all started up, and mother said to me, " Go to the door and see what is the matter." I ran directly into the street and stood some few minutes, but all was silent and not a person to be seen ; it was a lovely evening, not a breath of air. Mother was sadly upset about it. I remember she paced the room, and feared that some- thing had happened to you. She wrote down the date the next day, and when you came home and told us how near you had been drowned, and the time of day, father said it would be about the time nine o'clock would be with us. I know the date and the time corresponded.

The difference of time at the two places is a little more than seven hours ; consequently nine in the evening in England would correspond with "very early in the morning" of the next day at the scene of the accident. But the incident happened too long ago for memory to be trusted as to the exactitude of the coincidence.

668 A. From the Rev. Clarence Godfrey. This case first ap- peared in the second edition of Phantasms of the Living, vol. i. p. lxxxi., having been sent to Mr. Podmore by the experimenter, a friend of his. I quote the somewhat briefer account given in Mr. Podmore's Apparitions and Thought-transference, Y^. 228-230. Mr. Godfrey wrote to Mr. Pod- more on November i6th, 18S6, as follows : —

I was so impressed by the account on p. 105 [of Phantasms of the Living'], that I determined to put the matter to an experiment.

Retiring at 10.45 (on the 15th November 1886), I determined to appear, if possible, to a friend, and accordingly I set myself to work vi^ith all the volitional and determinative energy which I possess, to stand at the foot of her bed. I need not say that I never dropped the slightest hint beforehand as to my inten- tion, such as could mar the

experiment, nor had I mentioned the subject to her. As the " agent " I may describe my own experiences.

Undoubtedly the imaginative faculty was brought extensively into play, as well as the volitional, for I endeavoured to translate luysetf spiritually, into her room, and to attract her attention, as it were, while standing there. My effort was sustained for perhaps eight minutes, after which I felt tired and was soon asleep.

The next thing I was conscious of was meeting the lady next morning {i.e. in a dream, I suppose?) and asking her at once if she had seen me last night. The reply came, " Yes." " How ? " I inquired. Then in words strangely clear and low, like a well-audible whisper, came the answer, " I was sitting be- side you." These words, so clear, awoke me instantly, and I felt I must have been dreaming; but on reflection I remembered what I had been "willing" before I fell asleep, and it struck me, "This must be a 7rfex action from the percipient." My watch showed 3.40 a.m. The following is what I wrote immediately in pencil, standing in my night-dress : " As I reflected upon those clear words, they struck me as being quite inttiitive I mean subjective., and to

have proceeded yy^w? within, as fny own conviction, rather than a communica- tion from any one else. And yet I can't remember her face at all, as one can after a vivid dream."

But the words were uttered in a clear, quick tone, which was most remark- able, and awoke me at once.

My friend, in the note with which she sent me the enclosed account of her own experience, says : " I remember the man put all the lamps out soon after I came upstairs, and that is only done about a quarter to four."

Mr. Godfrey received from the percipient on the i6th November an account of her side of the experience, and at his request she wrote it down as follows : —

Yesterday — viz., the morning of November i6th, 1886 — about half-past three o'clock, I woke up with a start and an idea that some one had come into the room. I heard a curious sound, but fancied it might be the birds in the ivy outside. Next I experienced a strange, restless longing to leave the room and go downstairs. This feeling became so overpowering that at last I rose and lit a candle, and went down, thinking if I could get some soda-water it might have a quieting effect. On returning to my room I saw Mr. Godfrey standing under the large window on the staircase. He was dressed in his usual style, and with an expression on his face that I have noticed when he has been looking very earnestly at anything. He stood there, and I held up the candle and gazed at him for three or four seconds in utter amazement, and then, as I passed up the staircase, he disappeared. The impression left on my mind was so vivid that I fully intended waking a friend who occupied the same room as myself, but remembering that I should only be laughed at as romantic and imaginative, refrained from doing so.

I was not frightened at the appearance of Mr. Godfrey, but felt much excited, and could not sleep afterwards.

On the 2 1st of the same month (says Mr. Podmore) I heard a full account of the incident given above from Mr. Godfrey, and on the day following from

Mrs. . Mrs. told me that the figure appeared quite distinct and

life-like at first, though she could not remember to have noticed more than the upper part of the body. As she looked it grew more and more shadowy, and

finally faded away. Mrs. , it should be added, told me that she had

previously seen two phantasmal figures, representing a parent whom she had recently lost.^

Mr. Godfrey at our request made two other trials, without, of course, letting Mrs. -~ — know his intention. The first of these attempts was without result, owing perhaps to the date chosen, as he was aware at the time, being unsuit- able. But a trial made on the 7th December 1886 succeeded completely.

Mrs. , writing on December 8th, states that she was awakened by hearing a

voice cry, " Wake," and by feeling a hand rest on the left side of her head. She then saw stooping over her a figure which she recognised as Mr. Godfrey's.

In this last case the dress of the figure does not seem to have been seen distinctly. But in the apparition of the i6th November, it will be observed that the dress was that ordinarily worn in the day-time by Mr. Godfrey, and

1 These details are taken from notes made by the writer immediately after the interview.

that in which the percipient would be accustomed to see him, not the dress which he was actually wearing at the time. If the apparition is in truth nothing more than an expression of the percipient's thoughts, this is what we should expect to find, and as a matter of fact in the majority of well-evidenced narra- tives of telepathic hallucination this is what we actually do find. The dress and surroundings of the

phantasm represent, not the dress and surroundings of the agent at the moment, but those with which the percipient is familiar,

668 B. The next case is taken from the " Report on the Census of Yi3\\vicim.i\ons,'^ Proceedings S.P.R., vol. x. p. 270. It is to be observed that the agent in this case — Mr. Kirk — seems to possess an unusual capacity for impressing other minds telepathically, as shown by his ex- periments in thought-transference, some of which are given in 630 D. His own account is as follows : —

2 RiPON Villas, Upper Ripon Road, PlumsteaDj/m/j/ -jth, 1890.

I have to inform you that from the loth to 20th June I tried a telepathic experiment each night upon Miss G. I did so, as suggested by you in your letter of June 3rd, without her knowledge, as a preliminary to entering upon experi- ments with her under conditions of expectancy and the recording of dates and hours. Each trial had for its object the rendering myself visible to her — simply visible. With the exception of one — which was made one afternoon from my office in the Arsenal — each trial -took place at my house between the hours of II P.M. and i a.m.

Up to June 23rd I heard nothing direct from my " subject." Indirectly, however, I learnt that my influence was acting rather strongly. Each time Miss G. came to my house, while the experiments were in progress, she com- plained of being kept sleepless and restless from an uneasy feeling which she was unable to describe or account for. On one night so strong was this uneasy feeling, she was compelled to get up, dress herself, and take to some needle- work, and was unable to throw off the sensation and return to bed until two o'clock. I made no comments on these complaints — never dropped a hint, even, as to what I was doing. Under these circumstances it seemed probable to me that, although my influence was telling upon her, to her discomfort, I had not succeeded in the object of my experiments. Supposing this to be the case, and that I was only depriving her of rest, I thought it best to discontinue the trials for a time.

I felt disappointed at this apparently barren result. But, on June 23rd, an agreeable surprise was sprung upon me, in that I learnt I had most effectually succeeded on one occasion — the very occasion on which I had considered suc- cess as being highly improbable — in presenting myself to INIiss G. As you will find in her statement, herewith enclosed, the vision was most complete and realistic. The trial which had this fortunate result was that I had made from my office and on the spur of the moment. I had been rather closely engaged on some auditing work, which had tired me, and as near as I can remember the time was between 3.30 and 4 p.m., that I laid down my pencil, stretched myself, and in the act of doing the latter I was seized with the impulse to make a trial on Miss G. I did not, of course, know where she was at the moment, but, with a flash, as it were, I transferred myself to her bedroom. I cannot say why I thought of that spot, unless it was that I did so because my first experi-

ment had been made there. ^ As it happened, it was what I must call a "lucky shot " for I caught her at the moment she was lightly sleeping in her chair — a condition which seems to be peculiarly favourable to receiving and externalising telepathic messages.

The figure seen by Miss G. was clothed in a suit I was at the moment wearing, and was bareheaded, the latter as would be the case, of course, in an office. This suit is of a dark reddish-brown check stuff, and it was an unusual circumstance for me to have had on the coat at the time, as I wear, as a rule, an office coat of light material. But this office coat I had, a day or so before, sent to a tailor to be repaired, and I had, therefore, to keep on that belonging to the dark suit.

I tested the reality of the vision by this dark suit. I asked, " How was I dressed ? " (not at all a leading question). The reply of Miss G. was,

touching the sleeve of the coat I was then wearing (of a light suit), " Not this coat, but that dark suit you wear sometimes. I even saw clearly the small check pattern of it; and I saw your features as plainly as though you had been bodily present. I cottld Jioth.z.v^ seen you more distinctly."

Miss G.'s account is : —

June 2%th, 1890.

A peculiar occurrence happened to me on the Wednesday of the week before last. In the afternoon (being tired by a morning walk), while sitting in an easy-chair near the window of my own room, I fell asleep. At any time I happen to sleep during the day (which is but seldom) I invariably awake with tired uncomfortable sensations, which take some little time to pass off ; but that afternoon, on the contrary, I was suddenly quite wide awake, seeing Mr. Kirk standing near my chair, dressed in a dark-brown coat, which I had frequently seen him wear. His back was towards the window, his right hand towards me ; he passed across the room towards the door, which is opposite the window, the space between being 15 feet, the furniture so arranged as to leave just that centre clear ; but when he got about 4 feet from the door, which was closed, he disappeared.

My first thought was, " had this happened a few hours later I should have believed it telepathic," for I knew Mr. Kirk had tried experimenting at different times, but had no idea he was doing so recently. Although I have been much interested by his conversation about psychical phenomena at various times during the past year, I must confess the element of doubt would very forcibly present itself as to whether telepathic communication could be really a fact ; and I then thought, knowing he must be at the office at the time I saw him (which was quite as distinctly as if he had been really in the room), that in this instance, at least, it must be purely imaginary, and feeling so sure it was only fancy, resolved not to mention it, and did not do

so until this week, when, almost involuntarily, I told him all about it. Much to my astonishment,

^ The first experiment of this series was on the night of the loth, the successful experiment on the afternoon of June nth (Wednesday). Mr. Kirk tells us that he made a note at the time on his blotting-paper of day and hour. Mr. Kirk had on four occa- sions durmg the previous four years tried from a distance to produce an impression of presence on Miss G. with considerable success, but had not tried to appear to her. These experiments and others are described in ihe Journal S.P.R., vol. v. pp. 21-30, and briefly summarised in 630 D.

Mr. Kirk was very pleased with the account, and asked me to write it, telling me that on that afternoon, feeling rather tired, he put down his pen for a few moments, and, to use his own words, " threw himself into this room." He also told me he had purposely avoided this subject in my presence lately, that he might not influence me but was anxiously hoping I would introduce it.

I feel sure I had not been dreaming of him, and cannot remember that anything had happened to cause me even to think of him that afternoon before falling asleep.

Mr, Kirk writes later : —

I have only succeeded once in making myself visible to Miss G. since the occasion I have already reported, and that had the singularity of being only my features — my face in miniature, that is, about three inches in diameter.

In a letter dated January 19th, 1891, Mr. Kirk says as to this last appearance : —

Miss G. did not record this at the time, as she attached no importance to it, but I noted the date (July 23rd) on my office blotting-pad, as it was at the office I was thinking of her. I say "thinking," because I was doing so in connection with another subject, and with no purpose of making an experiment. I had a headache, and was resting my head on my left hand. Suddenly it occurred to me that my thinking about her might probably influence her in some way, and I made the note I have mentioned.^

Mrs. Sidgwick had a talk with Mr. Kirk and with Miss G. on April 8th, 1892, about the above incidents and other experiments in thought-transference between them, and writes : —

Mr. Kirk's appearance to Miss G. evidently impressed her very much. It was extremely realistic. She is quite sure she was awake. It was as if she had waked up to see it, but she had not been dreaming of Mr. Kirk. The figure did not look towards her or appear to take any interest in her. The other time she saw his face it was like a miniature. She did not think so much of that experience.

668 C. The following case is quoted from an article by Dr. R. Hodgson in the Forum for March 1900. He writes : —

Dr. G., a cultured lady, an M.D., some of whose experiences as percipient have been recorded in the Proceeditigs of the American S.P.R., drew my attention some time ago to an account which she had given in The Herald of Health, of an experience where she herself was the agent, and a friend of hers, whom I shall call Mrs. C, the percipient. According to the account, which I abridge, Dr. G. arranged, early in October of 1885, to try voluntarily to appear or cause a vision of herself to appear to Mrs. C. at a distance. Soon afterwards Dr. G. went to a city 500 miles from where Mrs. C was living, and at intervals endeavoured (vainly) to go to her friend m.entally; but no written communication took place between them, nor had any hour been fixed for the experiment.

^ Mr. Kirk enclosed the piece of blotting-paper with the note.

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"... One night I went to bed in a high fever consequent upon a sudden but slight indisposition. My mind was idly but nervously occupied by a great number of topics. Among other things I thought of a certain recep- tion which I had to attend in a few days, of having no dress suitable for the occasion, but of one which I had at home and wished for. And then I wandered, by association of ideas, to think of a certain evening company which I had attended with the friend with whom I wished to try my ex- periment in telepathy. I thought of this idly, without volition, but as in fever the mind seems to cling to idle thoughts with great persistence, so these thoughts kept repeating themselves. I became weary of their persistence, yet could not escape them. I finally began to wonder why I could not appear to my friend, but did not try — only kept thinking of it.

" Suddenly my body became slightly numb, my head felt light, my breath- ing became slow and loud, as when one goes to sleep. I had often been in a similar state. When I came out of it I lit the candle and looked at my watch. The next day I thought of the experience of the night as meaning- less, and was ashamed of having considered a change of breathing as anything more than a premonition of going to sleep.

" A few days after this experience I received a letter from my friend, forwarded from where she supposed I was, in which she stated that I had appeared to her on a certain evening, giving the time; that I wore a dress she had never seen before, but which she perfectly described ; that I stood with my back to her and remained but a moment or two.

" As I had not written to her of my efforts to appear to her, and as the opportunities of two months for guess-work or deception had

elapsed, I felt that my proof was as positive as I could desire. Not proof, however, of the outgoing of an astral body. Had I appeared to my friend as I was at the moment, in bed in my night-dress, the case would have simply paralleled many of which we have read; but my appearance in a dress that was 200 miles away, and which had never been seen by the percipient, forms proof of the best theory that has yet been propounded by students of telepathy. . . ."

I have received a corroborative account from the lady who had this vision, and her original letter has also been kindly forwarded to me for my inspection. It reads thus : —

New York, November zist, 1885.

" Deak , Did you come to me last evening, Friday, November 20th ?

Somebody did, near ten o'clock. She wore a blue velvet dress, handsomely draped, with white cuffs at the wrist. But I only saw the figure. The face was not revealed to me. I had gone to bed and put out the light. It was with the interior sight I saw. It was gone in an instant. — Yours,

668 D. The experiment in the following case succeeded on the first trial. The agent was Miss Edith Maughan (now Mrs. G. Rayleigh Vicars), and the account is taken from the Proceedings S.P.R., vol. x. p. 273. Miss Maughan writes : —

September 1890.

One night in September 1888 I was lying awake in bed reading. I forget what the book was, but I had recently been studying with

interest various cases of astral projection in Phantasms of the Living, and I distinctly remember making up my mind that night to try whether I could manage to accomplish a projection of myself by force of will-concentration.

The room next to mine was occupied by a friend of mine [Miss Ethel Thompson], who was an old acquaintance, and not at all of an excitable turn of mind. This room had formerly been used as a dressing-room, and there was a door connecting it with mine. For some years, however, it had been absolutely separated by the locked door, on my side of which stood a very heavy ward- robe, which would require two strong men to move it away. The only available exit from my room was the other door which opened on to the landing, as was also the case with the dressing-room. That night I perfectly recall lying back on my pillow with a resolute but half-doubtful and amused determination to make Miss Thompson see me. The candle was burning on a chair at the side of my bed, and I heard only the ticking of the clock in my room as I " willed " with all my might to appear to her. After a few minutes I felt dizzy and only half-conscious.

I don't know how long this state may have lasted, but I do remember emerging into a conscious state and thinking I had better leave off, as the strain had exhausted me.

I gave up, and changing into an easy position I thought I had failed and needlessly fatigued myself for an impossible fancy. I blew out my candle ; at the instant I was startled by hearing an indistinct sound from the next room.

It was Miss Thompson's voice raised slightly, but I could not distinguish more than the actual sound, which was repeated, and then there was silence. I wondered whether she had had a bad dream, and listened a short time, but did not seriously imagine that it was more than an accidental coincidence. Soon after my clock struck two (a.m.), and I fell asleep.

Next morning I noticed that Miss Thompson looked rather tired at break- fast, but I asked no questions. Presently she said, " Had I gone into her room to frighten her during the night ? " I said I had not left my room. She de- clared that I seemed to her to come in and bend over her. From what she said I concluded it must have been between i and 2 a.m. Her own account is in the possession of the Psychical Society. All I have to add is, that I was in my ordinary state of health, and not at all excited, but merely bent on trying an experiment.

In a letter accompanying this, Miss Maughan says : —

I can't find the fact noticed in my diary for 1888. I only keep a very tiny one, just for the sake of entering letters, &c., and have no allusions to what happens as a rule. I fancy, though, that it was on the night of September loth. Does Miss Thompson give any exact date ? for if it approximates to that, it would be the correct one. I know it was just at that time, because it was during her last visit at this house.

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Miss Thompson writes : —

The Chimes, Grove Park, Chiswick, December Tpik, 1889. During the summer of 1888 (end of August) I was staying with the Miss Maughans in Lincolnshire. We were interested in Theosophy, and had been discussing the phenomena of people leaving their bodies and appearing in their astral forms. I am not a good sleeper, but not at all of a nervous temperament. I stayed awake one night until two or three. I was perfectly wide awake, when suddenly I saw Miss Edith Maughan standing by my bedside in her ordinary dark dressing-gown. The moonlight came in at the window sufficiently for me to distinguish her face clearly, and her figure partially. I sat up in bed, and said, rather crossly, " What do you want here, Edith ? " I thought she had

come for some joke. As she didn't answer, I iitmiediately struck a light, but she was gone. It is a mistake that I screamed out. I may have spoken suffi- ciently loudly to be heard in the next room. I thought she had got out of the room with astonishing rapidity, but I didn't trouble much about it. The next morning I asked why she came into my room. She denied having done so, but said she had thought of coming, but that as it might disturb me she decided not. She said she sat up in bed, and for the sake of something to do was willing herself to go out of her body and come to me, and mentioned about the time I saw her. Although it is more than a year ago, I remember the. incident clearly, as it made a distinct impression upon me.

Ethel Thompson.

Mrs. Sidgwick talked over this experience with Miss Maughan and Miss Thompson separately, and questioned them specially as to the possi- bility that Miss Maughan had really gone into Miss Thompson's room unconsciously. They were both quite certain that she had not done so, Miss Thompson dwelling on the impossible rapidity of the disappearance, and Miss Maughan on the fact that, when she roused herself, she was lying in the same position as before — hands clasped and feet crossed in a special manner, which, she had been told, is adopted by Eastern people wishing to concentrate themselves on anything, and which she adopted deliberately on this account.

In connection with this incident, it is interesting that Miss Maughan has appeared, but unintentionally, on other occasions to other percipients (see 645 E).

668 E. From the "Report on the Census of Hallucinations," Appendix G. " A Proposed Scheme of Apparitions," by F. W. H. Myers, Proceedings S.P.R., vol. x. p. 418.

The following is an account of an experiment made between two ladies well known to me, whom I will call Miss Danvers and Mrs. Fleetwood, which I here quote as well illustrating some of the points

to which I wish to call atten- tion. I asked Miss Danvers to endeavour to appear to Mrs. Fleetwood, with- out forewarning that lady, and to send me a letter-card (the best vehicle for such communications, as it carries the postal date impressed on what remains, nevertheless, a private letter), — to tell me of the attempt before she knew whether it had succeeded or no.

On June 20th, 1894, I received the following letter, dated June 19th, from Miss Danvers, with two enclosures: — -

"On Sunday night at 12P.M. I tried to appear to Mrs. Fleetwood [at a distance of about nine miles] and succeeded in feeling as if I were really in her room. I had previously written my statement, which I enclose, together with Mrs. Fleetwood's, which she has just sent me. She wrote it also at the time, not knowing I was trying to appear. I was lying down, not kneeling, but the other details are correct."

A memorandum, signed by Miss Danvers, was enclosed, as follows : "June 17th, 1894, 12 P.M. I write this just before trying to appear to Mrs. Fleetwood. My hair is down, and I am going to lie down and try to appear with my eyes closed."

Also a memorandum, signed by Mrs. Fleetwood, as follows: "Sunday night, June 17th, 1894. — I woke from my first sleep to see Edith Danvers apparently kneeling on an easy chair by my bedside, her profile turned towards me, her hair flowing, and eyes closed, or looking quite down. I felt startled at first, as I always do, on seeing visions in waking moments, but determined to keep quiet ; and after I was fully awake and able to reason with myself, the figure still remained, and then gradually faded like a dissolving view. I got up and looked at the clock. It was just twelve. I was alone in the room. As I now write, it is about two minutes after twelve."

In conversation on June 23rd Miss Danvers told me that she had seen, in a sort of flash, Mrs. Fleetwood start up in bed, rest on her elbow, and look towards her. She had not been clearly aware of her own attitude in Mrs. Fleet- wood's room, although she seemed aware of her position, which corresponded to the place towards which Mrs. Fleetwood gazed. Miss Danvers had never previously made notes of an experiment, and had not seen the importance of writing down this point at once, nor had she felt confident that Mrs. Fleetwood really saw her. Mrs. Fleetwood also sent me a letter of Miss Danvers to her- self, dated June i8th, in which, among various other matters. Miss Danvers asks, "Have I appeared to you at all? I tried last night, but you may not have been alone." There is, of course, therefore, no proof that Miss Danvers' sense of invasion of the room was more than subjective; but the point is worth mention in connection with the experiment presently to follow. As regards Mrs. Fleetwood's " visions in waking moments," that lady herself believes them to have been all in some sense veridical, but they have not been recorded. They included two visions of Miss Danvers, at moments when Miss Danvers on her part was strongly directing her attention to Mrs. Fleetwood. So, at least, both ladies believe ; but the visions were not recorded at the time.

Miss Danvers then made a second experiment, in which, through some misunderstanding of the due conditions, she informed Mrs. Fleetwood before- hand of her intended invasion. It turned out, however, that Mrs. Fleetwood saw nothing whatever ; — so that we have at least the negative assurance that mere expectation on her part does not necessarily produce a vision. Miss Danvers then made a third (unannounced) experiment of a rather different kind, which she describes to me as follows in a letter dated June 27th, 1S94.

" On Monday, June 25th, at 12.15 a.m., I thought I would try to go to Mrs. Fleetwood's room, but did not think she could see me. I succeeded in seeing her room, and saw the third volume of Marcella, lying on a chair by the bed- side. I did not know she was reading it,

as I thought she had finished it long ago, so I was surprised. Mrs. Fleetwood did not appear to see me, or make

any sign. The room was otherwise much as usual. On the same day I saw Mrs. Fleetwood, and asked her if what I saw was correct, and she said it was perfectly so. She also said she was suffering from toothache and could not see me, but felt a presence in the room."

Mrs. Fleetwood writes, June 27th : " When Miss Danvers came to lunch with me, on Monday last, she asked me if I had taken the third volume of Marcella up to my room the night before (the 24th); as she had been there in the spirit, and had seen it lying on a chair by my bed. This was precisely what had happened. I had taken up the book to read in the early morning, but I am sure Miss Danvers did not know of my often doing so {i.e. taking a book to her bedroom], as it is not my usual habit." On June 30th, Mrs. Fleetwood adds : " Miss Danvers did know we had had Marcella in the house, for she read it when here; but she quite thought it had been sent away long before she saw it in my room. She did not know that I had laid it aside, being busy, and had kept back the third volume."

668 F, From the Journal S.P.R., vol. vii. p. 99. This case is specially interesting in being reciprocal, as well as experimental. It must be observed, however, that the attempt to produce an apparition of himself seems to have been only a secondary object on the part of the agent ; his main desire being to discover himself something of the percipient's condition. It will be observed that he did not appear in the clothes which he was actually wearing at the time, but in a garb familiar to the percipient.

The case was sent to us by Dr. M. L. Holbrook (an Associate of the American Branch of the S.P.R.), who writes concerning it to Dr. Hodgson : —

{June 1894.]

I think the enclosed case is a very good one. I have known of it for years, and got it written out a day or two ago, when in Lakewood, N.J. The son's testimony (Geo. Sinclair) was written out without any consultation with his parents, or knowledge of what they had said. M. L. Holbrook.

The following is the account of the agent, Mr. B. F. Sinclair : —

Lakewood, yi/w^ X2th, 1894. On the 5th of July, 1887, 1 left my home in Lakewood to go to New York to spend a few days. My wife was not feeling well when I left, and after I had started I looked back and saw her standing in the door looking disconsolate and sad at my leaving. The picture haunted me all day, and at night, before I went to bed, I thought I would try to find out if possible her condition. I had undressed, and was sitting on the edge of the bed, when I covered my face with my hands and willed myself in Lakewood at home to see if I could see her. After a little, I seemed to be standing in her room before the bed, and saw her lying there looking much better. I felt satisfied she was better, and so spent the week more comfortably regarding her condition. On Saturday I went home. When she saw me, she remarked, " I don't know whether I am glad to see you or not, for I thought something had happened to you. I saw you standing in front of the bed the night (about 8.30 or before 9) you left, as plain as could be,

 and I have been worrying myself about you ever since. I sent to the oiifice and to the depSt daily to get some message from you." After explaining my effort to find out her condition, everything became plain to her. She had seen me when I was trying to see her and find out her condition. I thought at the time I was going to see her and make her see me. B. F. Sinclair. Mrs. Sinclair writes : — I remember this experience well. I saw him as

plain as if he had been there in person. I did not see him in his night-clothes, but in a suit that hung in the closet at home. It made me very anxious, for I felt that some accident or other had befallen him. I was on the rack all the time till Saturday, and if he had not come home then, I should have sent to him to lind out if anything was wrong. H. M. Sinclair. Mr. George Sinclair, in answer to Dr. Holbrook's request for his testi- mony, wrote to him : — 27, 7TH Street, N. Y. City, N. Y.,Jtme \\th, 1894. Dear Sir, — Yours of the 13th inst. at hand, and I will with pleasure give you whatever information I can. At the time in question I was living at the Seven Stars house in Lakewood, going to and from my work and stabling my horse at father's. I do not remember the date, but think it was about the middle of the week that mother told me in the morning that " she had seen father the night before just before she retired for the night." " His face was drawn and set as if he were either dead or trying to accomplish something which was beyond him." She watched very anxiously the balance of the week for a letter or tele- gram, but none came, and when no word came on Saturday she was almost crazy. He unexpectedly returned Saturday night, saying that it was just as cheap to come home as to stay in N.Y. over Sunday at a hotel. When mother questioned him in regard to the incident at the middle of the week, he said " that he made up his mind to see her that night if possible, and had concentrated his will power on that one object," with the result which you know. It gave him pleasure and her a good deal of uneasiness. Geo. Sinclair. 668 G. Experiinents of H. M. Wesermann. — The following account of Wesermann's experiments is quoted from the Jotcrnal S.P.R., vol. iv. p. 217, being there taken from a book called Mesmerism and the Universal Language"^ published in 1822, by H. M. Wesermann, Government Assessor and Chief Inspector of Roads at Diisseldorf, &c. By " the universal language " Wesermann means thought-transference and clairvoyance, and his book is a review of the German literature on "Animal Magnetism," mainly of the second decade of this century, from a psychical point of view, with some experiments and observations of his own. The book is fully discussed in \.hG Journal, but I have space only to refer to an experi- ment of which an account was quoted in Phantasms of the Living, vol. i. p.

101, and about which we here find some valuable additional evidence. Mesmer's opinion that all might know what was happening to a friend 1 Der Magnetistnus und die allgemeine Weltsprache.

668 G] TO CHAPTER VI 699 who was thinking of them, were it not for the stronger impressions received through the senses, suggested to Wesermann to try to transfer mental images to sleeping friends at a distance ; and accounts of four experiments in which he was successful in thus imposing dreams on his friends are given in Phantasms. His fifth experiment, at a distance of nine miles, is the one about which his book gives additional evidence — in fact, a first-hand account from one of the percipients, of which the existence was not known to Gurney. The following is the account in full, translated from his book (p. 28). A lady, who had been dead five years, was to appear to Lieutenant n in a dream at 10.30 p.m. and incite him to good deeds. At half-past ten, con- trary to expectation, Herr n had not gone to bed, but was discussing the French campaign with his friend Lieutenant S in the ante-room. Sud- denly the door of the room opened, the lady entered dressed in white, with a black kerchief and uncovered head, greeted S with her hand three times in a friendly manner ; then turned to n, nodded to him, and returned again through the doorway. As this story, related to me by Lieutenant n, seemed to be too remark- able from a psychological point of view for the truth of it not to be duly estab- lished, I wrote to Lieutenant S , who was living six miles away, and asked him to give me his account of it. He sent me the following reply: — . . . On the 13th of March 181 7, Herr n came to pay me a visit at my lodgings about a league from A . He stayed the night with me. After supper, and when we were both undressed, I was sitting on my bed and Herr n was standing by the door of the next room on the point also of going to bed. This was about half-past ten. We were speaking partly about indifferent subjects and partly about the events of the French campaign. Sud- denly the door out of the kitchen opened without a sound, and a lady entered, very pale, taller than Herr n, about five feet four inches in height, strong and broad of figure, dressed in white, but with a large black kerchief which reached to below the waist. She entered with

bare head, greeted me with the hand three times in complimentary fashion, turned round to the left towards Herr n, and waved her hand to him three times ; after which the figure quietly, and again without any creaking of the door, went out. We followed at once in order to discover whether there were any deception, but found nothing. The strangest thing was this, that our night-watch of two men whom I had shortly before found on the watch were now asleep, though at my first call they were on the alert, and that the door of the room, which always opens with a good deal of noise, did not make the slightest sound when opened by the figure. S. D N, January wth, 1818. From this story (Wesermann continues) the following conclusions may be drawn : — I. That waking persons, as well as sleeping, are capable of perceiving the mental pictures of distant friends through the inner sense as dream images. For not only the opening and shutting of the door, but the figure itself — which,

700 APPENDICES [668 G moreover, exactly resembled that of the dead lady — was incontestably only a dream in the waking state, since the door would have creaked as usual had the figure really opened and shut it. 2. That many apparitions and supposed effects of witchcraft were very probably produced in the same way. . . . For other cases of experimental apparitions, see Phantastns of the Living, vol. i. p. 103, and vol. ii. p. 675 ; also the Journal S.P.R., vol. iii. p. 307. END OF VOL. I.